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THE

GOSPEL VISITOR.

A MONTHLY PUBLICATION.

BY HENRY KURTZ AND JAMES QUINTER.

VOL. XVI, JANUARY, 1866, NO. 1

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CONTENTS

OF JANUARY NO.

10

12

13

14

16

17

20

26

Introduction page The prospect A word to the unconverted God's providence An extract True Christian life The children of light How to serve Gnd Wings or weights Our angual meeting.—The change A letter and reply Correspondence News from the churches Poetry.-Nothing to do Our first number Information wanted Contributions Obituaries

Letters Received

From A B Brumbaugh. Benj Benshoof. Lewis Glass 2. Jos I Cover. M M Bashor. C Custer. D P Sayler. B Benshof. J B Miller. Jonas Ecker. C Gnegy. John B Miller. Conrad Reber. D H Plaine. John Nicholson. Levi Grabill. Divid Eshelman. Leonard Furry. M A Miller. Sam Harley. Jacob Zigler. D W Shively. Wm Sadler.

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Felgar. EPL Dow. Lizzie L Kittering. D Kimes. John Lutz. J S Snyder. David Bowers. N B Klein. 3 Sol Workman. Jos Houser. J D Gans. Adam Swihart. W E Roberts. 9 Eman Blough. Jer Beeghly. John A Strayer. J F Ross. Elizabeth Mishlcr. J B Mishler. And J Wanner. Leah C Taylor. Elias H Berger. C Ross. Jacob Musser. GS Frantz. C Bucher. David Geiser. A M Wanner. B F Price. J S Newcomer. Daniel Ulrich. Jos G Coleman. W Philip Boyle. Eld Geo 25 Wolf. D C Teeplc. John Custer. SC Keim. Henry Clapper. Jon H Baker. W O Baker. Moses Keim. 29 P B Kauffman. Abr H Price. Sam 30 Meyers, sen. Geo Eby, sen. Adam Brown, John S Shelly, Salome Baker, 31 Sarah Writenour, John Friedly, And Umbel, Geo Raw, Barbara Secrist, D F Ebic, Jon Berkeybile, Crisman John, CK Burkholder, Peter Beer, JR Eby, Jacob Reichard, Wm Pannebaker, Jonathan Souders, Daniel Zug, Sam Kline, Sam Hall, jun. JA Clement, Eman Beeghly, Mich Shrantz, GV Kollar, Jacob D Miller, S R Zug, Jos Arnold, AbrSummy.

NOTICE.

We have again received a few copies of Winchester's Lectures on the Proph. ecies, which can be had ifordered soon. Price \$2,50 postpaid.

We have a number of Volvme VIII. 1858, bound, of the Gospel Visitor on hand. Those who wish to have this volume should order soon.

HALL'S JOURNAL OF HEALTH

For January 1866, will contain an article on Cholera, written from the Editor's observation and experience during nearly two years continuous exposure to its influence and ravages. It will embrace the nature and causes of Cholera, what are always its very first symptoms, when its immediate arrest and speedy cure are certain in every case. if the means named are promptly used. Single numbers 15 Cts, and \$1,50 per

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A MONTHLY PUBLICATION

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TO THE EXHIBITION AND DEFENCE

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GOSPEL PRINCIPLES AND GOSPEL PRACTICE, IN THEIR PRIMITIVE PURITY AND SIMPLICITY,

IN ORDER TO PROMOTE

CHRISTIAN UNION, BROTHERLY LOVE AND UNIVERSAL CHARITY.

"For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation every one that believeth, to the Jew first, and also to the Greek." Rom. 1: 16.

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Vol. XVI. 1866.

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By James Quinter and Henry J. Kurtz.

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THE GOSPEL - VISITOR.

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JANUARY. 1866.

No. 1.

INTRODUCTION.

brotherhood, a new volume—the me up." sixteenth of the Gospel Visitor. And after his death, when "he to all who possess the mind of with every wind of doctrine, by Christ as expressed by the prophet, the sleight of men, and cunning in the following words: "For Zion's craftiness, whereby they lie in sake will I not hold my peace, and wait to deceive; but speaking for Jerusalem's sake I will not rest, the truth in love, may grow up into until the righteousness thereof go him in all things, which is the head, forth as brightness, and the salva- even Christ: from whom the whole tion thereof as a lamp that burn-body fitly joined together and comcth." "Ask of me," said the Fath-pacted by that which every joint er to the Son, and I shall give thee supplieth, according to the effectual the heathen for thine inheritance, working in the measure of every and the uttermost parts of the part, maketh increase of the body earth for thy possession." It seems unto the edifying of itself in love." he did ask, since the Father gave This beautiful and expressive pas-"all things into his hands." And sage of scripture, sets before us the while the Savior was on earth, after work that Christ purposes to ache entered upon his public ministry, complish through the church. And with what zeal he labored to save this work the church should have the erring and lost from sin and ruin, is well known to all who are acquainted with his holy life. It led him to lay down his precious be hers, his work also should be life a ransom for sinners, and in his hers.

death was fulfilled the prophecy We offer to the public, and our "the zeal of thy house hath eaten

We are prompted to this, first, by ascended upon high, and led captivthe consideration that it has, from ity captive, and gave gifts unto the beginning, been growing in far men, he gave some apostles; and vor with the brethren, and this we some prophets: and some, evangeregard as an indication that it has lists; and some, pastors and teachgiven general satisfaction to its ers; for the perfecting of the saints, readers. Secondly, whatever it has for the work of the ministry, for accomplished, or failed to accom- the edifying of the body of Christ: plish, the conviction of our mind is till we all come in the unity of the stronger than ever that the print-faith, and the knowledge of the ing press as an agent auxiliary to Son of God, unto a perfect man, the Christian ministry, possesses a unto the measure of the stature of power for defending and spreading the fullness of Christ: that we the truth, and for correcting and henceforth be no more children, opposing error, which commends it tossed to and fro, and carried about

In the distribution of his gifts, the gospel is properly taught, and the objects the Savior had in view. What that work is, we may learn from Christ's direction and commission to his chosen ministers: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." The evangelizing of the world, or the making disciples of sinners, was an important part of the work of the ministry.

Secondly: The perfecting of the saints and the edifying of the body of Christ or of the church, is another object to be accomplished by the gifts communicated by the ascended and triumphant Savior. The church must not lose sight of the interests, enjoyments, and wants of the grand objects of Christian laher own members, in her zeal and bor in view. The editors and corlabors to enlarge her dominions, respondents or contributors should vert sinners will avail but little which properly fall within their unless she is right berself. stream cannot rise above its head, should keep the character of our "When thou art converted" said Magazine in mind, and from that Jesus to Peter, "strengthen thy judge of the suitableness of its conbrethren." This was an admonitents. We claim for the Visitor, as tion marked by that wisdom and its name implies, a gospel character. prudence which characterized all And by the standard of gospel came from God.

unity of the faith. That is, where clear our skirts of their blood.

the work of the ministry was one of properly received, there will be found the unity of the faith. idea that there must necessarily exist among Christians a difference of sentiment concerning their faith and practice, has no foundation in the gospel.

We have followed the train of thoughts that the passage of Paul to the church at Ephesus suggested to our mind upon quoting it, and those thoughts may not, at first sight, appear exactly in place in this introduction to a new volume of the Gosnel Visitor. But regarding, as we do, the labors and responsibilities of an editor, of a Christian Magazine, very much of the same character as we do those of a minister of the gospel, we feel it would be well for the editors, contributors, and readers, to keep and to make accessions to her num- keep these in view that they may bers. Indeed, her efforts to con- not be diverted from the objects The field of labor. And our readers the sayings of this Teacher who Christianity we desire its character to be tried. The teaching of the Thirdly; "Unity of faith" and gospel will very frequertly be unthe "knowledge of the Son of God" popular, and conflict with our preare objects to be promoted by the vious views of things, and have to gifts conferred by the Savior. Ob- encounter our strong prejudices. serve, that the unity of the faith is Nevertheless, the truth must be . connected with the knowledge of told "whether the people will hear, Christ. A knowledge of Christ and or whether they will forbcar," if his word is a proper basis for the justice is done to souls, and we

we wish to pursue in our editorial we hope the statement of the prinlabors, and the rule by which we ciples by which we design to be govwish to be governed. Our connecterned, will meet your approbation, tion with the Visitor for ten years and that you will give us your pathas greatly increased our sense of ronage, and do all you can in procuthe responsibilities connected with ring new names to our subscription our position. And the times into list in your neighborhoods and which we have come, and the condi- churches. We desire to have the tion of the professing Christian attention of every member of the world around us, make the work of brotherhood especially, called to the the Christian journalists, as well as Gospel Visitor and his name as a that of the Christian minister, one subscriber solicited. that requires patience, self-denial, contemplation improvements in our courage and prudence. But the Christian needs every facility available for his help and encouragement, and the dark and perishing world every influence that can be brought to bear upon it to enlighten and redeem it. Therefore none of us should be weary in well doing for the harvest is great and the laborers few.

It will then be our object, as far as our ability and judgment will enable us to do so, to promote "whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." Or, in other words, we shall labor to promote an unadulterated Christianity, one of whose erowning graces is lovelove to God and love to man, a Christianity which has the promise of the life that now is and also of that which is to come." shall endeavor to give some attention to all the various departments of Christianity, and the duties it enjoins upon us in our various relations in life. We shall try to consider the wants and interests of all classes of our readers, and labor to latter.

Such, dear readers, is the course | Then, dear brethren and friends, We have in Magazine, and we hope a generous support will enable us to carry out our design.

> And, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain:" we therefore commit our work to the Lord, and request the prayers of our christian friends for his blessing on it.

> > EDITORS.

THE PROSPECT.

In an article on the Retrospect, in our last, we referred to the faculty of memory, a peculiarity of the human mind by which our experience of the past in some degree is recalled, and our sensations or emotions felt in some measure again. We likewise remarked that although the mind possesses this remarkable faculty, it possesses no faculty unaided by supernatural power by which it can look into the future. Although we cannot see into the future, nevertheless, we contemplate it with interest, and not with a feelling of euriosity merely. The supply the former and promote the guilty conscience often has awful forebodings of the future, while to

future is contemplated with comfort- also, the seventh from Adam, prophable feelings, and at times, even esied, ... saying behold, the Lord with "joy unspeakable." The cometh with ten thousand of his christian's future prospect is noth- saints. The prospect of the Lord ing less than the "blessed hope" of coming to the earth with a great the gospel. We looked upon the company of his saints, and he in close of the year as naturally sug- that company, must have been to gesting to the reflecting mind, a Enoch, a glorious and encouraging retrospective view of the past. And sight. we regard the commencement of the year as suggestive of the prospect and idolatrous times, the prospect of the future.

sindulgent to this creatures. No said, in speaking to the Jews, "your sooner were the minds of the progenitors of our race clouded with a painful remorse at a recollection of This day of the Messiah, which their past apostasy, than a glorious Abraham rejoiced to see, was not prospect of the future was presented to them by the Lord, full of com- our, world, but that glorious day fort and encouragement, if not to when he shall come to reign in his themselves, to their ruined posteri- kingdom, and when "many shall ty. 1 To the serpent it was declared, that the seed of the woman should bruise his head. In this language Isaac, and Jacob, in the kingdom of it was plainly implied, that the destroyer himself should be destroy: joice and be glad at the prospect of ed. And from the time that promise, so full of hope, was given, in the darkest hours our apostate racc has experienced; there has been , seen through that darkness a brighter future. While the peculiar, people of God, the Jewish nation, have in an eminent degree enjoyed this prospect, it has not been confined to them. The poets and sages of the disciples, were in many respects the heathen world have also recognized in the future a golden age of It was difficult for them to entertain the world, and looked forward any other view of his kingdom, with interest to it. Probably their than that it was to be of a temporview of this brighter day, was obtained from the discoveries which ther receive nor endure for a time, God had made to the Jews.

er day, Enoch enjoyed in his gener- were much surprised to hear him

the christian the prospect of the ation, Jude says,-"And Enoch

To Abraham, who lived in dark of, the latter day glory, was, no The Lord has been very kind and doubt, full of comfort. The Savior father Abraham rejoiced to see my day: and he saw it and was glad." the short period of his first visit to come from the east and west, and shall sit down with Abraham, and heaven." Well might Abraham resitting down in the kingdom of heaven with the faithful, and under the reign of the Messiah, the Prince of peace.

The Savior favored, a few of his disciples with a prospective view of his glorious person when he shall come to be glorified in his saints. The views taken of the Savior by taken from a Jewish stand-point. al character. And they could neithe idea of their Master's humilia-This glorious prospect of a bright-tion and death. They therefore

words: "After six days Jesus ta- is." I was and the first war and the keth with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elias with Moses: and they were talking with Jesus. And Peter answered and said to Jesus. Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. For he wist not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, this is my beloved son: hear him." This vision of the prospective glory of the Now are we sure that thou knowest church, was not in vain. It was all things, and needest not that any

speak of being taken away from They, no doubt, often contemplaamong them by death. It was ted it with pleasure, and drew comtherefore not only for the encour- fort and encouragement from the agement of those few disciples to contemplation. Peter refers to it. whom the Savior manifested his in the following manner: "For we glory, but he gave them a view of have not followed cunningly devised his future glory in order that they fables, when we made known unto might have a more correct view of you the power and coming of our his kingdom, and thus be better Lord Jesus Christ, but were eyeprepared to preach the "gospel of witnesses of his majesty. For he the kingdom." There were glory received from God the Father honand power and victory connected or and glory, when there came with the kingdom of Christ, but such a voice to him from the excelthese were for a while eclipsed lent glory, this is my beloved son, But on mount Tabor, the intervel in whom I am well pleased. And hing veil was withdrawn for a little this voice which came from heaven time, and the concealed glory of we heard, when we were with him the Messiah shone with such bright in the holy mount." This prospecness that the disciples apparently tive view of Christ's future glory is were overcome with the sight, and a subject which every Christian is fell to the ground. The vision of interested in, for, "we know that the future glory of Jesus and his when he shall appear, we shall be kingdom, we have in the following like him; for we shall see him as he

When the Savior was about taking his leave of the disciples, and when he found it very necessary to administer comfort to their sorrowful hearts, he called their attention to the prospect that was before them and said, "Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." The prospect of a reunion with their heavenly Master, productive of a joy, which no man could take from them, and which would be lasting, was a solace to them, and greatly alleviated their grief. They apprehended his meaning, and applied the truth, and exclaimed, "Lo, now speakest thou plainly, and speakest no proverb. not forgotten by the apostles man should ask thee: by this we

believe that thou camest forth from in the same way, with the prospect God." While then the present to they had of the future: "Behold, them was full of gloom, the prospect of the future was encouraging and cheering

The disciples under the influence of the Holy Spirit which they received with its numerous gifts on the day of pentecost, possessed much clearer and much more correct views of the kingdom of heaven than they previously had, and they contemplated the prospect of its future glory with much edification to themselves, and from this source drew comfort and encouragement for the tried and persecuted believers scattered abroad. To the afflicted and troubled saints at Thessalouica. Paul spoke beautifully and hopefully of the prospect before the believing mind: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet to the interests of the Church, and the Lord in the air; and so shall we ever be with the Lord." What a we cannot now tell. Of one thing glorious prospect was this! The apostle James presents to the minds poses and develop more clearly the of his brethren the prospect of the designs of God. It may be a year coming of the Lord, to reconcile of trouble, distress, trial, and great them to the sufferings which they affliction to many. But the Chrishad to endure: "Be patient there- tian will remember, and learn pafore, brethren, unto the coming of tience from the thought, that such the Lord. Behold, the husband years to him are numbered, and man waiteth for the precious fruit this may be the last. of the earth, and hath long pa- We have the promise, and, concomforted himself and his brothren pect! The believing and hoping

now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

The Christian then, taking his stand upon mount Zion, upon the towers of the church, and with the telescope of faith to his spiritual eye, sees a bright and glorious future, in the blessedness of which he is to have a part, as an inheritance bequeathed to him, as an heir by his heavenly Father. And to that future and heavenly state of things the Christian church, with its sanctified and faithful members. is constantly and rapidly advancing. As time rolls on, and year succeeds year, the intervening time grows less, and "now is our salvation nearer than when we believed." "The night is far spent, and the day is at hand."

We enter upon another year. What events, big with importance the cause of truth it may disclose, we are sure, it will further the pur-

tience for it, until he receive the sequently, the prospect of the year early and latter rain. Be ye also of jubilee-a period of time in patient; stablish your hearts; for which the Lord will say, "The year the coming of the Lord draweth of my redeemed is come." Oh what nigh." And the apostle John, also, a glorious thought, and blessed prosheart naturally exclaims, "How way, when I have a more convenilong, O Lord?', And the answer ent season, I will eall for thee. And is, "Yet a little while, and he that there are many, we trust, that feel shall come will come, and will not to thank God that they were pertarry." And shall it be within the mitted to see the season come, year upon which we are now enter. when they were made to rejoice ing, that the Lord will come? It in believing in the Lord Jesus may be so near. "The Lord is at hand."

And now, dear reader, what is the prospect before you? Is it that of the Christian, that which we have been contemplating? It may be. Make the Christian's life, and experience, and labors, yours, and his prospect will be yours. The Christian's life and labor fit him for, and the "way of holiness" in which he is traveling, leads him to glory, honor, and immortality. May the new year meet us, and witness in us, new zeal, new devotion, and new life, in the noble work of righteousness. Then shall we be prepared for whatever events it may bring with it, should it bring even death or the coming of the Son of man in the clouds of heaven.

J. Q.

For the Visitor. A WORD TO THE UNCONVERTED.

I know that thou believest. Aets 26: 27.

After reading over the above Scripture, I thought how applieable Paul's reasoning with king Agrippa has been to us all. While the ministers of God would preach to us that Christ suffered and died, and arose again, that whosoever believeth in him should not perish ask, believest thou in this? Our an-

Christ. Yet there are thousands that have never obeyed the heavenly eall. Many that are near and dear to us by the strongest ties of nature and friendship. Let us daily admonish such, and say to them, "Believest thou in the prophets?" I know that thou believest. think of the many that have been like ourselves, raised up by christian parents, that have often taken us to the house of God, and there we have seen them engage in prayer. and in the other devotional services that belong to the house of God, and have been fully persuaded that such service is due to God. And many of us have seen our fathers and mothers surround the table of the Lord there, to commemorate the Savior's dying love. We felt it was their duty to do so. We have seen them give to one another the right hand of fellowship, accompanied with the holy kiss, and we thought it was right. We have seen them go down into the liquid stream, and there baptized into the name of the Father, and of the Son, and of the Holy Ghost, and we thought they followed the example. of Christ, and obeyed his command.

Dear unconverted friends, our fathers and mothers or christian friends, that you think have donetheir duty by remembering the but have everlasting life, he would Savior's dying love, or have follows. ed Christ's example and command. swer was, "almost thou persuadest by being immersed into the name me to be a christian," but go thy of the Father, and of the Son, and

of the Holy Ghost, may have gone that thou art stumbling at, by the to the eternal world, and if so, do hand, and helping him to bear his you not think that they will hear burden, that thou seest is too that welcome language of approba- heavy for him. tion, "because thou hast been faith- wouldest fulfill the law of Christ, ful over a few things, I will make and in so doing be blessed and thee ruler over many things." Or, saved. if they are still living, do you not think that if they continue to walk in God's commands through life, it will be said of them, "blessed are they that do his commandments that they may have right to the tree of life, and may enter through the gates into the city?"

Friendly sinner, dost thou not believe these things? I know that ing upon God's wisdom and ways, thou believest. Go thou then I hereby pen the following. and do likewise, for thou canst not say, "I am as honest in my dealings and seemingly my affections were as any in the church, and am also all lavished upon him. He was an as sober and as temperate, and as moral. That all may be true. We speak to the shame of many professors of the Christian religion. Oh, brothers and sisters, let us pray lent to me a little while; which God to help us to be more on our caused me to press him still closer guard. But friendly sinner, you should rejoice in this, that your load of sin will be lighter to bring to the foot of the cross, and that it would, perhaps, be easier for you to live a pious life, than those, that he was not used to hear, he would thou seest have so many failings, come and say, Ma, Ma, that is a And if thou wouldst love the Lord thy God with all thy soul, mind, play with him. Is it any wonder and strength, and thy neighbor as that a mother should love such a thyself, thou wouldst go into the child, so young, so fair, so promichurch and there prove thy love to sing? In the course of time a thy God by doing all things what-sweet little daughter was given, a soever he has said unto thee, and to fair and promising child was she thy love to thy neighbor, by taking also. As age was given, they both thy poor, fallen, weak brother, increased in beauty and loveliness.

And so thou

Eaton, Ohio.

For the Visitor. GOD'S PROVIDENCE.

Hoping a few words of sad experience, might be the cause of some erring mother like myself, reflect-

I am a person of frail temperaframe any excuse that will justify ment, and was always religiously thee before God. I know there are inclined, and in my youth I thought many excuses given for not coming I had given my heart to God. In into the church of Christ. Some due time, a little son was given me, amiable child, seeming to possess an angelie nature from his earliest days, and oft it grieved me, when a voice seemed to tell me, it is only to my heart, while burning tears rolled down my checks. He eared not for company. And although he was so tender in years, if he heard a little companion use a word that naughty boy. I do not like to

I looked upon them with pride, and guish of my heart, no tongue can said, what lovely children has God tell, no heart fully sympathize, but given me. I oft times said, how could I live without these lovely little ones? I looked upon large families surrounding me, and said to myself, surely, surely, God will let me keep my two little ones, when others who have so many, are never called upon to part with any. As they grew from infancy to childhood, I marked their finely proportioned frames and noted that as their days increased, so did their beauty and sweetness. I said in my heart, "Now, is my joy full, I am happy with these dear little left and must remain until he calls lambs God has given me." O, what a foolish and vain woman was I. I had forgotten that God deserved fully prepared, I can never dwell the first place in my heart. He saw that I was laying up my treasures in this world. And in the and I am striving daily, yea, hourly midst of my joy and happiness, He to say, "My Jesus has done all called aloud to me, by sending that things well," and the more so when dreadful disease, diptheria, and sum- I view my fast declining health. moned them to leave this world of And I with joy look forward to sorrows, and to dwell with angels. First the lovely daughter was taken from my embrace. Then unto my God I cried, "Oh! my God, why hast thou seen fit to do this? were my sins so great that I needed such a eall as this? Then yet I had the little son, although very sick with the same disease. O, how sweet and dear was this only child! I prayed my God, that he would only spare me this one. But no, the call was not loud enough yet. On Friday the little daughter, and on Sunday the little son was taken. The pride and joy of my life were these carthly treasures, God saw gone. Bereft of all, not one sweet that I was, and he called them, and little voice left to cheer a poor bro- folds them in his loving arms, where ken hearted mother on her thorny I know they are well provided

the mother in like circumstances. It was utterly useless for me to try to express my feelings. Oh! how I sighed. My heart was sad and heavy indeed. The clouds were so thick and dark that not even one bright or sunny spot appeared in this vast world. But every where I looked it was, dark and gloomy. In sincerity I prayed that I might rest with my little lambs. But my merciful Savior knowing that I was not prepared, did not grant my desire, but for wise purposes I am for me. He has taken them so pure and spotless, that unless I am with them in their happy home. It caused me to reflect much the time when, if I am worthy, my Savior will unite us to part no more.

Since I was bereft of those little ones, another little son has been given, but I said in my heart, I will no more lay my treasures upon earth, but in heaven, that there my heart may be also. It has been a lesson that has, sank deep in my heart, and I hope never to be forgotten, for I find that, God always finds a way to accomplish his designs. Although warned by many friends not to set my affections on path in this world. Oh! the an- for. And now I am keenly reminded that the "Lord giveth, and the space to separate it from the next Lord taketh away." It has caused word, till he has made a line. He how am I spending my few days, knowing well that they are few.

I have commenced reading the word of life with a great desire to obtain that eternal life promised in that word. And I pray God to open my understanding, that when I read, I may profit thereby. I sec now where oft times I have done wrong, and left undone that which I should have done. But now my desire is so great to meet my little or altogether left out; and so in that is required of me in the Holy And if a person has set up many Book. And may God, if my life be pages already, he is still liable to loud again. But my prayer also is word unless and even if he exercises for him to protect the little one constant care. now given, and give mc grace that I may do my duty while here, and when I am no more, may some kind hand rear him up to fear and love the Lord, and may his blessings ever crown that kind persons head. May God have mercy on my soul, although a sinner, and at last gather me with my little tamily into that heaven of rest.

S. J. D.

For the Visitor.

AN EXTRACT. "The making up of the Christian's life is somewhat like the making up of a page in this book. I prepare the manuscript. When it is written, punctuated and corrected, then it passes into the hands of the compositor. He puts it in type. But, as each letter, space, and point is separated from all the rest, he must use great eare in combining them. He must select letter by letter till he has formed a word; then, perhaps a point to follow it; then a ing all the errors that are marked.

me to reflect, and to ask myself, must add letter to letter, word to word, and line to line. He must not be eareless at all. If there are two thousand pieces of metal used in a page, then there are two thousand distinct chances for errors and mistakes. He may get a wrong letter; or the wrong form of a letter, or the letter may be inverted, or a space, a dot, a hyphen, may be misplaced, a word may be wrongly spelt, or wrongly divided, darlings, I can do any and all things various ways errors may occur. spared, never have reason to call so make a mistake in the simplest

> Thus is the christian life made up of daily life; made up of daily and hourly and momentary eares, and crosses; and, unless watchful and careful, we are liable to constant mistakes.

After a page of type is prepared, the compositor fastens it, inks it, lays a piece of paper over it, takes an impression from it, which he ealls the proof-sheet, and that goes to the proof reader and the author. They sit down together. read the page, one holding the copy and the other the proof. . Every error is noted and marked. Every broken letter, every misread or misspelt word, every thing on the whole page is subjected to the strictest scrutiny; and when all are marked, the proof goes back to the compositor. Then he picks out a letter here and a point there, and puts another into its place. So he

Then he takes the second proof and hands both back. The proof-reader goes over it again, looking to see if the errors are really corrected, examines for new errors, marks all that have been omitted, and returns it for revision. In this way the needful degree of accuracy is attained. Yet even then a moment's carelessness—an unlucky jostle or blow may knock the whole page into confusion, or, "pi."

Thus it is in the christian life. We take the words and the example of Christ as our copy, and then we try to imitate it. But when we come to the proof, to the correcting, how many errors, deviations, neglects, faults, and follies do we find! Then we start to remedy them, and sometimes make others in the endeavor, and sometimes, by some sad fall, we seem to undo all, when we thought all was about perfected. Peter knocked down his whole "form" even after he had bragged so much of the correctness of his work and said, "Though all men forsake thee yet will not I." A downfall-a denial of his Master, with cursing and swearing-followed swiftly, and Peter found himself where he needed to repent of his sins, and do his first works again. And is not his experience that of multitudes who, while thinking that they stand, forget to take heed lest they should fall? Is there not still lacking in all of us that permanency, that establishing of the heart, that eternizing of those principles and dispositions and elements which now are fleeting and shifting under the pressure of temptation and from the instability of the human character?

TRUE CHRISTIAN LIFE.

Did a holy life consist of one or two noble decds-some signal specimens of doing, or enduring, or suffering-we might account for the failure, and reckon it small dishonor to turn back in such a conflict. But a holy life is made up of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul and John, like that of Rutherford, or Brainerd, or Little words, not elo-Martyn. quent speeches or sermons; little deeds, not miracles, nor battles, nor one great heroic act or martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam, "that go softly" in their meek mission of refreshment, not the waters of torrent, noise and force, are the truc symbols of a holy life.

The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and the flesh, little acts of indolence or indecision, slovenliness, or cowardice, little equivocations or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gaiety, little indifferences to the feelings or wishes of others, little outbreaks of temper or crossness, or selfishness, or vanity; the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life. And then attention to the little duties of the day and hour in public transactions, or private dealings, or family arrangements; which we can know if we are in the to little words, and looks, and light. Then let us be very careful, tones; little benevolences, or for- to see and to know, by the most bearances, or tendernesses; little strict and rigid self-examination, self-denials, self-restraints, and self-according to the rules laid down in forgetfulness; little plans of quiet the word of unerring truth, if we kindness, and the thoughtful con- are children of light. What would sideration for others; to punctuali- be the condition of some who would ty, and method, and true aim, in claim to be the children ct light, the ordering of each day,-these if the great day the apostle was are the active developments of a speaking of in connection with this holy life, the rich and divine mosa-subject, was suddenly to come upon ics of which it is composed.

ful? Not'the outstanding peak or Yet we know, according to both the stately elm, but the bright revelation and nature, that our sward which clothes its slope com- probation must soon close. Then posed of innumerable blades of why, oh why, are we not like the grass. It is of small things that a wise virgins, ever ready to go forth life is made up; and he who will to meet the bridegroom. acknowledge no life as great, save that which is built up of great things, will find little in Bible character to admire or copy .- Dr. Bonar.

For the Visitor.

THE CHILDREN OF LIGHT.

"Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thessalonians 5: 5.

that our light is not darkness; -we refuse to adore Jehovah. have abundant evidence given us, Our duty is manifest. But what

us? Doubtless, many would be ta-What makes you hill so beauti- ken unawares, not looking for it.

I. N. C.

HOW TO SERVE GOD.

BY REV. FRANCIS J. COLLIER.

The Almighty has claims upon us which we are bound to acknowledge and respect. He justly dcmands our most perfect obedience, our ehoicest offering, our warmest and most constant love. He expects us to know the relation in Can we, the professed followers which we stand to Him, and to renof Christ, elaim to be the characters der that sincere service which is here alluded to? Do we show that due to one so holy and so great. In we are the children of the day? and honoring God, we honor ourselves; not of the night? I am very fear- in our endeavors to please him, we ful that we are often found in dark- experience the highest pleasure; ness, that is (in the sight of God) our gifts to him are repaid, in douworse than heathen darkness. "If ble measure, with the richest blessthe light that is in thee be darkness, ings; our devotion is met with a how great is that darkness." Oh! gracious and tender response. It is how careful we should be to know at our own peril that we neglect or

in the language of the apostles, by kind of service is acceptable to the

Lord? Is it soul service? or body brethren, by the mercies of God, service? or the service of both body that ye present your bodies a living and soul? The old Gnostics and sacrifice, holy, acceptable unto Manicheans endeavored to exclude God, which is your reasonable serthe body from the service of the vice."-Rom. 12:1. Most High, and to worship him The body and soul must be joined with the soul only. They believed in the most intimate and loving that all evil inheres in matter, and union. They must act in perfect hence they abused the body by rig-orous fasting, by exposure to ex-posed to move in the same directremes of heat and cold, by dwelling tion. Their true course is not hellin damp caves or cheerless deserts, ward but heavenward. Their enerhoping thus to unfetter the soul, gy should not be spent in the mere discover hidden truths, clevate reason, and reverence Deity. The heathen of India, China, Africa, and way of Christian life; rising higher other lands likewise torture the and higher; passing through into body, but they do it for a different the light of sanctifying truth; putpurpose; not designing by such ting off sin, and "perfecting holimeans to reach a spiritual worship, ness in the fear of the Lord." for they feel sure of gaining the A service of the body in which favor of their gods by an outward the soul feels no interest, is mean service which consists of nothing and hypocritical. Honor God with more than oblations, penance, and your lips while your heart is far oft-repeated prayers. They wor- from him, and you will be despised. ship with the body, and pay but "God is a spirit, and they that wor-little regard to the soul. In Chris-ship him must worship him in spirit tian countries, we find many who and in truth."-John 4: 24. think that it is possible to serve A service of the soul in which two masters; some, therefore, give the body does not participate, is their soul to God and their body to defective and unacceptable to God. Mammon; and others give their When Moses stood before the burnbody to God and their soul to Mam- ing bush, the angel of the Lord said mon. What, then, is the true pract to him, "Put off thy shoes from tice? It is that in which the body off thy feet, for the place whereon and soul unite together in the ser-thou standest is holy ground." The vice of the Lord. Paul says to the body aids and gives expression to Corinthians, "Ye are bought with a our feelings of devotion. Influenced price; therefore glorify God in your and controlled by a regenerated body and in your spirit, which are soul, the body is an instrument by God's."-1 Cor-6: 20. David de- which much can be done for man's clares, "The sacrifices of God are a happiness and God's glory. broken spirit; a broken and a con-trite heart, O God, thou wilt not gage the whole man for the whole despise."-Psalms 50: 17. And life. It can not be shut up either again, the apostle says to the Roin the body or in the soul, for it
mans, "I beseech you, therefore, belongs to both. It can not be con-

fined to the Sabbath and the sanc-become the source of the deepest tuary. It must be with you on the sorrow and most degrading misery. week day, at home and abroad, in Another has said that the most every thought and feeling, in every plan and purpose, in every transaction of business, in the reading and writing of every page, in the utterance of every word, in the performance of every deed.

Happy, yea thrice happy is the man whose heaven begins on earth, whose body is God's temple, whose soul is God's image, whose life is God's praise!

WINGS OR WEIGHTS.

my Bible almost opens there. "Laying aside every weight." Oh! then how easily and joyfully could we 'run." But what are these weights, and how shall they be laid aside? Every Christian has his own, and probably no two find the same equally burdensome. Our My dear readers, are you looking Father gives us blessings—wings to to Jesus, conscious that his gracious assist our upward flight to him, but blood has made you pure, and does we, through sin, change them to your heart respond to the desire to "weights." The more precious the lay aside every weight? Oh! then gift, the greater the curse it be- rejoice, for the Lord knoweth them comes, if its use is perverted. The that are his, and causeth all things greater the ascent the wings might to work together for your good. have made for us, the greater the Most wonderful truth! degradations the "weights" will dom is it fully realized! cause us.

Gifts, physical, intellectual and spiritual, are all wings or weights- goodness and unbounded love of just as we choose. The gratifica- him who made it. "All things"tion of our desire for food is an en- no exceptions-not even our misjoyment essential to the prolonga- takes and errors. We ask, how can tion of physical life, yet it is often it be? We cannot answer, but made the means of shortening it, or have only to believe our Father's of producing untold suffering. The word, and be happy. marriage relation, that most sacred But what can be said to you who

dreadful corruption is the eorruption of the best thing. Shall we, ean we take the richest gifts of our ever loving Father, and make them weights to keep us from loving and obeying him, when we might make wings of them with which to rise constantly higher and higher above every defiling thing of earth, getting new and sweeter foretastes of heavenly joy? The watchful christian finds that every gratified desire of the "old nature" becomes a weight and hindranee to the "new Hebrews 12 is so precious that life," and every act of self-denial increases the strength and vigor of the "new nature." Let us all be watchful, ever "looking unto Jesus," making for ourselves wings, so that our "running" shall be with flying speed, hindering none, and being hindered never.

> How imperfectly do we comprehend the workings of such a law and the

of earthly ties, when wisely and do not love God, who are earrying truly enjoyed, may, nevertheless, your sins, cherishing them so dear-

ly, that you do not realize that other causes may have had to do with they are "weights," dragging you such business, the disadvantages under down to earth, to prove your rhin! which the meeting does its business, Listen now, and believe your best are very much against it. The crowd is friends, who would have you leave so great at times that there being no the service of your enemy; the arch building sufficiently large to contain it, deceiver, and come into the glorious the meeting is compelled to assemble liberty of the children of God. in the open air. And here exposed to Listen to the loving voice of Jesus, the rays of the sun, or to threatening who asks you to be his, that he rain, as has been the case, the situation may make you, with himself, an heir of his Father's love. You com- But apart from this consideration, the mend and admire the benevolence excitement and confusion more or less which can receive a poor, forlorn, despised child, and bestow upon it a parent's tender and patient care, and can you be unmoved by God's infinite condescension and boundless love to the sinner. ?-Friend of Virtue.

ANNUAL MEETING .-- THE OUR CHANGE.

The committee appointed by our last Annual Meeting to prepare a plan for holding such meetings which will the more fully secure the objects for which our Annual Meeting is designed, requested a free expression of the thoughts of brethren upon the subject. We have also been requested by a member of said committee to give our views upon the subject. And feeling as we do very desirous that something beneficial and acceptable to the brotherhood may be devised, we are prompted by a sense of duty to offer some thoughts upon the subject, not as dictating to the committee, but only as suggesting.

It is well known that the manner in which some of the business, and important business too, that has been brought before the Annual Meeting to be disposed of, has not been disposed of as satisfactorily as it is desirable that all such business pertaining to the general

has been very unfavorable to business. consequent upon such a great concourse of people as usually attend on such occasions, are very much against that solemn, eareful, and prayerful deliberation which the nature and purpose of the Annual Meeting eall for. And although the provision on such occasions is very extensive, yet from the amount of provision consumed, and from the great labor required to attend to so many people, it is found almost impossible to continue the meeting many days. the labor and entertaining commence on Friday or Saturday, and the business session not until Monday, there are but a few days left to dispose of business, and this becomes hurried, and justice is not always done to it. Hence the conviction has become pretty general, and with many very deep, that a change is absolutely demanded. And we do most sincerely hope that by the help of heavenly wisdom, the brethren will be enabled to make an improvement which will promote the glory of God and the interests of the church. We think the church in general should regard the subject as of sufficient importance to make it one of prayerful consideration.

In making a change that will remove eertain inconveniences, and make our Annual Meetings more efficient as business meetings, it will be necessary, to brotherhood should be. And whatever render the change acceptable to the

GOSP. VIS. VOL. XVI.

present manner of holding our Annual to interfere with the liberty of any who Meetings, which any of the principles may wish to attend those meetings. or peculiarities of our people seem to Further, there is an interest taken by require. We have hitherto been noted many members of the church in our for our hospitality. Now we want it Annual Meeting, as a business meeting, expressly understood, that the heavy and they wish to witness its proceedexpenses which have of late become ings in transacting the business which necessary to hold our Annual Meetings, properly comes before it. We would are not the objection to our present let all such enjoy the privilege of atmethod of holding such meetings. The tending. money would be cheerfully provided if . We are probably all united in this, we could believe a judicious expendi that in the change desired, we wish ture of it is made, in entertaining so every feature in our Annual Meeting great a multitude of people as we en- retained that is really useful or edifytertain on such occasions. But of this ing, and only those things changed. we are more than doubtful. Indeed it which have been abused and of which seems pretty certain, that the money advantage has been taken. There have and labor necessary for conducting our been attractions connected with those Annual Meetings result in accomplish- meetings which draw many persons to ing but little good in proportion to the them who attend merely to gratify a extent of them. We refer to what is vain curiosity. The erecting of a large done for the multitude of spectators. tent frequently in a conspicuous place, Many of this class who attend on the in view of those traveling over some of Lord's day, show no inclination whatev- our public thoroughfares, with the talk ci to hear the gospel preached. We that is frequently prevalent of the very think the hospitality of our brotherhood extensive preparations for entertaining can sustain no injury in the sight of vast multitudes of people, produce an God or reflecting people, if we seek to excitement, and crowds are attracted to remedy the inconvenience of entertain- the place. ing so large a multitude.

observing the precepts and ordinances labor under at our Annual Meetings by of the gospel are eminently calculated dispensing with the provisions made to promote the spirit of Christianity, for feeding so many at the place of while this spirit produces brotherly meeting. We suggest the propriety of love, and this is characteristic of our dispensing altogether with such provisbrotherhood. Hence our brethren and ions. If we can succeed in diminishing sisters love to meet together. And as the exciting causes, we shall not have our Annual Meetings seem to afford such a great multitude of persons presan inviting opportunity for the mem- ent, and what we have to provide for, bers from different parts of the brotherhood to meet together, many of the It will be understood that we only conmembers of the church feel a considera- template making provision for the acble interest in attending those meetings, commodation of those who come from a finding by experience that they revive, distance. For those we would make

church, to retain whatever is in our It would therefore probably be well not

First.-We think that much would Again; our christian practices in bedone in removing the annoyance we the following method is suggested: strengthen, and promote brotherly love. provision whether members or not. All

those living in the country in which | Mceting in Illinois cost about three the meeting is held, or all within reason-thousand dollars. Now a great deal of able distance of the meeting, could entertainment could be provided in the make provision for themselves. Then way we suggest, for that amount of as there is always a committee of cor- money, and be done with much less larespondence in the congregation in bor and annoyance. But by making which the meeting is held, we would no provision to feed the multitude at have all those who wish to attend the the place of meeting, we would have meeting for their edification and profit, comparatively few to feed. Then the committee should ascertain if they attend the meeting, to go to the which the meeting is to be held will be somebody to give direction to all, we propose will admit of brethren living The elders and delegates should be as at some distance from the meeting, near the place of meeting as possible, doing a part of the entertainment. The and then regard should be had to age Annual Meeting is held at that scason and other circumstances in allotting the of the year when the days are long, remainder their places. and some distance could be traveled in the morning after breakfast to the place propriety of having no public service of meeting. Then a picce might be ta- at the place of meeting on Lord's day. ken along, and during a short recess, this could be eaten, but have no prepa- in the neighborhood, that is, within a rations made for dinner. This would reasonable distance of the place of the save considerable time for business. Annual Meeting at that time, if desired, Then the meeting could adjourn in the as no doubt, there would be, and we evening in time for all to go to their boarding places for 'supper and for lodging. In this way a large number of places could be obtained in a congregation for accommodating persons attending meeting. If the committee having charge of the business found it necessary, they might obtain accommodations in familics not members of the church but who might be friendly to the brethren, and willing to accommodate on such occa- is now becoming common for the Dissions. We would have those paid, as trict meetings where such are held, to we would have all who would provide send delegates to represent the district. entertainment. Each one should make If this is approved of by the church in a bill of expenses and present it to the general, it will greatly reduce the numchurch when the expenses of the meet- ber of delegates. The delegates then

to acquaint said committee with their We would have all who report themdesire by writing. And this should be selves as wishing to attend the meetdone some time before the meeting, ing by writing to the committee, what families in the congregation in place of meeting. Here there would provide entertainment, and what num- informing them where they are to have ber each can accommodate. The plan entertainment during the meeting.

> Secondly.-We would suggest the There could be a number of meetings think they would result in more real good, than by having such a vast concourse of people together at one place to preach to.

Now by having no public worship on Lord's day at the place of Meeting, and by making no provision for entertaining the multitude there, we do think much will be done to lessen the annoyance we experience from the crowd. It ing are settled. The last Annual that may be sent by the district meet-

ings, with those sent by individual Letter to Henry Kurtz. churches, and those who shall not go as DEAR BROTHER :- I take the libdelegates will not we think constitute a erty of addressing you a few lines, number so great but what they can be on the subject upon which you and provided for with considerable comfort brother Nicholson spoke a short and satisfaction. Probably no tent time since at Bolivar. will then be required for holding the My remarks are made in the meeting. As the change contemplated spirit of Christian regard and kindhas special reference to the removal of ness, and I trust will be so received. the annoyances consequent upon the All the apology I have to offer for vast concourse of people which attend taking this liberty, is a desire to our Annual Meetings, and to the afford- arrive at truth. A friendly intering better facilities to the brethren for change of views sometimes helps us transacting their business, our sugges- wonderfully-truth never loses any tions are directed to these, and we shall thing by being discussed in a propintroduce no other points at this time. We have given the subject considerable thought, and we have come to the conclusion that a plan somewhat like that time of superior light, and great of which we have given merely a few of elearness of vision; the fogs of prethe outlines, is worthy the considera-judice shall be driven away, before tions of the brethren, and perhaps of a the clear strong beams of spiritual trial. But we submit our suggestions to light. I hope we will be enabled to the committee and the brotherhood, make some progress towards that and if they are worthy of any consideration, we believe they will receive it.

A LETTER.

(To explain the cause of the folto brother Kurtz for publication. As gave more than he promised; and D. Yant wished his letter published, that he did not think there was anand as brother Nieholson was con-other instance upon record where cerned in the matter, it was thought sins were pardoned, and the Holy proper that he should see the re-Ghost given without baptism. Acts marks of D. Yant. And upon see- 10. ing them, he sent us the observa- Now as I view it, the conversion

er spirit.

Prophecy declares that the watehman shall see eye to eye. A desirable state. But my dear brother do not think it at all strange if we should differ some in our views. Brother Nicholson spoke of the conversion of Cornelius, by the preaching of Peter. I understood him to say that the manner lowing articles we would say, that of it was very extraordinary, that after brethren Kurtz and Nicholson it was not in accordance with the preached a sermon in Bolivar, D. gospel plan, for the remission of Yant addressed the following letter sins; that God in that instance

tions over his signature. There of Cornelius, and those with him, has been some delay in publishing involved no contradiction of the the articles referred to, but the gospel method of saving sinners. nature of the case was such, that Let us examine the subject, and it could not well be avoided.) then compare it. In the first place,

with him believed just what Peter that fact, and marked the distinction. preached, and as he preached it.

him according to the best light he us at the beginning." sins." While Peter yet spake these words, the Holy Ghost fell on all them that heard the word. They believed this promise that Peter preached, and God was just as good as his promise, and no better; faith in Christ as a sin pardoning Savior was the condition, this they performed, they magnified God-the Holy Ghost fell upon them, and they realized what Paul says, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

Now as to the matter of astonishment, v. 45, "And they of the circumcision which believed were astonished;" why? Because that on

I suppose that Cornelius and those | Peter certainly would have noticed But if we notice what Peter says The first great truth that he pro- to his Jewish brethren about this claimed, was that God was no re-strange matter in the 14th and 15th specter of persons; that in every verses of the 11th chapter, the subnation he that feared him, and ject is placed in yet a clearer light. worked righteousness, was accept- He says, "And as I began to speak, ed of him. . That is, worshipped the Holy Ghost fell on them, as on When we had. A great truth truly, that we believed the Holy Ghost fell on us. may well study, verse 36. Then So it did on them. It might be "he preached peace by Jesus Christ said the beginning here spoken of who is Lord of all." Then the con- was the day of Pentecost, but in v. ditions upon which the sinner ob- 17, he says, "For as much then as tained peace, v. 43, "To him gave God gave them the like gift as he all the prophets witness, that did unto us who believed on the through his name whosoever believ. Lord Jesus, what was I that I eth in him shall receive remission of should withstand God." When did the apostles believe on the Lord? evidently; when they became his disciples. They did not date their faith in Christ from the day of Pentecost. We will quote a few passages by way of comparing scripture with scripture; that which relates to the same subject. Rom. 3: 28, Paul says, "Therefore we conclude that a man is justified by faith, without the works of the law." 30th, "Seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith." Gal. 3: 2, "This only would I learn of you, received ve the Spirit by the works of the law, or by the hearing of faith?" the Gentiles also was poured out the 8th, "And the Scriptures foreseeing gift of the Holy Ghost. Poter and that God would justify the heathen they with him did not wonder at through faith, preached before the the manner in which these were gospel unto Abraham, saying in converted, but only at the fact, that theo shall all nations be blessed;" God gave repentance and remission then Abraham was a gospel believof sins to the Gentiles also. If the cr. But 1 will not enlarge upon method of communicating convert the subject. To me it appears ing grace to these Gentiles had been quite plain, that the conversion of different from what it was to others, Cornelius and those with him, was

after the same manner, that the Lord, as I could call your respected Spirit operated through the word father, and can call still your beloved from its promulgation, still does, mother and sister my dear sisters in and will continue to do. I will the Lord. I cannot help to rememclose my remarks by noticing that ber that on your father's place, I have confined them to a strict which you now occupy, as a scarchcomparison of the method by which er after a truly primitive church in God communicated saving grace to faith, organization and practice, I Cornelius and to all true believers. I attended for the first time a meethave said nothing of repentance, ing of the Brethren. There I found obedience, and good works, these apostolic simplicity, which I had are all conjoined with converting long sought in vain. There I sat and sanctifying grace. Salvation between your father, whose hospiif it means anything, must mean a tality and friendship I enjoyed, and saving from sin.

sider it quite generous if you will Leatherman). They spoke not in publish these imperfect ideas in words of worldly wisdom, or in your "Visitor," and send me the learned, premeditated discourses, number. Yours in Christ.

D. YANT.

Reply from Henry Kurtz.

· ly epistle without date came to even having made known a wish to hand some time since. Being con- become one up to that time, nor for siderably engaged otherwise, and nearly a year after. I wanted to your remarks chiefly concerning become more fully acquainted with what brother N. had said, I refer- the Brethren, before I took such an red your letter to him, and his re-important step. I wanted to act ply you will find below. Still I according to the best light from the feel I ought also to say a few words. pure Gospel. have addressed me. Though ac-of the Lord blameless." Luke 1:6 knowledging the brotherhood of Your parents' house was a house of mankind by reason of our being prayer. Frequently there was

an older brother, who still lives, Now my dear brother, I will con- nearly ninety years old, (brother but in simple utterances of gospel truth and in affectionate exhortations easily understood by the simplest hearer. I was urged also to MY DEAR FRIEND :- Your friend-speak, though not a member, nor

It is nearly forty years since I be- Now, my dear friend, allow mo came acquainted with your father, to ask you, Have you followed the and learned to love him as a brother best light God had placed within in the Lord even to his death, and your reach? You were brought up I should fain have called you with by parents trying to "walk in all the same endearing name, as, you the commandments and ordinances the offspring of the one living God, meeting at your home, and your and the still closer relationship father was a preacher himself, with those, who try to serve the bringing up I trust his children in Lord according to the best light the nurture and admonition of the they have, I feel grieved not to be Lord, as he also exhorted others to able to call you my brother in the do. All these privileges and advantages you have had, and the words the discourse on the organization of of Paul to Timothy may be applied the church on the day of Pentecost. best light put within your reach. Have you done so? This leave altogether to the prayerful examination of your own self, and I have asked the questions from the purest love to you, and under a deep impression of my own responsibility, and failure, not always being able to follow out the best light God has given me.

Do not misapprehend me. I do not feel called to judge, much less to condemn those other denominations, who differ with us. I hope most, at least the better part of them, try to follow the best light they have. They had not your knowledge and privileges of becoming acquainted with the better way. That you differ with us, and differ with your own parents, that is in what I feel concerned about you. Pardon me of speaking so bluntly and directly to you, and believe me, I from the heart desire and pray, that it may please the Lord to lay his blessing on this our correspondence, and to grant, that when all sects, denominations and "isms" shall be forever unknown, we may meet as brethren in Christ alone.

Give my heartfelt greeting to your respected mother, my beloved sister in the Lord, and accept my best and kindest regard and love to you and family. May the Lord bless us all with the true light in Him.

Respectfully Yours, &c.

Reply to D. Yant's Remarks ON A SERMON PREACHED BY H. KURTZ AND MYSELF AT BOLIVAR.

to you, "From a child thou hast I then commenced with the preachknown the holy Scriptures, which ing of Peter, to whom the Messiah are able to make thee wise unto committed the keys of the kingdom salvation, through faith which is in of heaven. This same Peter, the Christ Jesus." Who is wise? What ambassador of Heaven, having is this wisdom from above? Un-opened wide to the Jews the door doubtedly to act according to the of faith; having to his own nation unlocked the gates of rightcousness I and life on the triumphant Pentecost, was sent for by an angel of the skies, and was tutored by visions of sheetfuls of reptiles and unclean beasts, but now sanctified to his use, was commanded by the impulse of the advocate of Messiah's cause, the illuminating Spirit, to open by the same key the door of all-victorious faith to the centurion's house. With speed he hastened, and having heard from a Roman soldier's lips the transporting intelligence, that the kingdom of the Prince of life was about to extend over all nations, and having surveyed the allimportant throng of Gentiles once unclean, he gave scope to the overflowings of his enraptured soul in these words: "Of a truth I perceive that God is no respecter of persons." While Peter yet spoke, the Holy Ghost fell on all them which heard the word. Acts 10: 46. "Then answered Peter, (verse 47,) "Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we;" and in verse 48, "and he commanded them to be baptized in the name of the Lord.". Hence the same door that was open to the Jews on the day of Pentecost, was opened to the Gentiles, and, consequently, the same key was used. I then asked the audience. Brother Kurtz closed his part of "Where did the Lord promise in

his Gospel to give the Holy Ghost In the next place I shall notice that before baptism?" In Acts 2: 38 the Gospel plan of saving sinners is, we read, "Then Peter said unto faith, repentance, baptism, remission them, repent and be baptized every of sins, and the gift of the Holy Ghost. one of you in the name of Jesus Hence, baptism is for the remission of Christ for the remission of sins and sins. Not that a sinner is baptized ye shall receive the gift of the Holy because his sins are remitted (as some Ghost." In this instance the gift of would say, thinking for means because the Holy Ghost was promised after of.) If for means because of, then haptism.

that he understood me to say that the manner of it was very extraordinary, that it was not in accordance with the gospel plan. I said I could not find in the gospel that the Lord promised the gift of the Holy Ghost before baptism. Again, I said some suppose that Peter used the second key when opening the gospel door to the Gentiles, because the Holy Ghost was given before baptism. But I understand the Gentiles receiving the Holy Ghost in the manner in which they did, to be a special act, and not in accordance with Peter's preaching to the Jews on the day of Pentecost. Hence, God in giving the Holy Ghost to the Gentiles as he did, did more than he promised in his word, and, consequently, he may do more again than he has promised; but we are sure he will do what he has promised, and on this alone we should depend.

Again, as it regards the second key, it was used to open the everlasting kingdom. "For," so said Peter, "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Epistle 1: 11. Those keys for which priests have been so long contending, those keys which Peter took to heaven with him, and left not to Rome's haughty pontiff, neither to England's lords and archbishops, nor to Scotland's high and dignified Sanhedrim of the Elders of the land, lords in state, and nobles in church.

Christ's blood was shed because original Friend D. Y. said in his remarks sin was remitted. Hence, you perceive this idea is incorrect. Christ's blood was shed for the remission of original sin. John baptized for the remission of sins. Mark 1: 4. Luke 3: 3. And when the day of Pentecost was fully come, Peter with the eleven being filled with the Holy Ghost, said unto the people, "Ye men of Judea and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words." When they were made sensible of their guilt, they said "what must we do?" Then Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. But when they believed Philip's preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." Acts 8: 12. After this they received the Holy Ghost, v. 17. Now from this consideration it is evident, that upon faith, repentance, and baptism, the remission of sins and the gift of the Holy Ghost are promised, and upon no other conditions. Hence we must conclude that the manner in. which the Gentiles received the Holy Ghost, was something special. Friend D. Y. says in his remarks, "When did the apostles believe on the Lord, evidently when they became his disciples. They did not date their faith in Christ from the day of Pentecost." The Word

does not say when they first believed: that the apostles were resurrected, I but "who believed on the Lord Jesus would say that I received it from your Christ." "And as I began to speak, argument, for if these were the twelve the Holy Ghost fell on them as on us." apostles under the altar they must When did the Holy Ghost fall on the have received a reward, at least a parapostles, as it did on the Gentiles? tial reward. Consequently, according Evidently at the day of Pentecost. The to your reasoning, "If there were no apostles could with propriety date their resurrection, there would be no rewards faith on the day of Pentecost, as they nor punishments," the query presented then received the holy unction that itself to my mind where you received would guide them into all truth. In the evidence that the apostles were reslike manner it fell on the Gentiles as it urrected in order to be under the altar did on the apostles; not that the Lord in the immediate presence of God. Now promised in his Word to give it to the you requested me if I have any testi-Gentiles in such a special manner, be-mony that the apostles are resurrected, fore baptism. And as "God is no I should impart it to you and others. respecter of persons," whether Jew or To this I would answer I have none. Gentile, enter the church of Christ, he And further, I can find no evidence must enter in at one door. Our Savior that these were the twelve apostles, for said, "I am the door." Hence there is if they were redeemed and were in hapbut one door into the visible church, piness, why were they calling for venthere is but one God, one Savior, one geance on their blood? The very act of Holy Ghost, one true Gospel. There was but one door into Noah's Ark, through which all that was saved from the flood entered. There was but one window in the Ark, and that window was to be placed above. Consequently, all that was in the Ark, received light from one source, or from that window. Hence, you perceive that every true Christian which is baptized into Jesus Christ, has put on Christ. All receive light from one source, that is from the Gospel. There are not many ways to get to heaven. There is but one, that is the Gospel way. If any man try to get to heaven any other way than the Gospel way, the "same is a thief and a robber."

JOHN NICHOLSON.

Correspondence.

LANARK, ILLINOIS, September 1st, 1865.

their blood being spilled hurried them to happiness. In James 5: 4 we read. "Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth:" Here wages are represented as crying; not that money is conscience, or possessed of intelligence, but to show that God regards the dishonest dealings of men with their fellow men. Cain killed Abel, God said unto Cain. "The voice of thy brother's blood crieth unto me from the ground." God beheld his brother's blood, and there was no covering the fact that wrong had been committed, a life had been taken. and thus the blood cried for vengeance.

I heartily agree with you when you say, "If there were no resurrection. there would be no rewards or punish. ments." For of this we have sufficient evidence. "Paul says, "If after the manner of men, I have fought with Br. Joseph Holsopple:-In reply to beasts at Ephesus, what advantageth it your query where I received the idea me, if the dead rise not, let us eat and

drink for to-morrow we die." And grace and the knowledge of the further, "If the dead rise not, then is Lord than before this terrible torna-Christ not raised, and if Christ be not do of wo, of fire and sword swept raised your faith is vain; ye are yet in over, and desolated our land. And your sins; then they also which are now, since peace is once more fallen asleep in Christ are perished." perched upon the banners of the Then let us place our hopes upon the Nation, and the barriers of interresurrection, and look for the Savior communication removed, I hope the Lord Jesus Christ, who shall change our dear brethren of the North and our vile body, that it may be fashioned West will not forget us, but come like unto his glorious body according to down and help us build up Zion. the working whereby he is able even to There are still desolate and waste subdue all things unto himself.

Yours in hope of eternal life.

P. B. STOUFFER.

BONSACKS, ROANOKE CO., VA.) December 9th, 1865.

Much Beloved Brothren:-After four long years of trouble, privation, and anxiety unknown to the Brethren heretofore, I hasten to open communication with you again. Thanking God devoutly, that the day in November, brother Isaiah elements of destructiveness, have Custer and I attended a meeting on at length yielded to the more geni- Twin, in Ross Co., O. During the al fruits of peace and harmony. meeting there were four added to The church South, I believe has the church by baptism-all young been purified by the trying scenes people. May the good work of the superinduced by a most cruel war. Lord go on, is the prayer of your fare through which we have passed. weak brother." The good Lord has answered the Brother Joseph I. Cover, of Fayprayers of the church, and "temper- ette Co., Pa., sends a report of a ed the winds to the shorn lamb." journey that he in company with With our Savior we suffered "being brother E. Heyser of Montgomery tempted," but with the temptations Co., Pa., made into Armstrong, Ina way for our escape was provided. diana, and Somerset counties, Pa. We availed ourselves of the proffer- They left Fayette Co., where brothed mercy, clung closely to Jesus, er Heyser had been laboring some and now rejoice in the God of our time in company with brother Umsalvation. The church during our stad, on the 19th of October. Their national calamity has never falter- first appointments were with the ed, nor swerved from the path of brethren on Plum Creek. Here duty; but moved steadily onward, they had meetings several daysand upward, increasing all the time, pleasant meetings, and one addition both in numbers and righteousness, to the church. They then went to and now is intrinsically richer in Cowanshanock, where they spent

places in our southern country in which the seeds of the gospel should be sown. "The harvest truly is great, but the laborers are few."

Hews from the Churches.

Brother J. H. Garman writes, "On the second Saturday and Sun-

several days. Here he reports three town, Fayette County, Pa., on the additions, and the brethren and sis- 15th. In this, the Georges Creek ters much encouraged. They then church, they spent about a week went to Redbank. Here they held very pleasantly and profitably. turned for home, and on their way, visited the members on Crooked creek. They then went to brother Tobias Kimmels, and then near to good meeting and well attended. the town of Indiana, to brother G. After a season of pleasant christian Shaffers. They had three interest-communion, they pursued their fession. Here their labors closed, quested to do. He says in relation He reports their journey to have to this meeting, "We felt as though been upon the whole a very pleasant the Lord was there, and so directed one. We were glad to learn when and controlled all present that we were in Fayette Co., that these matters were decided to the satzealous young brethren contempla- isfaction of all, as far as we could ted making this journey. We knew know." they were going into a field where From Somerset they went to the were still more glad to hear they had a pleasant and profitable jour-·nev.

to publish his report of his journey Beaverdam church. He left home peace." in company with brother Ebersole | Brother Davy being left alone in on the 13th of September. His Maryland, the others having left for feast at Danville. Here he parted other meetings. At Meadow Branch with his companion and friends, there was a Love feast. He reports and he and brother Ebersole were this meeting large and interesting. taken to Loudonville where they He then was taken by brother John took the cars, and arrived at Union- Weybright to brother D. P. Sayler's

several meetings and had a pleasant From this church, accompanied time with the brethren. They then by several of the members they went to Washington Co., Pa., into the Ten Mile church. Here there was a communion meeting. It was a ing meetings here. They then went journey, and reached the brethren into Somerset Co., where they held in Somerset Co. Here they attendseveral interesting meetings, and ed a council meeting in the meeting witnessed seven make the good con- house near Berlin, as they were re-

laborers were needed. And we Beaverdam church. Here they attended a council meeting on the 30th, and continued with that church until Oct. 3rd. Then from Beaverdam Brother H. D. Davy requests us they went to brother D. P. Sayler's district; where they attended a east as given in the Companion. communion meeting. After this We did not receive it in time for they returned to Beaverdam, and our December No. We hope a con-spent a few days more with the densed form will be satisfactory to brethren there. In relation to their all as we are in want of room. He, labor there, he says, "We think the brother J. P. Ebersole, John Wise, Lord in working with his people and Joseph Hanawalt, were ap-there, did a great work for his folpointed a committee to visit the lowers, and we parted with them in

wife accompanied him to a Love- other places, attended a number of

and had a consultation with him gospel in the extreme south. In about the change in the A. M.

On the 11th there was a commumunion meeting at Beaver Creek church. On the 12th he says brethren John Wine and D. Thomas met them, and were much rejoiced that God had spared them through all their national troubles. In his notes of the 12th, he says, "Unwell myself but well cared tor." On the 14th, he attended a Love feast at the Manor church. On the 16th he attended one at the Broadford meeting house. On the 18th, he left the brethren for home, at which place he arrived on the 19th, and says 'Found all well; thank the Lord for it."

Klepper, of Tennessee, we make the the brethren among whom he had following extract:

Almost every meeting some are ad- Visitor, and he requests us to eopy ded to the church by baptism. Nev- his notes of his journey from the er has there been a time in the his- Companion. We shall cheerfully tory of the brethren, in this coun-give a condensed view of his notes, try, that such an interest was man- and we hope that he and all others ifested to hear the Word of the will see the propriety of this. Our Lord as now. have been so large at our love feasts, Our brother Wrightsman in comthat frequently there was preach- pany with brother Samuel Molsboe ing at two places. The numerous left their homes in Tennessee, on calls from the different portions of the 24th of Oetober, to take a jourthe country where the brethren ney to the North, "to mingle" as have never before preached, indi-brother Wrightsman says, "with our cate the intense interest to hear brethren there, and to preach the the gospel. The Brethren are called Word; sincerely asking God to be to go to Gaston Co., N. Carolina, to with us and bless the word spoken." preach and organize a church far- He informs us that at Knoxville ther south than preached, near South Carolina, President Stephens, of the Southern the hot bed of rebellion. I expect Confederacy, and learned from him to accompany the brethren. We that he was a member of the Prescontemplate starting on the 22nd byterian church. inst. and will be gone a month. They arrived with the brethren

the fall of 1864, at our communion, there was a brigade of southern troops encamped at our church. On the evening before meeting, the general in command, very modestly apologized to the brethren for the intrusion, but promised the brethren the warmest protection. He with his forces attended. Such silence and good behavior, we never saw, and many of the soldiers were brought to weep over their sins. Several of them invited the brethren into their states to preach the gospel.

Brother P. R Wrightsman of From a letter from David B. Tennessee, writes to us saying that been traveling, wished an account The ehurches here are prospering. of his journey to appear in the The congregations limited space seems to require it.

Brethren ever they fell in company with Vice

The time may not be far distant in Miami county, Ind. on the 26th, when the Brethren will preach the and commenced having meetings on the 27th. His notes in his letter of Nov. 13th, close with the 7th of October. He was then at South Bend. The time was spent in Northern Indiana. They held quite a number of meetings in many of the churches in that part of the State. And he reports their meetings as having been interesting, and their interviews with the brethren very pleasant.

We hope their labors will be blessed and crowned with success.

Brother Philip Boyle of Md. writes as follows: "The ark of the Lord is moving on slowly with us at Pipe Creek. We had some 12 or 13 additions during the present year. We have had two communions as usual. At our communion in Oct. one of our ministering brn. David Miller was ordained. He lives in the Meadow Braneh connection. This connection with the Pipe creek and Sam's creek connections, constitute what is called the Pipe Creek Congregation. Each connection now has its meeting house."

NOTHING TO DO.

"Nothing to do!" in this world of ours,
Where weeds spring up with the fairest flowers,

Where smiles have only a fitful play, Where hearts are breaking every day!

"Nothing to do!" thou Christian soul! Wrapping thee round in thy selfish stole! Off with thy garments of sloth and sin! Christ thy Lord hath a kingdom to win.

"Nothing to do!" there are prayers to lay On the altar of incense, day by day; There are foes to meet within and without, There is error to conquer, strong and stout.

"Nothing to do!" there are minds to teach The simplest form of Christian speech. There are hearts to lure with loving wile, From the grimmest haunts of sin's defile. "Nothing to do!" there are lambs to feed, The precious hope of the Church's need. Strength to be borne to the weak and faint, Vigils to keep with the doubting saint.

"Nothing to do!" there are heights to attain, Where Christ is transfigured yet again; Where earth will fade in the vision sweet, And the soul press on with winged feet.

"Nothing to do!" and thy Savior said,
"Follow thou me in the path I tread."
Lord, lend thy help the journey through,
Lest, faint, we cry, "so much to do!"

OUR FIRST NUMBER.

We have concluded to send our first number to such of our old subscribers as have not signified their wish to discontinue the Visitor. They will please return it, if they do not desire to continue their subscription. No numbers after the first will be sent to any but what express a desire to have it. All our old subscribers who renew their subscriptions will please say whether they have received the first number.

Some of our subscribers of last year paid some on the present volume. We will try and put all the names of such on our new mail books, but should any such fail to get the present volume, they will please inform us.

We have met with a hearty and encouraging response from many of our agents and friends. In the localities we have heard from, our old subscribers generally are renewing, and we have received a considerable number of new ones. We appreciate the favors received, and thank our friends for their patronage and assistance. shall use our utmost endcavors to make the Visitor acceptable and profitable. We hope we shall continue to receive favorable reports from the agents and old subscribers we have yet to hear from. Let all who wish to have the Visitor send on their subscriptions as soon as convenient, but they can subscribe at any time, and we shall try and supply them with all the numbers from the beginning of the volume.

INFORMATION WANTED.

Brother Frederick Koch, whose address is York Sulphur Springs, Adams Co., Pa., is very desirous of hearing of his brother George. He has not heard of him for the last ten years. He was then living in Westmoreland Co., Pa., near Mt. Pleasant. The name is sometimes changed to Cook, but it is properly Koch. Brother Koeh will be very thankful for any information relative to his brother. Should any person be able to give the desired information, he will please 'address brother Koch.

Brother G. W. McVaughton wishes his Visitor continued, but does not give us his address. We should like to have it. Brethren should be eareful to give both their name and address. Sometimes one is forgotten, and sometimes the other. Also when ordering your Visitor changed from one office to another, please give the office from which it is to be changed as well as that to which it is to be changed.

Second Report of Monies Received for the Needy in the South.

Balance on hand from last report	\$9,97
Samuel Pfoutz, Frederick co., Md.	5.00
George Pfoutz, "	4,00
Upton Waltz, "	1,00
Solomon Creager, "	1,00
Abraham Garber, "	1,00
oacoo bayier,	2,06
A. Leedy, Antioch church, Indiana	33,50
Peter Forney, Big Grove, Iowa	17,00
A friend to humanity, New Windsor, Md.	10,00
Jacob Miller, Portage, Indiana	6,00
P. P. Brumbaugh, Coffee Run, Pa.	2,00
Moses Miller, Lower Cumberland, Pa.	86,00
Christian Long, Arnold's Grove, Ills.	27,00
Adam Brower, Upper Conowago, Pa.	56,00
Jonathan Kessler, Pleasant Mound, Ills.	2,00
E. Goohnour, Adel, Iowa	1,00
Ahraham Younce, Sulphur Springs, Ohio	23,00
Abraham Lawver, Pine Run, Pa.	12,25
Eli W. Miller. Yellew Creek, Ills.	25,00
Daniel Eekerman, Ridge, Pa.	45,00
David Rupel, Pine Creek, Indiana,	7,00
J. D. Gans, Stewartstown, W. Va.	5,00

H. D. Davy, Danville, Ohio,	15,00
David Fisher, Monticello, Indiana,	26,20
Christian Long, Arnold's Grove, Ills.	49,00
Joseph Rittenhouse, Black River, Ohio,	54,25
William Calvert, Brush Creek, Ohio,	29.25
Samuel Lehman, Dupage, Ills.	75,00
Jacob P. Miller, Full Creck, Indiana.	20,00
Jacob Garver, New Pittsburg, Ohio,	147,50
C. Brumbaugh, Boydstown Mills Ind.	28,00
John Fitz, Astoria, Illinois,	37,00
Isaac Hoke, additional,	1.00
Joseph Mishler, Nimishillen, Ohio,	217,50
Big Swatara, Pa.	118,25
John H. Umstead, Greeu Tree, Pa.	100,00
H. Kurtz for sister Sprankle, Nimishiller	. 3.00
Isaac Myers, Buffalo Valley, Pa.	50,00
"Right hand," (no county or state given,	20.00
Jacob Longenccker, New Enterprise, Pa.	20,00
Jacob Rinehold, Conestoga, Pa.	214,00
Samuel Harley, Indian Creek, Pa.	380,00
L. Glass, Sandy, Ohio,	19,75
H. G. Ullery, Newton & Painter Creek, (
Jacob Steel Suake Spring, Pa.	111,10
G. W. Brumbaugh, Clover Creek, Pa.	67,30
John Albaugh, Mexico, Indiana,	70,20
W. Arnold, Jonathan's Creek, Ohio,	17,80
John C. Mctzger, Clinton, Kansas,	10,00
J. S. Snyder, Coshocton & Sugar Cr., O.	20,00
Jacob Negley, Fulton, Illinois,	25,00
David Gerlach, White Oak, Pa.	231,75
Jacob D. Trostle, Bush Creek, Md.	5,00
David Buck, Autietam, Pa. (individual)	5,00
Joseph R. Hanawalt, Lewistown, Pa.	58,33
J. P. Ebersole, Rome, Ohio,	43,00
Michael Forney, Parkersburg, Ills.	32,50
E. K. Bnechley, Waterloo, Iowa,	61,00
Sister Catharine Reichard, Manor, Md.	10,00
"Nameless" sister,	10,00
Daviel Keller, Upper Cumberland, Pa-	94,00
Dauiel Keller, Upper Cumberland, Pa- Samuel Lidy, Manor, Pa.	13,50
Enoch Eby, Waddam's Grove, Ills.	20,00
David Murray, Lower Miami, Ohio,	50,55
John Snowberger, Bachelor's Run, Ind.	87,00
Jonathan Hartzler, Tulpehocean, Pa.	74,00
Samuel Miller, Pigcon Hill, "	85,00
Joseph Myers, Lower Conowago, "	50,00
Jacob Longenecker, N. Enterprise, "	40,00
Martin Coder, Jacob's Creek, "	20,00
John S. Ulery, Eel River, Indiana.	188,50
John S. Ulery, Eel River, Indiana, II. Kurtz for W. A. Grove, Riehland, O.	10,00
John Shanafelt, Bachelor's Run, Ind.	67,15
The state of the s	
\$	3633,53

Express and incidental charges 64,00
Sent by express to Benjamin F. Byerly,
Salem, Va. 400,00
To P. R. Wrightsman, Freedom, Tenn.
To Solomon Garher, Staunton, Va. 2000,00

\$3464,00

Dear Brethren: The above report of monies received for the use of the needy in the South, is respectfully submitted for the information of the contributors. You will see there is a balance remaining in my hands, which will be accounted for in my next. If any of the contributors should not be cor-

rectly reported in the above, they will please inform me at once. I endeavored to be correct, but from the number of entries made, and the pile of letters to be examined, an error would be no impossibility.

D. P. SAYLER, Receiver.

OBITUARIES

Died in the Sugar Creek congregation, Tuscarawas county, O., May 29th, 1865, JACOB SMUTZ, aged 68 years, 4 months and 1 day. Funeral services by brethren Neff and Swihart, from Col. 3: 1.

Died in Fayetto county, Iowa, with dysentery the following children of brother George and sister Eve Helman, who moved from Pennsylvania to Iowa. Eli died October 4th, in his 13th year. GEORGE, October 7th, (age not given). CATHARINE, October 11th, in her 17th year. AARON, October 19th, in his 9th year. These afflicted parents desire the prayers of their brothren and sisters, and we hope they will have them.

Died in Germany Valley, Huntingdon co., PaOctober 9th, SAMUEL ROHRER, aged 67
years, 10 months and 13 days, leaving a lonely companion and several children to mourn
their loss. He was a man of a strictly moral
character, yet he made no profession of religion.
But when the hand of affliction was laid upon
him, he considered his latter end, and wished
to make his salvation sure, and resigned himself to his Master's will, carnostly desiring to
get well, and to live a couple of years, that he
might serve the Lord, But death came, and
he had to submit, which he did with resignation and child-like innocence. Funeral services by brethren Swine and Spanogle.

M. R.
Died at Broylesville, Washington county,
Tennessee, September 15th 1865, our much heloved friend and well wisher to the hrethren,
Dr. S. M. HUNTER, aged 62 years, 6 months
and 4 days. Fureral occasion improved by
the writer, M. M. Bashor, D. B. Clepper, and
John Ruhush.

Died in the Rock Run Church, Elkhart co Inda, September 10th 1865, our old sister WEAVER, mother-in-law of brother John Garber, aged 79 years, 4 months and 4 days. Funeral services by the writer, on 2 Timothy 4:6-8.

JACOB STUDYBAKER.

Died in the Yellow Creek Church, Elkhart co. Ind. Sept. 24th, 1865, our dear young sister SARAII LINT, daughter of our brother George and sister Eve Lint. Her decease was caused by a fall from the fence some years ago, and flually proved her death. Her age was 27 years, 1 month and 26 days. Many tears were shed at her funeral, though not without hope. Her funeral was preached by the brethren on 1 Thess. 4th chap. from v. 13 to the end.

JACOB STUDYBAKER.

Died at the Haw Mission, near Council Grovo, Kansas, CALISTA, daughter of brother Samuel SOWERS and sister Elizabeth wife, aged 19 years, 9 months and 27 days. This dear young woman had by her sweet disposition, and practical christian walk, much endeared herself to the circle in which she moved. Her sickness of over two weeks duration was borne with much patience and humhle resignation. She and her friends cherished a hope that she would recover till a short time before her death, yet she did not appear to manifest much anxiety when spoken to on the subject only remarking she "feared she was not good enough to die, that she had not read her bible as much as she ought. This seemed all she felt convicted for. On the morning of her decease, heing informed that her recovery was thought doubtful it did not seem to alarm her ir the least. Sho requested those present to pray for her, and then in an audible voice interceded for herself and those present, said she felt like asking a blessing for the whole world. She tenderly embraced her sisters, and spoke to nearly all present desiring them to live here on earth such a life as would prepare them to meet her in heaven, and sent messages to the same effect to several absent friends. After which her work seemed to be done, and she quietly breathed her last about 1 o'clock on the 17th day of August 1865.

MAHLON STUBBS.

Died in Squirrel Creek Church, Miami and Wahash counties, Ind. hrother JOHN WELLER, aged 81 years, 7 months and 23 days. He left an aged widow, several children and grand children to mourn their loss. He suffered much, about 16 months. Funeral services by brother David Bechtelheimer, from Rev. 14: 13.

Died in the samo district of the church, EVANGELINE MOYER, daughter of brother Jesse and sister Lavina Moyer, aged 11 years, 2 months and 16 days. Funeral services by brother Daniel Barnhart, from 1 Peter 1: 24—25.

Departed this life, October 15th, 1864, DAN-IEL WOLF, sen. aged 84 years, 11, He lived and died the life of the righteous. Funeral by the writer and others.

ELI H. KOONTZ.

Fell asleep in Jesus, in the Miami church south of Dayton, O., sister FANNIE HUFF-MAN. and mother-in-law of the writer, aged 94 years. She was a member of the church upwards of 70 years, and a widow about 43 years. She came from Somerset county, Pa. The funeral services were conducted by brethren Bruhaker, Bowman, and Brower, from 2 Cor 5: 1, in the presence of a large concourse of people.

GEORGE HOLLER.

Died in Marion county, Iowe, July 9th, 1865, sister GRIZILLA CASHMAN, in her 31st year. She was a member of the church 7 years. A funeral discourse was delivered by Daniel Cink.

CEORGE CASHMAN.

Died in Manor church, Md. in June last, sister ROSANA NALLY, wife of brother Samuel Nally, in the 54th year of her age. Funeral service by br'n Jacob Highbarger and David Long.

In the same church on the 6th of September, Died in the Solomon's Creek church district, our aged sister NANCY LONG, widow of broth- Elkhart county, Indiana, September 11, sister months and 18 days. She was a consistent and exemplary sister. Service by br'n Henry Koontz and Jocob Highbarger. J. R.

Died at his residence near New Windsor, Md. October 7, WILLIAM ECKER, in the 57th year of his age. On the 9th his remains were consigned to their final resting place in the burying ground attached to the Brethren's meeting bouse at Pipe Creek, whither they were followed by a large concourse of friends. occasion was improved by the brethren present, by some practical observations on Isaiah 38: 1.

The deceased was an affectionate busband, a kind father, and a worthy citizen. He has left a widow and four children, with a large circle of relatives and friends to mourn their

Died in Manor church, Indiana county, Pa. August 22, 1865, Nancy, daughter of brother George and sister Frances WISE, aged 2 years 2 months and 15 days. Funeral discourse from 1 Cor. 15: 19-22, by John Spicher and David

Same place September 18, WILLIAM, son of brother Hiram and sister Frances SHAFFER, aged 2 years 4 months 23 days. Funeral discourse from Matt. 18: 1—4, by David Ober and Levi Fry.

Same place October 23, Love Ann, daughter of brother Aaron and sister Hannah SHAFFER, aged 2 years 9 months 17 days. Funeral service from St. John 5: 24-29 by G. W. Brumbaugh and Levi Fry.

They died, for Adam sinned; They live, for Jesus died.

Died on 3rd of November, in the Berlin church, Somerset county, Pa. brother PETER MUSSER, after an illness of two weeks which he bore with christian resignation. Aged 85 years 4 months 27 days. I can say with truth that he was a true follower of the Lamb of God. Funeral occasion improved by br'n George Shrock and Jacob Blauch.

JACOB MUSSER.

Died in the Lewistown church, Pa. November 28, brother ISAAC HOWE, aged 59 years 6 months 24 days. Funeral services by Elder Joseph R. Hanawalt.

J. M. father and the son at one time.

Died in the Elkhart church, Indiana, Nov. 1, brother JACOB CRIPE, aged 98 years 5 months 17 days. He died in full assurance of faith, and in hope of a glorious resurrection. He was a member of the church upwards of seventy years, and a deacon over sixty years, Funeral service by the brethren from 2 Tim. 4: 6-8.

Also in the same church, Nov. 12, our dear young brother JACOB HELSEL, agod about 27 years. On the 10th of Ostober his little babe died. And the young widow is left as a lonesome dove to mourn the loss of her dear hus-band and her little babe. Funeral service by the brethren from Job 4: 1, 2.

Also in the same church, Nov. 12, our much beloved brother CHARLES LAMAN, aged 41 years 9 months and 14 days. Funeral service by the bretbren from Rev. 14: 12, 13.

JACOB STUDYBAKER

Died in the Solomon's Creek church district, er Joseph Long, deceased, aged 73 years 10 SARAH PERRY, widow of brother Daniel Perry, aged 63 years 6 months and 16 days. Funeral discourse by Jacob Berkey and Daniel Shively.

Also in the same district, October 7tb, old sister JOANA LINDERMAN, aged 71 years 11 months and 6 days. Funeral service by the above named brethron,

Also in the same district, October 12, LYDIA SHIVELY, daughter of brother Daniel and sister Hester Shively, aged 1 year 7 months and 9 days. Funeral service by Daniel B. Sturgis.

Also in the same church, October 20, sister MARY ANN HARSHMAN, aged 24 years 11 days. Funoral service by brother D. Shively. Also in the same church, October 21, SAMU-

EL WEHRLY, aged 73 years and 6 months. Funeral service by Daniel Shively.

JOHN ARNOLD.

Died in the Seneca church, Seneca county, Obio, July 29, Andrew Shonts, aged 15 years 8 months 29 days. He was a very kind boy. Funeral service by brother John Brillhart and

Also in the same church, CATHARINE BRILLHART, mother of John Brillhart, aged 77 years, leaving a kind husband and some children to mourn their loss. Funeral services by the writer and others.

JOHN SHONTS.

Died in Lick Creek district, Williams county, . Ohio, sister AGNES BOSTATER, aged 85 years 2 months and 2 days, She was a member of the church for 60 years, and a beloved sister, and in the decline of her life she lost her sight and became entirely blind. Funeral service from Rev. 14: 12, 13 by George Stockman and the

Died in the same district, JOSEPH V. FRIED, December 13, 1864, aged 48 years and 17 days. He left a widow and 6 children to mourn their loss. Funcral service by the writer.

Also August 21, 1864, in Marietta, Georgia, GEORGE D. FRIED, son of Joseph V. and Anna Fried, aged 18 years 2 months and 9 days. The funeral services were porformed for the

John Brown.

Died in Beaver Creek church, Washington county, Md. October 29, our much beloved brother ANDRE WEMMERT, aged 37 years 10 months and 18 days. He was a faithful member of the church, a kind husband, an affectionate father, and a skillful physician. His sickness lasted but eight or ten days. Ho spoke freely upon the subject of death, and after a long rest in sleep he said, "If this he death O what a happy hour it is!" The fube death, O what a happy hour it is!" neral occasion was attended to by brethren elder Henry Koontz and the writer from 1 Corinthians 15: 54, 55 and Isaiah 57: 1, 2.

ANDREW COST.

NOTE. - Want of room compels us to leave out a number of obituaries. We hope to be able soon to put them all in.

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Prospectus

Of the

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FOR THE YEAR'1866, VOL. XVI.
The GOSPEL VISITOR, edited by H.
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CONTENTS

OF FEBRUARY NO.

The prayer of the church for the	
coming of the Lord page	33
Is it profitable	36
Union is strength and division is	
weakcess	37
Divine Providence	40
Our Annual Meeting	50
Casting lots	52
Style of the Bible	53
The world of light	54
Br. Thurman's letter	-
An appeal	57
Family Circle.—What is a home	58
Youth's Department.—Make the	00
mos) of yourself	
Queries	60
Editors' Table	63
	04
The New Hymn Book Obituaries	C:
Contuaries	68

Letters Received

From Josiah Goughnour. David Bueehly. Lewis Kimmel. Dan M Holsinger. J S Snyder. D P Sayler. Jos Longeneeker. John C Moomaw. Jonathan Meyers. Cyrus Witwer. Cath Bare. David Eshelman. Koontz. Cyrus Vandolah. M Nead. Cavid B Kline. A L Burkhart. Row. J B Penee. Lewis Glass. H Cassel. J P Niee. M M Bashor. I F Ross. Jos Horst. C Vandolah. Wm Sadler. B Leatherman.

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THE GOSPEL - VISITOR.

Vol. XVI.

FEBRUARY. 1866.

No. 2.

FOR THE COMING OF THE LORD.

He which testifieth these things 22: 20.

guage as the prayer of the church prayer at the close of the book. for the second advent of our Lord. It may be weil to notice further, so was he the daysman of the prayed, Come, Lord Jesus. churches, or the church in general, The personal presence of Christ

THE PRAYER OF THE CHURCH his atterances. "I was in the Spirit," says he, "on the Lord's day."

It is worthy of remark that the saith, surely I come quickly; Amen. book of Revelation opens with the Even so, come, Lord Jesus. Rev. following emphatic declaration relative to the advent of Christ. "Be-The Savior here declares his hold, he cometh with clouds; and purpose to come quickly to his every eye shall see him, and they church and people. The church also which pierced him: and all responds, Amen. But, as if she kindreds of the earth shall wail felt like expressing her mind more because of him. Even so, Amen." fully, she adds, Even so, come, Lord The words, Even so, Amen, are the Jesus. We may regard this lan-same words that are used in the

The apostle John was, probably, at that in the early part of the Savthis time, the last of the apostolic ior's ministry, when complying representatives of the church on with a request of his disciples, he earth. And as we may justly re gave a form of prayer, and one of the gard the apostles as the body incorpetitions in that prayer is, Thy porate, representing the church of kingdom come. Now Paul, in the Christ in all ages, their atterances following language to Timothy, were the saying of the church, and connects the second coming of their prayers, the prayers of the Christ with his kingdom: "I charge church. It was through John as thee therefore before God, and the the revelator, that Christ made the Lord Jesus Christ, who shall judge revelations contained in this book to the quick and the dead at his aphis church, for he says, "What thou pearing and his kingdom," &c. seest, write in a book, and send it Then as the disciples were taught unto the seven churches which are to pray thy "kingdom come," and in Asia; unto Ephesus, and unto the coming of this kingdom being Smyrna, and unto Pergamos, and inseparably connected with the unto Thyatira, and unto Sardis, and second coming of Christ, we see the unto Philadelphia, and unto Laodi- propriety of the prayer of John in cea." And as John was the mes- his representative character, represenger of the Lord to the churches, senting the church, wherein he

and spoke the mind of the church, was with his church, but a very for the Holy Spirit, the life of the short time. That time, however, church, was in him and prompted was well improved by him, for he GOSP, VIS. VOL. XVI.

was the most diligently and the |"Having loved his own which were the needy.

Although the disciples of Christ had a very imperfeet knowledge of him during his personal sojourn among them, and before the day of Penteeost, and, consequently. very limited appreciation of his preciousness, still they shared in his blessings, and witnessed his power and greatness to such a degree, that they were led to feel that he was a very desirable friend to have with them. Were they siek, he could heal them; were they in want, he could relieve them; were their friends dead, he could raise them to life again; were they ignorant, he could instruct them; were they in danger, he could protect them, "for the winds and waves obeyed him." And as his departure from them was a severe affliction to them. his return to them was looked for with much interest and anticipated enjoyment.

sion, Come, Lord Jesus.

most constantly engaged in teach- in the world, he loved them unto ing indiscriminately the multitude the end." And the love between who waited on his ministry, and in him and his church was reciprocal. a particular manner his disciples, "We love him," says John, "beor in performing acts of mercy for cause he first loved ns." Our blessthe relief of the suffering, or in sup- ed Savior when closing up his writplying in some way the wants of ten communications to his church, before he finally leaves us, with the deepest and warmest affections of his holy heart drawn out to us, and being well aware of all our temptations and conflicts here in the world, seems to turn once more to his church with a look of tenderness, and in order to afford it support and encouragement in all its trials, says, Surely I come quickly. And the church laying hold of the promise as the very thing it most desired, turns the precious promise of its Lord as it ever should do all the promises, into a suitable subject for prayer, and immediately responds, Amen, Even so, come Lord Jesus.

As love to Christ is one of the most prominent and distinguishing features in christian character, and as where that love exists there will be a strong desire produced in those in whom it dwells to be with the Lord, and to have him with them, we have already seen, Paul This prayer of Christians for the thanked God that the Corinthians coming of the Lord, shows their eame behind in no gift, waiting for love to him. Those dear and faith- the coming of the Lord Jesus Christ, ful friends that we sincerely and 1 Cor. 1:7. The connection in ardently love, we desire to have which these words stand, seem plainwith us. So Christians regarding ly to indicate, that among the pethe Savior as the "chief among ten culiar gifts which the Holy Spirit thousand," and as that friend who imparts, or among the peculiar "sticketh closer than a brother," states of mind which it produces, is would ardently desire his presence the waiting for the coming of the with them, and hence their expres- Lord Jesus Christ. The well known passage in Paul's second Epistle to The Love of Jesus to his disciples Timothy, in view of the near apstrong and uninterrupted proach of death, "There is laid up for me a crown of righteousness, ages. "Many shall come from the which the Lord, the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearance, seems to limit the crown of righteousness, to those alone who love the Lord's appearing. The same distinction is made in the following passage:

"Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin, unto salvation."

ages. "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. 8: 11. "The dead in Christ shall rise first; then we which are alive and remain shall be eaught up together with them in the clouds." I Thess. 4: 16, 17. The clouds seem to be the place of meeting preparatory to their descent upon the new earth to inherit it. 4. The meeting of the saints with their Lord. "Then we which are alive and re-

But whatever the mutual love between the Lord and his people had to do with the prayer, come Lord Jesus there were other considerations which prompted that prayer, and which led the disciples to look and long for the coming of Christ. They sympathized with him in all his holy purposes, and were willing and anxious to co-operate with him in all his plans to further those purposes.

We may then further remark, that the Lord's second coming is desired by the church, in view of the events which are connected with it, and the results which are to be produced by it. Some of those events are the following: 1. To raise his saints; "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his eoming." 1 Cor. 15: 22, 23. 2. To erown the saints; "Henceforth there is laid up for me a erown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing. 2 Tim. 4:8. 3. The

Matt. 8: 11. "The dead in Christ alive and remain shall be eaught up together with them in the clouds." 1 Thess. 4: 16, 17. The clouds seem to be the place of meeting preparatory to their descent upon the new earth to inherit it. 4. The meeting of the saints with their Lord. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. If Peter felt it to be good on the mount of transfiguration, when he and but four saints beside himself met the Lord in his glory, what will be his enjoyment and that of the saints when elothed in the white garments of glory, and crowned with erowns of glory, and having harps of gold, they all in their glorified state, meet their glorified Lord on the cloudy fields of ether, the great meeting place between heaven and earth! Such being the hope of the saints at the coming of Christ, well may they say, come, Lord Jesus. And, finally, when he comes, he will establish his universal empire, and take the throne of supreme authority as King of kings and Lord of lords, elaiming the homage of the whole The justice of this claim earth. will be acknowledged, and the kings and rulers of the earth will bring their glory and honor and lay them at his feet, "and erown him Lord of all," and "he must reign, till he hath put all enemies under his feet."

appearing. 2 Tim. 4:8.3. The These glorious and desirable meeting together of the saints of all events connected with the coming

of our Lord, should be contempla-|ence of the christian world will be ted, until holy esires so get pos- in proportion to the soundness of its session of our hearts, that we can faith and completeness of its pracsay with the primitive and holy tiee. And as there is so much wantchurch, even so, come, Lord Jesus, ing in the latter, the former is, These words as used by an intelli-therefore, very imperfeet. gent and hopeful christian, express consequently, but few desire the something like the following: O coming of Christ. And in this, as Jesus, thou Redeemer, Deliverer, in various other respects, the disand King of thy church, we have similarity between modern and anbeen left as an orphan and as a cient Christianity is seen. A longwidow in a hostile world, and we ing for the coming of Christ is the have been persecuted and mocked, experience of every Christian who and pained to see thy authority sincerely loves him. despised, thy eause abused, thy And while the coming of the laws disregarded, and for thy dy- Lord affords Christians so much ing love to a guilty world, cold in comfort, it is full of terror to the difference, base ingratitude, and disobedient, for "he shall be revealeven worse returns made unto thee, ed from heaven with his mighty Oh, delay not thy coming to com- angels in flaming fire, taking venfort thy afflicted church; to raise geance on them that know not God the bodies of thy sleeping saints, and to perfect their holiness in a Lord Jesus Christ: who shall be glorified state; to gather together punished with everlasting destruein one those that bear thy name in heaven and on earth: to "destroy the vail that is spread over all nations" and to take away "the rebuke of thy people;" to vindicate the justice, purity, and excellency of thy laws; to destroy the works of Satan; to restore peace and righteousness to the earth, and to become united to thy church in the bonds of an eternal union! Such is the view of the saints of the coming of the Lord.

Dear brethren, we profess attach- saints, when the Lord comes. ment to, and reverence for primitive christianity. We praetice the ordinances and receive the principles of the apostolic church. Let the experience of that church also be our

and obey not the gospel of our tion from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 9. Friendly reader, if you eannot now join the prayer of the church, come, Lord Jesus, because you are not prepared to meet him, delay not to become reconciled to him, and to become acquainted with him. For to know him, is to love him, and to love him, is to desire his coming. O reader! may you and I be numbered among his jewels, and be glorified with his

For the Visitor.

IS IT PROFITABLE?

Some brethren, it is true, are experience, and let our appreciation stronger than others. That which of the Savior be such as to lead us might have a tendency to elevate or to long for his appearing, and to lift up the mind of one brother, pray for his coming. The experi- might be the very means of humare well spoken of as being able in our western brethren and sisters, the Scriptures, talented, &c. should we have no doubt, can testify to, not by any means become exalted. the truth of the above. The teachings of Christ and the Go then, we say, ye that are. the Lord has been pleased to bestow upon you two or five talents, thank him for it, and go and improve them. Do so in meekness, humbly, boldly, in the strength of the God of power, and as in the presence of an eye that slumbereth

We notice in our church papers that a number of our brethren who travel a good deal, are here of late, in the habit of giving a report of their journey, the route, the number of meetings attended by them, de. Now brethren, do not suppose that we think you are boasting or aiming to "show out" in publishing to all, the proceedings of your heavenly mission, no, not at all. Although we cannot know exactly the state of your mind, we hope better things, and we are glad to know that you are faithful in the discharge of your duty, willing to travel and visit the churches. We are always glad to see you come. And we would add, go visit not only the churches where the brethren are numerous, and have plenty of ministerial aid, but forget not the 'outskirts'.

There are many places at no great distance from us, and in the west, where the churches are small, members scattered, and ministers few. There are many tender plants

bling another one. Brethren who and proper nourishment. Many of

spirit of the gospel throughout, sound, that stand upon the Rock. would instruct us to be the more that are solid and firm, men of the humble. Give God the praise. If Lord, set in order that which may be lacking. And spare not, but scatter broadcast among the people the bread of life. Bid them. stoop gather and eat, that they; may live and not die.

> We say we are glad to know that. you are faithful in the discharge of your duty, and that you are willing to work for the Lord in enlarging, the borders of Zion. But whether it. is always profitable to give a long history of your journey, the route, the time you left and arrived at certain places, the number of sermons you preached, &c. judge ve.

> > Yours in love.

SAMUEL KINSEY.

Dayton, Ohio.

Union is Strength and Division is Weakness.

Dear Editors of G. V. I have been a constant reader of the G. V. from its infancy until it has now almost reached the age of manhood, and I must say that the benefit derived from its perusal, can not be paid with money. Receiving benefits from the labor of others, I felt, and do yet feel under obligations to communicate from time to time a few thoughts for the purpose of bringing about a more perfect "union" among us as the church of. Christ. But for some time past the standing in good soil, and might do G. V. was so well filled with instrucwell, but they are almost perishing tive and useful matter, that I felt for the want of care, spiritual food, like holding back, and letting othlabored so that my zeal is stirred plan he may have. But as yet up within me, when I see that nothing has appeared. I intend which I advocated in great weak-therefore to give some of ness, is now brought almost if not thoughts and reflections publicity altogether to perfection by the ar for the purpose of opening the way ticles written by J. Q. and others for others to step in and improve lately. And if our dear brethren east and west, north and south, would rouse up in their place as a jectionable in the present mode of man, much, very much could and would be accomplished. It can not be denied that though our church as a whole has always stood firm on its principles and practice, there have ever been individuals who despised or disregarded certain rules, orders, and regulations of the church, and would not scruple to change, modify, or dispense with them as it seemed best in their sight, and as a matter of course, would not attend Annual Meeting, much less hear counsel from the same. These persons being influential at home, caused the differences that have existed, and will multiply if no cheek is made, or stop is put to the same. I would not be too harsh, but use charity, but when I know that there were brethren, and are yet some, who by way of derision, call the brethren who compose the A. M. "'The old regulars,' that lay down 'Brueder Ordnungen,' and not Gospel," I cannot forbear to speak plainly that peradventure they may hear and see.

Maryland says, it was thought necessary to effect a change or reform in the holding of our A. M. and to effect this desirable object, the last Have not our public expressions

ers labor; and truly others have church to come out with whatever upon them.

First, then, What is it that is obholding the meeting? The answer is, The great concourse of people, and consequently the large expense and labor necessary to hold the meeting. Now in my humble opinion this should be no objection whatever, for the following reasons: First, we are commanded to preach the Gospel to all creatures; and under all other circumstances we try to get as many people together as we possibly can to preach to them. And who of our brethren has ever thought that there were too many, or whose zeal has not been roused at the appearance of a large audience? When did ever Jesus lay plans to lessen the multitude? It is true he withdrew sometimes from them. The apostles always made good use of an opportunity like that at Pentecost. Then when we look back upon the small number of brethren a hundred years ago, and take a survey of the present number, we cannot but conclude that the A. M. had much to do in the same, especially when we know For many years as br. Boyle of that the church was misrepresented abroad, and would not have come to the notice of thousands, who now are in the bosom of the A. M. has appointed a number of upon our nonresistance principles, brethren to form a plan for that had anything to do with the favors purpose, and one of their number we received of the government? called upon every individual of the Inshort, has not the light shined most conspicuously at and in our others will not cause us to reflect, A. M. Besides all this, Who is to I know not what else will. Many stay at home? Not I, for there at of us need lessons on that point, and my first attendance of A. M. I was there are living patterns at our A. firmly and finally convinced that M. this is the church which is built upon the Rock. Nor would you like to stay away though you may have been opposed to it once, nor we cannot take time to deliberate, ought this brother, nor that brother, nor will every one have the opporfor many of them have here learned tunity to speak his mind, and conto be silent when they had some sequently the best decision and thing to say, and by this found out counsel is not always obtained. or learned that others could tell what they thought no one knew but themselves. Yes, indeed, I have often thought it only every brother to whom is entrusted the oversight of a church, would come here and learn to hear and obey the church, that they might not be so inconsistent at home, to demand of their members to take counsel deep and spread wide, and on acwhich they are so loathe to do themselves.

Yes, but the burden is too great, and the labor of too long continuance. If so, let us take pattern of allotted to that purpose. the Temple service. Let them scrvc in course. Besides we have scribing this infection, I shall be never yet failed in finding volunteers to take this burden upon them, even not for next year. But the cost is enormous. Why, if it is, let a whole state unite in bearing it. But I have never heard of an individual or church suffering loss in being too charitable.

Perhaps the next and weightiest objection would be, that by having such a large concourse of people,

This being true, there should be a remedy sought that would effectually bring about a better order or state of things. And to bring about this object, we must cast our eyes around and about us, taking a survey of the whole body, and all its workings, and we shall probably find that there is an infection seated count of this infection, there is more labor and more uneasiness brought forth at A. M. than can be attended to in two or three days generally

Now as in touching upon, or delikely to touch the most tender part of many a dear brother, I shall therefore beg the forbearance of them that may feel the touch.

The infection or evil I wish to speak of, is called insubordination, and takes its rise or start by disregarding a solemn promise made by Another objection is, It gives so every one coming into the church, much opportunity to the evil docr, and repeated yearly by all when besides, the levity that is heard and visited, namely to hear the church, seen disqualifies brethren for the or in other words, to give counsel service of God. To this I would and to take counsel. I am not insay, there is no better chance of clined at present to argue the prolearning to abstain from every ap- priety of making such a promise, pearance of evil, then when we see as some have laid it aside as unscripits enormity. And if the levity in tural, it is enough that the Gospel

demands the same of its adherents. and for Thy pleasure they are, and ing this promise, is seen by not ap- Creator, but also Preserver and pearing in outward form like the Governor. If the divine will was members of the church, which, necessary to bring creatures into though it be but the shell of the being, a continued exercise of that christian, yet, like any other seed, will is necessary to keep them in if the shell is fractured, the kernel being. To bring Creation out of will suffer by it. This becomes nothing, requires a Supreme will, evident, for no sooner does a broth- Infinite wisdom, and Almighty er or sister fail here, then another power; and the same attributes or step follows in course, till, finally, prerogatives continued, constitute a brother feels so strong in opposing divine Providence. The term is dechurch order, that he asks a "Thus rived from the Latin, and signifies says the Lord" for every thing, and foresight, or to see beforehand. It is with this mind he goes, (if he goes at all) to A. M. to argue and debate, and since he comes not in the Spirit of Christ but in his own (?) consequently his spirit can not be enlightened, and so he goes back and disseminates discontent among all with whom he comes in contact.

To be continued if acceptable, and in my next, the remedy will be proposed, by which the A. M. will his creative Will and Power. be relieved.

For the Visitor.

DIVINE PROVIDENCE. A Letter to a Sister.

tuary, chanted by the Four and al and indispensable sustenation of Twenty Elders, is the very aroma all things. The fact of Creation of the great, delightful truth that would have been an idle, purposesparkles like a heavenly radiance less stroke of the Almighty hand, on every page of the Bible. It is and could have been neither a blessan epitome of the comforting, sus- ing nor a privilege, but for the containing doctrine that the entire sequential fact of his All-wise, Suuniverse in its minutest details, is preme, Unceasing Government over ever upheld and directed by the all he has made. The fact of such ever-present, ever-active Providence a constant, universal Providence, of God. "Thou art worthy, O Lord, few, I think, are disposed to deny. to receive giory, and honor, and pow- In one way or the other, nearly all

Now the first fruit of disregard- were created." God is not only the sustaining and governing presence of God with all his creatures, and in every atom of the inanimate ereation, in the operation of such laws as he has seen fit to ordain for the control and regulation of the universe, physical and moral. No more ean beings continue to exist without the Providence of God, than they could have begun to exist without HIM WE LIVE, AND MOVE AND HAVE OUR BEING. If the Providential presence of the All-wise and Allpowerful were withdrawn for an instant, all things would go back into annihilation. Divine Providence is both preservative and gov-The Doxology of the Upper Sane- ernmental, and involves the perpetuer: for Thou hast created all things, evince their belief in an over ruling

Power. Were the connection be- By it we understand his Supreme tween cause and effect as palpable disposition of his creatures according in the moral as in numerous instances in the physical world, no one would doubt the Providence of God in any event or occurrence in life. It is the mystery which enshrouds the dealings of the Most High, that so perplexes our mind. Instead of referring effects to principles whose energy must be traced to the ultimate purpose of God, we worry and weary ourselves with grappling and elucidating causation itself. Instead of resting our faith on the Divine Testimony, we labor to base it on our comprehension of what is included in it. With the sorely afflicted Patriarchs we say, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him; on the left, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I eannot see him." But in the midst of the darkness and mystery that surrounded him, he could say, in filial reliance on the wisdom and goodness of God, "He knoweth the way that I take; when he hath tried me, I shall come forth as gold." Job 23: 8, 9, 10. It is the joy of all believers to know that "the Lord reigneth," and that "He al beings, on the contrary, who are doeth according to his will in the "made after the similitude of God."

to his infinitely wise counsel. It means the Sovereignty of God systematically and constantly active whereby he upholds and governs all things in heaven and earth. There is nothing arbitrary in it, but works upon principles which are as perfectly in harmony with the nature and best interests of those over whom it is exercised, as with the character of God himself. Divine Sovereignty and human freedom do not seem to me at all opposed to each other in their mutual relations. God's government over the universe is of two kinds, according to the classes of objects demanding his attentionphysical and moral. Physical things he controls with his absolute fiat. How can it be otherwise than that things which have no selfcentred power to use the laws under which they are placed, should be governed by the absolute, unconditional predetermination of the Author of the laws by which their eondition is determined. The contrary supposition would ascribe intelligence to matter, and would make the dust beneath our feet as amenable to God as ourselves. Mor-Army of heaven and among the in- and so are free agents, capable of habitants of the earth;" that his choosing in every case, and in all, doings are neither capricious nor circumstances and under all influenuncertain, but that "known unto ces, right or wrong, at their own the Lord are all his works from the option, he governs by moral influbeginning," because he "worketh ences-by law intelligently received, all things after the eounsel of his instead of by force uncondstionally own will, according to the eternal applied; by motives instead of by purpose which he purposed in necessity; by right, self-determined Christ Jesus our Lord." action on their part, instead of by The Divine Providence is not on- his own inexorable will. The Dily an operation but an economy. vine Will is Sovereign, and must be

the will of his command, and trample his behests under foot; but the will of his control, is altogether beyond our reach. God's will comprehends the mandates which flow from it, and the results which follow our acceptance or non-acceptance of his injunctions. "Who hath re-No one, in its most comprehensive sense. His commandments, which are his revealed will for our welfare, we have the power to resist and reject; but this is not all of God's will. The results of our violation of the Divine Code are under his exclusive control; and the overruling, in this world, of our misdemeanor, and the rigorous execuviolated law, in world to come, arc essential parts of nal surroundings, some of them are as free agents, stand between the conditional on the character and will of God's command and the will conduct of others. But those perof his control, the former of which may be rejected, but over the latter of his intelligent creatures, are conof which created beings have no more power than they have to create a universe. Under the one kind or punishes them, according to of government (the physical) nothing but power is needful; in the Sovereignty is therefore always for other (the moral) power, and patience, have full play. Physical secret springs of his heart, and is ingovernment is in itself easy, humanly speaking; moral government, its motives and purposes-so that over fallen, depraved creatures es- if any man fails to be led by it to pecially, is difficult. A moral agent his own highest good and glory, it always has power to the contrary is his own fault, or the fault of his choice, whatever choice he makes, ancestors with him, and not at all and hence commends or blames in- God's, who wishes to have "all men stinctively and infallibly his own come to the knowledge of the conduct, according to its conscious truth," and "hath no pleasure in moral quality. God never necessi- the death of the wicked." tates any human choice in the abso-

carried out, in some form, let man volitions and acts he permits, and do as he listeth. We can trifle with must permit, or render inert that very law in the human soul by which alone he can approach us in a higher sense than he does the beasts that perish, and which alone is the basis of human responsibility. Good volitions and acts he invites and stimulates, by every kindly and holy influence, into life and action. sisted his will;" says the apostle: He is always, in all his wishes. feelings, plans and purposes, on the side of good; and is always opposed to moral evil in all its influences and issues-hating it with perfect hatred. God's predeterminations, accordingly, concerning men and the events of their history, are some of them absolute, and some of them conditional. As to the outward events of their lives, the time and the place of their birth, and their exterthe Divine will. Man and angels absolute, some permissive, and some taining simply to the moral action ditional on their free, voluntary choice. He loves or hates, rewards their own chosen conduct. His man-for each individual-in all the finitely and universally humane in all

But for this Providence there lute or unconditional sense. Bad would be no truth in the prophecies which God inspired holy men to neither could any of his subjects utter, and no faithfulness in the infringe any of his commandments promises on which he encourages us without himself being an accomplice to rely. The obedient might fail of in the transgression. While the Ditheir reward, and the transgressor alty of disobedience, were not the good and the evil moulded and overruled by the efficiency of Divine Providence. Some contend that the laws of nature constitute a power in themselves, inhering in matter, and producing their legitimate effects, independent of any direct supervision or control of the Creator. This is the dream of atheism; for if matter is capable of containing a principle of self-support, there is no necessity for the supposition of a first cause distinct from matter. Gravity, motion, cohesion, have no substantiality in themsclves, and are not, as some suppose, principles or powers existing in matter, but are only God's methods of producing effects by material means. A stone can no more roll down a hill without the direct power of God, than a soul can ascend to principles, presenting the universe Mount Zion without divine aid. In the one case the law of gravitation is operative, and in the other the "law of the Spirit of Life in Christ is mysterious in his Providence still Jesus." Others, again, would make it appear that God is so vitally con- him a power of voluntary exclusion nected with the universe as to ren- from the knowledge of events transthe intelligent creation, that he in point of fact, raise the transgrescould not possibly execute the pen-sor to a position of superiority to alty of violated law upon any trans- God himself. Whether the absence

vine Being is eternally distinct might laugh at the threatened pen- from all created substance, animate and inanimate, he is yet so intimately present with all, upholding, sustaining, and governing all by his Providence, that he is, in the language of the apostle, "Not far from every one of us." To separate God from all connection with the universe, is, to say the least, a virtual denial of his existence; for any thing that is self-sustaining, needs no power beyond it to bring it into To make the universe of mind and matter the complement of Divinity, is not only making us Divine and Eternal, otherwise God would at one time have been a mutilated, one-sided Being; but it would be making the Infinite Jehovah material, dependent, and subject to change and suffering. Seemingly opposite as these theories appear, they rest on the same fundamental without a Head and Sovereign. There are others who mar the true idea of God, and thus render what more mysterious, by ascribing to der his proper existence dependent piring in his government. But we on the connection; and that all the cannot conceive of a Supreme. revolutions wrought in matter by Eternal, Self existent Being without the force of natural laws, are stages including Omniscience. It must in the developement of Divinity, enter into our definition of God. This idea, instead of ignoring God Such a self-suppression of a divine like atheism, so identifies him with attribute as the one supposed, would gressor without punishing himself: of knowledge in God bc essential or

voluntary, it places him, in respect have already shown that the maindom. It is to be regretted that any of an object voluntarily excluded ing who had Infinite Right and criticism.

to the thing concerning which he is tenance of our being is as truly deignorant, beneath the subject from pendent on the exercise of Divine whose voluntary, conscious action Power as is the origin of our existthe thing proceeds. Whatever may enee. This must be admitted unless be claimed for the theory, it must be we have the presumption to allege eonceded that in regard to that par- that man is endowed with the qualticular event from the knowledge ifications of Deity. On the suppoof which God chooses to exclude sition that God was not eognizant himself, the violator of his law has of the infringement of the Divine full knowledge, and is, practically, Law by our primeval aneestors, one more Godlike than the Deity. To of two things must be true; either this conclusion we are shut up, or all the Divine attributes, except we must take refuge in the self- Omniscience, could be active toward evident absurdity that either God our progenitors in their eneroachcan know a thing and not know it ments on the Divine prerogative, or at the same time, or that man can they could not. If God could not deliberately violate the Divine be uphold the violators of his Law by hest and not know that he is doing his Almighty Power while he exerso. Providence, which is foresight cised that Power in choosing not to as well as government, is necessary know what they were doing, it reto the moral attributes of the holi-quires no great logic to conclude ness and goodness of Jehovah; for that they would have ceased to exwho can conceive of a Being wor- ist in the very act of transgression." thy of adoration, service, and trust, And to suppose that the Divine who either can not or will not know Power, or Wisdom, or Goodness, what is taking place in his king-could have been exercised in behalf of God's dear servants, and such, too, from the Divine knowledge, requires a who are indeed "living epistles" of stretch of imagination of which I the beauty and power of holiness, are confess myself incapable. To reso unfortunate in their attempts to strict or suppress the Divine Omniexplicate the difficulties of Divine science in order to clear the Deity Providence, involving, as the term of responsibility in the apostasy of does, in its most comprehensive man, is a method of reconciling sense, the origin of evil in our world what to our apprehension is conand the provision of a Mediator, as flicting and mysterious in the Dito exclude from the fatal transaction vine Government, which will not? in the garden of Eden the only Be- for a moment bear the test of sound

Power to know. This would take To the mind of God nothing ocone of the most momentous links ears by chance, or unexpectedly. out of the chain of Providence, and When God beholds his Eternal would leave one of the most won- Plan spread out in the Infinite idea! derful and important events in the of his own Wisdom, his perfect' history of our race without any knowledge reaches not only what real connection with God. We is stuperdous, and vast, and sub-

in all its ramifications and relations; dence. God could not but know, in and with equal ease and certainty the very nature of things, even directs and provides for the insect from everlasting, that evil would of an hour, as for the destiny of an spring up somewhere and somehow; immortal soul. As God is the Creal and he must of necessity know the tor of all things, no atom of matter, precise time, locality, and circumcan be disruptured from his pre- stances of its origin; but it would serving and controlling Power, and be blasphemy to ascribe its origin no intelligent creature, although en- to the Divine Sovereignty independdowed with perfect freedom to ent of all the laws, principles, eauschoose good or evil, can tear himself es, and circumstances, in all their loose from all connection with the operations and relations, which Divine Government. Although Lu- were concerned in and connected eifer has rebelled against the Al- with its productions. mighty, he is still under the power Jehovah has nothing to do with pose of Jehovah according to Providence of an Omnipotent and He is now in hell, "reserved in ever- have been an utter impossibility is nevertheless as much under the control of the Almighty as when he sunned himself in the light of Infinite Glory. Sin and transgression, although they change our relation to God, do not take us out of his Sovereign control. His Providence extends over all his works, rational, irrational, and insensate, and over the disloyal as well as the loyal. the Divine agency is not concerned in the origin or commission of sin, yet all sinful acts of free agents, whether in heaven or on earth, are under the control of Divine Sovereignty. The fact that God overrules sin and its results to the glory of his Majesty, does not destroy the freedom of his intelligent creatures, He may as well deny the authenticity of the Bible as to assert that evil

lime, but that which is most minute proper order in the Divine Provi-

and control of the authority he has sin as a cause, but he has every set at defiance. He did not choose thing to do with it in a providential to serve the Most High according to aspect. "If the angels who kept not the Law of Holiness and Obedienec, their first estate," and their adheand must therefore serve the pur- rents on earth, were not under the the Law of Justice and Retribution. Omniscient Sovereign, it would lasting chains under darkness unto ever to establish or perpetuate a the judgment of the great day;" he church on earth. Had not the Divine Providence, through the free agency of the avaricious, mammonworshipping Augustus, led the Virgin Mary to Bethlehens, the predictions of inspired Prophets would not have been fulfilled, and the Persian Magi would have been misled at Jerusalem respecting the nativity of the "Holy Child Jesus." Augustus meant to fill his eoffers, and Herod to destroy the new born king, but God meant to fulfill his prophecies, and made these ambitious tyrants instrumental in the accomplishment of his purposes. Had not God overruled the ambition and rapacity of the perficious Herand their accountability for crime. od, the prophetic wail of Jeremiah concerning the bereaved Rachel acts are not foreknown, and, through of the City of David, would have this foreknowledge, ranked in their been mere sentimentalism, and the

Son of Man could not have been Egypt, was sintul, yet it was over-"called out of Egypt" in fulfillment ruled by Providence to the fulfillof the prophecy of Hosea. There ment of designs on which depended never was a more sinful act than the very existence of the guilty the erucifixion of the immaculate perpetrators, and the entire church Lamb of God, and yet it was indis- of God, and which brought to pass pensable to the salvation of man. the declaration of Jehovah to Abra-It was provided for, through the in- ham about two hundred years bestrumentality of free human agency, fore. What says Joseph: "God in a multiplicity of events and eir-sent me before you. It was not eumstances, from the commission of you that sent me hither but God:" the first sin down to its fearful cul- Gen. 45: 7, 8. And again: "as for mination on Golgotha. The apos- you, ye thought evil against me, but tasy and obstinacy of the Jews, the God meant it unto good, to bring to conquests and extension of the Ro- pass, as it is this day, to save much man power, its supremacy in Judea, people alive." Gen. 50: 20. The the accession of Pilate to the posi-sending of Joseph into Egypt was tion of governor, the crimes and ap- Providential: "God sent me before prehension of two malefactors, the you." The act was at the same apostleship and treachery of the time sinful: "Ye thought evil, but "son of perdition," the wood to God meant it unto good." Scripwhich the Atoning victim was nail- ture is equally explicit on both these ed, and the thorns with which he points, and the answer of inspirawas crowned, were all included in tion is the only true one. "Ye the Providence of God in relation to thought evil:" here is sin. "God the crucifixion of the world's Re- meant it unto good;" here is Provdeemer, notwithstanding that all idence. In the history of Saul, the these intermediate means were first king of the children of Israel, brought about through the agency we have another instance demonof free will and natural laws. The strative of the great and glorious apostle Peter says of it very distinct- truth that all things are under the ly, (Acts 2: 23.) Him, being deliv. Divine control. When he was to be ered by the determinate counsel and inaugurated into his regal office, foreknowledge of God, ye have taken, he went in search of his father's and with wicked hands have crucifi- asses, and was led to Samuel who ed and slain." The act is declared anointed him king of Israel. When to be wicked, yet it is equally de- he was to be deposed from the clared to be "by the determinate throne of the kingdom, he "took a counsel and foreknowledge of God;" sword and fell upon it." The act which incontestably demonstrates was both wicked and voluntary, and that the Divine Providence includes yet it was within the scope of the workings and issues of sin in the Providence, which is plainly assertconsummation of his stupendous ed by Scripture. "So Saul died for purposes respecting our race. The his transgression which he commitcase of Joseph illustrates this ease ted against the Lord. And he inwith equal clearness. The act of quired not of the Lord; therefore he

his brethren, in selling him into slew him." It is declared that God

slew him for his transgressions, against his authority; but we can, while the declaration is no less positive that he deliberately and purposely fell upon his own sword. From Adam's fatal breach of fealty down to the present moment, and to the end of time, every form of sin, whether individual, domestie, or national, has been and will be eternal, inexorable law, -not inexounder the control of Sovereign Pow-rable in that it arbitrarily necessier. As man is favored with all pos- tates the character one way or the sible means consistent with the other, but in its dealing and dispocharacter of Jehovah, to place him-sing of the character self-induced. self in proper adjustment to the The decree of Jehovah respects the Source of Life and salvation, thus freedom of the human will, in his securing a position favorable to the cternal purposes and arrangements, influx of the Life Everlasting, so all the issues resulting from neglect of these means are within the sphere of Providence, to be wielded, not contrary to, but in accordance with, the freedom of the human will, and mediate cause of our trials, and yet the law of the human mind, whethof life unto life, or the savor of death nipotence as clearly keep the evil of the Divine Plan, and the overru-Justice binds it to ultimate retribu-Divine Government that birds the every moral being.

sin? "God forbid." surprise God by committing evil, than the natural death of the person and we cannot exceed the compass who voluntarily impregnates his

through the fearful yet necessary eapacity of voluntary choice, glve a direction to the Divine will and purpose which will hurl us into bottomless perdition by eternal necessity, as certainly as the righteous are admitted into heaven by an as truly and sincerely in reference to our final destiny, as in those things which pertain to the procurement of our daily bread. Sin and sinful persons may be the imour troubles be providential; not er the ultimate issue be "the savor that the choice of the sinful act was necessitated, but that the powunto death." Omniscience and Om- er of choice is an essential part that is in the universe within the ling of the committed sin a part of range of Divine control, as Eternal the Divine Providence. God is not the author of evil, notwithstanding tion. The same principle in the that the prospective fact of its origin, nature, and consequences lay Prince of Hell in "everlasting in his mind from everlasting, any chains," while he is at liberty to more than he is the author of our occupy the heart of every sinner, poverty and want if we neglect to and harass the heart of every saint, labor, sow, and reap, although he is also controls and overrules the the author, and life, and power of voluntary acts of wickedness of that law which, in both cases, inevitably and indissolubly binds effects Shall we therefore "continue in to causes. In this view, the fall of sin that grace may abound;" or man and the everlasting reprobation shall we "do evil that good may of the wicked, was a foregone concome?" or is Christ the minister of elusion in the Divine Mind from We cannot Eternity; but not a whit more of his Providence by rebelling system with poison. Sin was not

an cruption outside the domain of determined before to be done." The Jehovah, nor will it ever get outside, nominal distinctions in the Godhowever many deathless beings it head, Father, Son, and Holy Ghost, will tear from all right relations to are not, as far as we can see, essen-God. This does not implicate God tial to the Divine existence, felicity, in original sin, as he is responsible or glory, independent of all relaonly for that law of the human tion to the moral beings he has mind which confers the power of made, but have reference to every contrary choice, whereas man is re- work, event, condition, and circumsponsible for the use which he makes stance in which the relations indiof this law. Without such a men-cated by these distinctions are calltal constitution, God would have ed into requisition. Why each perbeen no more honored by our obe-son in the Godhead has a separate dience than by the rolling of a rock work in the scheme of Redemption down the mountain's side. The is "past finding out," but that it is Divine Law in man which was oper- so is a matter of revelation. This ative in the impression made upon of course includes Atonement by the mind of our first parents by the the blood of the second Person of objects which Satan employed to the Trinity, and sanctification by seduce them, was no more arbitrary the third, which leads us back or irresistible than any feeling or again to the plain truth with which impulse which every one is con- we dealt all along-God's foreknowlscious is completely under the pow- edge of sin, and the overrnling of er of the will, as far as gratifying it its issues to the Divine Glory. or abstaining from it is concerned. And is there not ground for Neither is the death of Christ ne- "strong consolation" in this eardicessitated in any arbitrary sense, as nal article of the Christian Religion? it was foreknown in view of the im- There is surely no comfort in beproper use of the only principle lieving that apostate spirits and which God could implant in the wieked men are under no control soul of man so as to make him a but their own God-hating, God deresponsible agent. It would be fying will. It Satan and his emisapreposterous to suppose that God ries were entirely loose from the beings who are endowed with free-ling emphasis repeat the question dom of choice between good and of the apostles, "Who then can be evil, without reference to the law saved?" Oh, it is a blessed thing or fall. This is the only solution of and through Whom, and to Whom

would decree any thing respecting Divine control, we might with startwithin them by which they stand to be on the side of One, "of Whom, the apparent obscurity of the fol- are all things." The words that lowing, and kindred texts: "Of a once fell with such consoling sweettruth against Thy Holy Child Jesus, ness from the lips of Jesus, still whom Thou hast anointed, both ring in heavenly, soul-quickening Herod and Pontius Pilate with the eadences through every sin-hating, Gentiles and people of Israel, were Christ-loving sonl, "fear not little gathered together, for to do what- flock; it is your Father's good soever Thy hand and Thy counsel pleasure to give you the kingdom."

The same Providence that notes and which none save the Omniscient the sparrow's fall, and numbers the ean interpret? Let us not give a hairs of your head, will see to it thought to the hows, and the whys, that all things work togother for and the wherefores of the difficulties the good of those that love God. that beset us, but settle beyond To love him is to be in the will of his peradventure the momentous quescommand as well as the will of his tion, "Do I love the Lord," embracontrol, and thus roll on in the sub- eing by faith the mysteries that lime progression of his plans and baffle the understanding. Faith evolution of his purposes, chiming will ever tremble in the guidance of faithfully with all the world-puz- a partially illumined mind; but the zling mysteries of Providence, with- dullest, darkest understanding can out violence to any law or princi- rest in a Christ-clasping faith. The ple in the character of God or man. Everlasting God is at the helm, and The simple faith of the child of he will so guide our bark over the God sees Providence in all that billows as to seeure us against shipbefalls him, in all that transpires wreek. Infinite Love, joined to Inaround him. When the bitter cup finite Power, Wisdom, and Skill, of sin and woe was held to the lips will pilot our way through every of Jesus, he said, "the eup which strait and peril. The same Omnipmy Father hath given me, shall I otent Arm on which Patriarehs, not drink it?" So did Christ, and so Prophets, Apostles, Martyrs, and ought the Christian; for it is ex- Saints have leaned in all ages, is pressly declared that he appoints encircling us. Let us not forget unto his followers a Kingdom as the fundamental, soul-supporting it was appointed unto him of his truth, that Chastisement is the neces-Father. Blessed are they who put sary condition of Christian Nurture. their trust in the God of Provi- The richest spiritual blessings are dence, for unto such the Providence connected with suffering, disapof God will ever tend to sanctifica- pointment, and defeat. The brighttion. Let us eling confidingly to est inner sunshine is reflected from the Almighty Hand that is leading the darkest eloud of woe. The us through the wilderness. Though sweetest draught of bliss is the afterit be in darkness, though it be in taste of the bitterest eup of wormdeep waters, though it be "in the wood. "We must through much tribmidst of the burning fiery furnace," ulation enter into the kingdom of we "know whom we have believed," | God." The rod with which our -even Jesus. in whom and by heavenly Father corrects us, is whom the mysteries of Divine Prov- broken from the Tree of Life. idenee have been solved. Do days When Satan sweetens our eup with lcok dark, do threatening providen- some poisonous ingredient, it is a ces frown, do ominous clouds gather great merey to have the hand of around our pathway? Are erosses Divine Providence put in a drop heavy, are trials bitter, are tempta- of bitter. He who "worketh all tions strong and provocations pain- things after the counsel of his own ful? Is the heart surcharged with Will," knows when and how to turn feelings which cannot be uttered, the bitter to sweet, lest we sink GOSP. VIS. VOL. XVI.

JIREH."

C. H. Balsbaugh.

For the Visitor. OUR ANNUAL MEETING.

gested by some of the brethren in be settled in the branch where they regard to a change of our Annual originate, and where the needful ber, Deacon, Speaker, or Elder, times queries are presented of which from the meeting, or even from the Conference is ashamed.

into despair; and he knows also members. As there is no head in when to turn the sweet to bitter, that church but Christ, then Christ lest we be led away from the Truth is the Head and his members comby the gilded snares of the great pose his body. "For as the body is adversary. Let all, then, who love one, and hath many members, and the Lord, "take no thought for the all the members of that one body; morrow," but cleave by Spirit born so also is Christ. For by one Spirit sympathy to the Lord Jesus Christ, are we all baptized into one body." and thus have all the currents of the 1 Cor. 12: 12, 13. Hence we have soul run out with his, to meet his need of all the members of that one deepest purposes, losing all fear as body in matters belonging to the to Providence by being lost in him, general church. So then as the ever bearing on our banner the natural body without one of its glorious inscription, "JEHOVAH- members cannot act in its proper functions, much less can the mystieal body of Christ act in accordance with the will of God by the forcible exclusion of some of its mem-

My plan is this:-Let all local Inasmuch as plans have been sug-matters and difficulties, if possible, Conference, and different views be-evidences can be had. If it cannot ing presented through the Visitor, be settled by that branch. then let I also feel to propose a plan, perhaps it call three or five elders of the different from any yet proposed. I re- nearest branches, disinterested in quest of the brethren, and especial- the case, and have it thoroughly ly the Committee, to give it a care- and impartially investigated, by ful and impartial examination, and hearing the members separately, then let it pass for what it is worth, and let those brethren, as a com-I long since felt convinced that a mittee, act in accordance with the change might be made satisfactor- evidence they produced. In this ily to the general church, and not manner many things can be satisconflicting with the spirit of the factorily adjusted, and trifling ques-Gospel. Any change proposed that tions be avoided, by which the excludes a member, sister, lay mem- Annual Meeting is burdened, Some-

participating in the discussions that But if a committee of three or pertain to the welfare of the church five cannot thus satisfy that branch at large, meets my disapprobation; then let that be a proper query for and in my opinion, is derogatory to the Annual Conference, presented the spirit of the church of Christ. by two, or at least by one, of that The Church, of Christ is purely committee in person, signed by the democratic, that is, to be gov- whole committee, and by the elders erned by the popular voice of its of that branch, with the most im-

portant evidence there produced in eumstances whatever, should be prowriting. And let no other query of hibited from participating in the a local nature be accepted to act discussions, if he or she can give upon unless thus produced. This light on the subject under considerplan will supersede district meet- ation. For the beauties ings, which have no anthority to Christian Church lie in freedom of decide any thing but local difficul- speech, liberty, union and harmony. ties, and those eannot be decided at In order to diminish the burden any place better than where they at the place of our Conference, we originate.

I have been a close o' server these ing at that place. many years, and have attended preaching be in the surrounding eighteen Annual Meetings in six churches on Saturday and Sunday different states, and every time saw previous to the general Council. that the most queries were o a lo- Have it understood beforehand eal nature, and in consequence, labor accumulated to such a degree or English speaking, and make it that queries of a general nature known through the Visitor and were hurried through to the grief Companion. Let those who come and dissatisfaction of many precious from a distance divide as much as members.

Questions of doetrine and ordinances, for which we have no positive Scripture, and causing differences of opinion belong to the general church; and are proper questions at once to be presented to the where hundreds eannot get near Annual Conference through the of that church wherein differences exist.

The plan adopted in Wayne Co., Ohio, and since practiced by the Conference, has worked admirably well. Hence a change in that respect would not be advisable- Let each branch or church attend to have it represented by one or two delegates, chosen by the popular voice. Then have a standing committee, as heretofore, to divide the queries among the delegates formed into sub-committees, and let those sub committees decide, if possible and then have the decision read and discussed if necessary, before all the members present for its final adop-

have to dispense with public preachwhere it is necessary for German possible, and some of those who come by railroad might stop and hold meetings fifty or even a hundred miles from the place of Counsel. In this manner much more good can be done than at the place enough to hear what is spoken. On Monday at one o'clock P. M. let the members all be at the place appointed for the Conference, ready to organize. Queries can be received, sub-committees appointed till time to adjourn. Sub-committees can decide in the evening, so that on Tuesday, moring, public discussion may commence. ferring organization until one o'eloek will enable members in the morning to come a considerable distance by public conveyance, and fifteen to twenty miles by private conveyance.

By dispensing with public preaching at the place of Conference, the members will not be annoyed by a ion. No member, under any cir- useless erowd of spectators, who

seek no interest in the welfare of promise, divided the Land unto wise counsel and calm deliberation. tribe.

LEONARD FURRY.

New Enterprise, Pa.

CASTING LOTS.

This is a subject that has for a number of years borne upon and troubled my mind; so after due reflection I concluded to bring the subject before the brotherhood through the Visitor, not for the sake of controversy, but consideration, reflection, and friendly discussion. Come let us reason together.

We find that the easting of lots is of very ancient date, for in Lev. 16: 9, we read that the Lord commanded Aaron to take two goats "and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scape goat. And Aaron shall bring the goat upon which the Lord's lot fell and offer him for a sin offering. But the goat, on which the lot fell to be the scape goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a seape goat into the wilderness." Hence we see that the easting of designed to dispose of matters belonging to him.

the church; and the brethren need them by casting lots. And who not hurry with the business to such would doubt for a moment its vaan amazing degree as to curtail lidity, for it was binding on every

> Again, in Prov. 6: 33 we find that Solomon (who gave his heart to seek wisdom, and obtained it in a greater measure than any other) says, "The lot is east into the lap; but the whole disposing thereof is of the Lord." Again we find a very important occurrence of discernment by lot in the 1st chap. of the book of the Prophet Jonah, 7th verse, when Jonah was about to flee from the presence of the Lord by entering a ship, when the Lord sent out a great wind, and the sea beeame so tempestuous that the ship became greatly in danger and the men began every one to cry unto his god, except Jonah, and said, every one unto his fellow "come and let us east lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah." What surer plan could have been taken to deteet the guilty person?

> And, lastly, we find the most important discernment by lot of all on record, in the 1st chap, of the Acts of the apostles, 26th verse: "And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles."

Now brethren and sisters in the lots is directly from the Lord, and Lord, let me entreat you to give this subject a fair and full investigation, and see if easting lots in Again, we find in the 18th chap. setting apart brethren for the minof the book of Joshua, verses 6 and istry, would not be more scriptural, 10, that Joshua (who was faithful and consequently sure, to show the to the Lord in all that he was com- Lord's choice, than simply by vote, manded) after he succeeded in as is the enstom. I am not opposed bringing Israel into the land of to voting, but I would east lots on let the Lord dispose thereof.

no better plan to fill up the vacancy of wise men. But I have since oceasioned by the transgression of found out my folly. I see now that Judas, than to select one out of a this strange style of the Bible is persuitable number by lot; and that feetly adapted to its purpose; namethe Lord approved of their course, ly, to instruct, conviet, and conadmits of no doubt. Would it not vert men, and train them for the be perfectly safe for us of these latter days to pattern after them?

The writer solicits the brethren to communicate their views on the above subject.

A NEW CORRESPONDENT.

STYLE OF THE BIBLE.

The style of the Bible is not a human style. I do not allude to its literature, its taste, its sublimity, or anything which scholars have been accustomed to admire. mean the whole manner in which it teaches religion, with the view of influencing men. And I am not afraid to affirm, in the presence of all that mankind has ever written, that the style of the Bible is evidently not human. What man would ever have conceived of propagating this religion by such strange books as those which we eall sacred? Some of them are historical. some preceptive, some poetical; and history, poetry, prophecy, precept, promise, threatening, explanation, exhortation are mixed up together. The Ten Commandments constitute the only instance in the Bible Men never have written so. It is of any attempt to systematize. 1 recollect no other, unless the Epis- evidently an inspired book, because tle to the Romans may be called so. the whole manner of its religious Such a manner is not like men. teaching is altogether above all the They have never written in this unaided wisdom of the style, with a view of propagating mind.—Dr. Spencer. their opinions. Once, in the days

all that received votes, and thus, of my ignorance and skeptieism, this confusion or strange style of It appears the apostles knew of the Bible appeared to me unworthy revealed heaven. Its unceasing repetitions are necessary. Men need to have the same truth reiterated to them again and again, and espeeially need to have it come out in its different connection. Its poetry suits some minds, its history others. Its parables and its logic; its lamentations and its promises, have a perfect adaptation to the various tastes and minds and conditions of men. Its destitution of analysis makes it appropriate to the poor over his mattock. Its simplicity and repetitions and unbounded variety make it appropriate to childhood, when the mind will not dwell long at a time on the same thought, or dive into the depth of any careful generalization. So in respect to a thousand other peculiarities. They are perfectly adapted to man; to his heart, from infaney to age, in the hut or palace, in the field or the hall of science. The event has proved this. Men by the thousands and tens of thousands have found it so. Still, it is, as I think, a most manifest reality that this style of the Bible is not a human style. not their manner. The Bible is

THE WORLD OF LIGHT.

darkness, in a world where there is a tear-all that is beatifie in the so much misery, where we see so friendship of God the Father, of few things with any degree of clear- the ascended Redeemer, of the Saness, we may learn to prize more ered Spirit, and of the angels-all the descriptions of that world to that is blessed and pure in the goodwhich we go-the declaration re-ly fellowship of the apostles and specting heaven with which the martyrs—and all that is rapturous Bible so appropriately closes; "And in reunion with the spirits of those the city had no need of the sun, we loved on earth, and the friendneither of the moon, to shine in it; ship of the "just made perfect," for the glory of God did lighten it is before us. and the Lamb is the light thereof. Let it be dark, then, a little long-And the nations of them which are er; let the storm a little longer saved shall walk in the light of it- beat around me, and the waves and there shall be no more curse; arise, let even the heavens be overbut the throne of God and of the east so that I can see neither sun Lamb shall be in it, and his servants nor star, I will neither murmur nor shall serve him. And they need no complain; for I see the light burn candle neither light of the sun; for clearly that stands on the shores of the Lord God giveth them light."

What a glorious career is before me there. - Way of Salvation. the Christian! All his darkness shall yet be dissipated; all that is now obscure shall be made light. Br. Thurman's Letter to the Erethren Destined to live forever and ever; capable of an eternal progression Br. Thurman has written a letter ress in true knowledge, compared ed cause of our divine Master.

|moral government-all that is to be Standing in the midst of our enjoyed in a world of glory without

eternity, and that invites and guides

in Virginia.

in knowledge; advancing to a to the brethren in Virginia, in world where all is light; soon to be which he indulges in severe reflecushered into the splendors of that tions and unpleasant insinuations eternal abode where there is no against the brotherhood. We have need of the light of the sun or the read his letter with pair and sorrow. moon, and where there is no light, When br. Thurman was introduced we may well submit for a little time to us and the brethren in the North, to the mysteries which hang over at the Annual Meeting in Blair Co., the divine dealings, and with exult- in 1863, by our beloved br. Kline, ing feeling look onward. In a little our impression of him was favoratime—a few weeks or days—by a ble, our christian love embraced him removal to a higher sphere of being, as a brother, and we hoped to find we shall doubtless have made a prog- in him a fellow laborer in the blesswith which all that we have gained have not observed the movements since we left our cradles is a name- of br. Thurman very closely, but as less trifle; and then all that there is far as we have done so, we enterto be known in the character of our tained fears that the result of his Maker and the principles of his course would be such as it appears

to have been-a coldness to, if not there would have been less differan alienation from, the brethren. ence between him and them. But The course we allude to, is his leav- making use of such language as ing the brethren, and associating the following in his writings, and and laboring apparently, altogether applying it to the brethren; "how with the Second Advent friends. can that which bears no resemblance Harmonizing with them in his to the original institution be the ordiview of the near approach of the nance of feet washing;" "in disobe-Second Advent, it is very natural dience to Christ;" "the most absurd;" that there would be between him "an ordinance of your own invenand them some sympathy of feeling, tion." And then in his preaching, and some inclination to associate and in both his language and manner, labor together. To this our breth- as it was testified before the Annuren would have had no objection, al Meeting, he showed, to say the and with it they would have bornc. least, a want of respect to the But in leaving the brethren alto-church: For a brother, who had gether, and laboring among them been so short a time among us, and to the extent he has done, was who had been treated kindly and thought not to be showing the re- respectfully by the church, to purspect to the church of his choice, sue such a course, was judged to be which it could justly claim, and this imprudent, and it gave offense to course we could not justify as the some, and the question arose, can most prudent one. Feeling assured as he seems to have done, that the coming of Christ is near, should he not have felt as anxious that his brethren should have had correct Meeting. views of that subject, as well as of fect-washing? And should he not, that he is "cut off." How he could in love, have labored to impress his misunderstand the language of the brethren with the truth, that Christ minutes in relation to his case, since is, indeed, at the door? It seems to it is so plain, we are at a loss to us that a prudential course of Chris-know. The language expressing tian labor among his brethren, the decision of the A. M., is as folwould have been more becoming his lows: "We cannot recognize him principles and profession, than that as a minister of the gospel among which he pursued.

because he advanced those views in pression should be made. his writings, that the Annual Meet- Br. Thurman says "if they had

the church countenance a ministering brother who pursues such a course? And in this way the question was brought before the Annual

Br. Thurman declares repeatedly, us, until he gives satisfaction to the It was not because br. Thurman church." Is this cutting him off entertained some views different from the church? Surely not, and from those held by the brethren, or we are sorry that such an im-

ing was led to take an action on his observed the law of Christ as given case. Had he held those views, and in the 18th chapter of Matthew, maintained them prudently, his they could not have cut me off." brethren would have borne with We have already noticed the fact him, with the hope that in time, that the decision of the A. M. did

not ent him off. Does not br. which speak more than words can Thurman see the difficulty the tell, seemed in a small, still voice to brethren labored under in dealing say that I was correct, and that I with him according to Matt. 18th am not mistaken in what I read in eh.? He was several hundred miles those tears which stood in my away from the brethren and had no brother's eyes, I have since learned communication or intercourse with that he himself contended for the them. While he attended meetings literal example of Christ as strong and conventions of other denomina- as I do untill the brethren gave him tions, he seems to have felt no de- to understand that if he 'could not sire to meet with his own brethren put up with their way of observing in Annual Conference. We wished it, he would have to go somewhere very much for him to be at our else.' O how many thousands will, last A. M., and hoped we should at the last day, have to confess that have the pleasure of meeting him they did sacrifice truth to secure there. And had he been there, and friends, for true it is, 'like people, mingled and worshipped with the like priests." This is a pretty sebrethren, and interchanged views vere charge to be made by brother with them, we think there would, Thurman against his brother, so in all probability, have been no much so, that we must wonder necessity for the Annual Meeting whether that charity that "thinkto have taken any action on his eth no evil" prompted it. Might case.

has been so personal in his publish- and sorrow for br. Thurman, as a ed letter Ho seems to have been brother beloved? We think they under the impression that br. Davy might. And we probably know as tried to prejudice the minds of the much about the brother, as br. brothren against him. We have no Thurman. knowledge of any thing of the kind We have not designed to answer We think it extremely doubtful dressed to the brethren in Virginia, whether he did so. As far as our and they can dispose of it as they knowledge goes, of the feelings en-think proper. But we have felt, tertained by the brethren towards that probably, it would not be br. Thurman, we must say, there amiss to make the explanation we was a general respect felt for him, have made, and, hence, have made and a general regret at the course it. We still love br. Thurman. the church.

der feelings and shed tears. Br. more than we. Thurman's language in relation to the case is this: "While those tears

not those tears shed on the occasion We are sorry that br. Thurman alluded to, have expressed affection

having been done by br. Davy. br. Thurman's letter. It was adhe pursued, fearing it would be an And if our first impressions of him injury to him, and cause trouble in were at all correct, we think there would not be much difficulty in It appears that in an interview bringing about a reconciliation bebetween br. Thurman and another tween him and the brethren. And brother, the latter manifested ten- none would rejoice at such a result

J. Q.

AN APPEAL.

through a trying time for the past four years. We have suffered a great deal in the loss of property, and this world's goods. But the Lord has spared our unprofitable lives for a purpose best known to himself, for which we are grateful.

We have lost all our horses and eattle, wheat, corn, oats, bacon, clothes and bed-elothes, and all the rebels could take off with them. They left me without a house to my name, and without an ax to cut a stick of wood to make a fire with last winter. They took all my cattle but two cows, and two hogs, ten bushels of wheat, five of eorn, and a little oats, and then they came one night, took me out of bed to a tree to hang me, threatening to shoot my heart out unless I would give them \$500. But I had only \$5. They took that from me, and then let me go.

But thanks be to God, their time is ended. But I am bad off in the way of farming my land to make a living, for the want of horses, or the money to get them. Horses are searce and high price in this country. I will say to you, if there are any brethren in your part of the country who are well off in this world's goods, would be so kind as to do me the favor to lend me a few hundred dollars, so that I could get three years till I could make it to stead, and I think we will feel like pay them back again, it would give aiding him a little. And what we me much relief at present. I do not intend doing ought to be done at

want anything for nothing, and I Editors Gospel Visitor. Dear do not want the brethren to do that Brethren. Please publish the fol-unless they are willing for so to do. lowing extract of a letter from a Perhaps the brethren have suffered brother, (an Elder) whose name I there too, but it was my lot to be withhold for the present for pruden- at the worst place in rebeldom, and tial reasons. "We have passed to be robbed of all our property. But we are thankful it is no worse with us than it is."

Dear brethren and readers of the Visitor, the above letter speaks for itself. Therein are set forth the sufferings of one of the Lord's anointed. Dear brethren and sisters, read again, and again the suffering condition of this elder brother, and then think it not strange that I appeal to the sympathy of your ehristian philanthropy to raise the necessary means to relieve this dear brother. Either the brethren giving by way of a loan, or better still a gift. Anything the dear brethren or sisters, (or churches) may be moved by the Holy Ghost to give him, and eonsign it to me, I will forward it to him. I will here say, when the voice of suffering and want from the South reached the loyal heart of the brethren in the North, they responded with a liberality becoming true christianity. But dear brethren, your former eontributions were not applied for the purpose of buying a horse or two to enable them to till their lands &c., but to relieve the immediate pressing wants of the needy widows and orphans &c. But now I propose through your christian sympathy to raise several hundred dollars, either by gift or loan to assist our dear elder brother. Dear one or two horses, and wait two or brethren, let us place ourselves in his

once, in order to enable the brother homes the world holds. to attend to spring plowing &c. &c.

I withhold the brother's name only for fear this notice might fall in the hands of his rebel robbers, and yet shoot his loval heart out.

With many prayers for the happiness of the brethren, and prosperity of Zion, I remain your brother and co-laborer in Christ Jesus the Lord.

D. P. SAYLER.

The Family Gircle.

WHAT IS A HOME.

It requires more than a place in which one resides to make a home. That place may be very fine, supplied and adorned with every thing that can please the eye, or gratify the taste. It may possess every requisite for enjoyment, and every resource for the necessities of life and yet have no true home feeling. or home enjoyment in it.

It is the warm and genial affection; the tender sympathy; the interest in each other's welfare; the constant effort to please; the avoidance of all unkindness, severity, and apparent injustice in domestic intercourse; these and kindred traits and MAKE THE MOST OF YOURSELF. qualities make the habitation of the lows the memories of the past, when herself. years are fled, and that habitation. Plenty of room is always very

the sadder because where there are so few, there might be so many, How small an amount of kindness, of forbearance, of tender sympathy, and sincere solicitude, of approval, of soft words, of little arts to make the household attractive, something designed and adapted to each one. would transform a Babel of strife into an Eden of love, and make many a family residence now cold, comfortless, and wretched, a genuine home, where happiness dwells.

When it is considered how much the character of the individual, and all his future course, depends upon the character and influences of his early home, the matter assumes new importance, and imposes new responsibilities on all parents, to secure a true home for their children. Let it be plain and poor, if need be; but let it be a home. Let its attractions draw them, its attachments bind them to it. However destitute of other things, let them not lack a home.

 \mathbf{X} .

Youth's Department.

Some time ago I was travelling family a home indeed. Such a hab- in the cars, and soon after I took itation may be humble, its luxuries my seat, a lady entered accompanifew, its resources limited, but it has ed by a young lad, apparently ten the vitality, the attraction of home, or twelve years old. The cars were and binds to itself by that attrac- not then crowded, and I didn't think tion all the members of the house- it all strange when she turned over hold. Its light gilds all the darker a seat and gave it to her son, and shades of life, and its sanctity hal- took the opposite one, facing him

is the seat of domestic life no more, desirable, and to take it not at all

It is sad to think how few real selfish, unless, as often happens, the

world we live in gets crowded; said, "Madam, will you please take wish to criticise or find fault.

But pretty soon the ears began to fill up. Men came in, looking about anxiously for seats for ladies-and one pale, sad, sick-looking man had to stand up until I offered him my seat. I looked at this woman and her son in perfect astonishment. She'll surely take up her satchel, I thought, and tell her son to take a seat by her side, and make room for two on his seat; but there sat the woman, as quietly as if everybody were comfortably seated, and there lay her satchel by her side, and there on the opposite seat sat "sonny," with no thought of being disturbed.

I expected every minute to see the mother give up one of the seats, and to my perfect surprise, heard her say, at last:

"Stretch out and make the most of yourself, sonny, or you'll have to divide your seat with that old woman."

I looked up, and saw the eonductor easting his eyes about to find a seat for an old lady he had brought into the cars.

I should have given her my seat without any delay but I was curious to see what that mother and son would do. That the boy would finally resign his seat, I supposed was a matter of course; but I was quickly convinced that nothing was farther from his intention-for he stretched out and made the most of himself, according to direction.

The conductor at last spied him, and taking him by the arm, as if to raise him up, said, "Well, young man, I must disturb your nap."

Then turning to the mother, he others.

so I looked at the lady without any up your satchel and give this boy a seat by you? I want to turn over this seat and give it to this lady."

The boy resigned his seat, but evidently was very much out of humor. "I was all fixed, and you might have let me alone," he said in an under tone.

"I saw you were all fixed," replied the conductor with a smile, "but I found it necessary to disturb you. You ought to have known better than to take a whole seat when the ears are full. I shall know you the next time I see you, young man."

Nothing more was said. mother was too indignant to speak, and the boy had said all he dared to say.

I left the cars, thinking with the eonductor, that I should know that boy the next time I saw him.

It was a sad pieture of selfishness, and it pained as well as disgusted me. There was a boy beginning his life by acting out selfishness, and seeking his own comfort, to the great discomfort of others.

You, my little readers, may all have mothers or guardians who early taught you the first blessed lessons in unselfishness, and who still continue to teach you to please others rather than yourselves.

But if you have daily lessons in selfishness, or prefer to be selfish, in spite of all the good lessons in unselfishness that are continually taught you, let one who loves you with a warm heart tell you how good and lovely it is to please others, and look out for the comfort of Don't "make the most of yourself," by taking the whole seat in the cars, or the stage, or anywhere else, when there are others who have no seat at all. If you really want to make the most of yourself, there is only just one way to do it: Be exactly what God made you to be. Be as kind and unselfish as you can possibly be. God our Father made us right, and placed us in this world to live noble, unselfish lives, but we have all gone astray. We have become selfish, and are always looking out for ourselves.

Many of us, it is true, have learned a better way, and have found out that there is no happiness in a selfish life; but others are making the most of themselves according to their own idea, and wherever they go, are stretching out and filling up the whole seat.

Now, little reader, whoever you may be, begin in your early youth to form habits of unselfishness. gin without delay to study to make all around you as happy and eomfortable as you can. Divide your little joys and comforts with others; give the tired a seat by your side, or get up and give them your seat; fill everybody's cup of comfort just as full as you ean. You may think you ean't do much, but you little know how many smiles you can light on poor sad faces-how many tears you can wipe away-or to how many tired, weary ones you may give rest.

Try it, children, and see how many people you can make happy in this sad world.

Try a loving unselfish life, and thus take the only way to make the most of yourselves.

Queries.

1. THE REGENERATION. MATT. 19: 28.

Dear Editors of the, Gospel Visitor: Please give us an explanation of Matt. 19: 28, which reads as follows: "And Jesus said unto them, verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

J. S.

Ans.—There are recognized, and, indeed, taught in the Scriptures, two regenerations, standing related the one to the other as a part to the whole, or one the basis of the other. 1, The regeneration of the individual, the regeneration of the heart and moral character in the present life, and the regeneration of the body in the resurrection. 2, The regeneration of the world, in order that it may be adapted in holiness and purity to the state of regenerated humanity.

In John 3: 3, where Christ says to Nicodemus "except a man be born again, he eannot see the kingdom of God," there is reference to the regeneration of man, and especially to his moral nature, or to his heart. Paul in the following words in his epistle to Titus, 3:5. by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost," probably alludes not only to the regeneration which immediately follows our acceptance of the Lord Jesus Christ, but also to the complete renovation of all

guage to the Roman Christians, There is indeed an annihilation, first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body," the renovation of the body is the special subject brought to view. In 2 Cor. 5: 17, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new," we have the idea of an extensive renovation, in the phrase, all things are become new. In Rev. 21: 15, in the following words, "And he that sat upon the throne said, behold, I make all things new," we have the same blessed truth clearly expressed. Peter in alluding to the glorious work of regeneration or renovation says, 2 Peter, 3: 10-13, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." This language may at first appear to foretell the tage, in order to get it back? complete ruin or annihilation of the earth, but the context shows that it!

things which concern man's com- is not the earth's annihilation, but plete redemption. In Paul's lan-its renovation that is foretold. Rom. 8: 23, "And not only they but it is the annihilation of those but ourselves also, which have the wicked principles and systems which have dishonored God, and ruined man. "The whole rebellious system-'all that is in the world, the lust of the eye, and the lust of the flesh, and the pride of life;' the abuse of authority, the bloodshed of oppression, the havoe of ambition, the cruel ravages of sensuality, the iron yoke of ignorance, these will be utterly dissolved; this system will melt in the fervent heat of the divine indignation, and will be exchanged for the peaceful government of the Son of God."

> As there is then a renovation of the world, which had been destroyed by sin, plainly foretold both in the old and in the new Testament, we understand the Savior to allude to that renovation or regeneration, in which the whole earth will be restored to its original state of perfection before it fell under the dominion of Satan, and before it was defiled by sin.

> In the glory and blessedness of that regenerated earth, all that tollow Christ in this world, shall share; but the twelve apostles will be preeminently exalted.

2. ABOUT THE PURCHASING OF ARTICLES.

If a brother contracts for a farm, and the man that has sold becomes grieved, that he has parted with his farm, is it right according to the principles of the church, to take several hundred dollars from that person, because he has that advan-

Ans.—Such questions as the above

are to be looked at under various weekly at Tyrone City, Blair Co., aspects, and no one answer perhaps, Pa., by Henry R. Holsinger. adapted to all cases could with pro-There are some priety be given. things, however, which it might be son ought not to offer to sell an article unless he really wants to sell it. If the custom would become general that a man could get back his property after he had sold it, certain and unsettled way of doing business, and it would be very injurious to business. Again, the person who purchases property, and gives it up again to the first owner by his request, may sustain a considerable damage by doing so, and in such a case he should be paid first owner may freely offer, and cheerfully give, something to get his property back.

But where a christian brother would sustain no loss whatever by giving up property that he had bought, and would act on the principle taught by Christ, namely, this, "It is more blessed to give than to receive," perhaps it would be his duty to give it up without demanding any thing especially if the first owner was not willing to pay any thing. These things will be known by brethren with whom such cases occur, and in the churches where they occur, and in such churches they should be decided in the fear of God, and in the light of a christian conscience and judg ment.

Gditors' Table.

Br. Holsinger made some propositions last year to his patrons relative to changing the price and size of the Christian Family Companion, but we perceive he has com-

THE NEW HYMN BOOK.

As many of our brethren are auxwell to remember. And first a per-jously inquiring about the New Hymn Book, we would say, that if no special unforescen occurrence happens to hinder its progress, it will without fail be published next spring We feel very anxions or summer. by becoming dissatisfied, such a to have the book issued, and the custom would introduce a very un-more so, knowing the feeling of many of the brethren upon the subject, and are really sorry that it has been delayed so long. We have tried to complete it, but our time has been so much occupied with other labors that we could not give as much time to the Hymn Book, as we wished to do. And for the damage. And then, the then we wished to avail ourself of every facility to make the work as complete and satisfactory as possible. We hope the delay will be no disadvantage to the brethren or the book as it has afforded us more time to mature the work.

We said in the fall whenever the mail facilities are enjoyed by the brethren in the south, we will with pleasure send them the balance for which they have paid. But as there have been so many changes, we doubt the propriety of sending them without knowing that our subscribers will be likely to receive them. Therefore if those who are entitled to the whole of the volume named, will please inform us to what office we shall send them, we will at once do so.

Will the writer of the poetry headed "Perspective," which was sent us some time ago, please let us know her address. We hope it will be no disadvantage to her to comply with our request. Should we have mistaken the sex of the writer, our request is the same.

As a number of our old submenced another volume without scribers have not yet been heard making any change. The terms from this year, we hope that these are \$1,50 per year, the same as last with others will send in their subyear. The Companion is issued scriptions. We hope to be able to volume from the beginning of the From thence he traveled on horseback to Kasyear.

OBITUARIES

(The following obituary notice of our respected brother George Wolf, was sent us for publication by his son brother D. Wolf. It is from the Quincy, Ills. Herald. It is long, but we hope it will not be considered too long, when the standing of the subject of it in the church is considered.)

In Memoriam.

A strong man in Israel has departed. A patriarch has fallen! The Rev. George Wolf, full of years and of honor, has gone to his final rest. His neeful and eventful life was terminated by lung fever, at his residence, near Liberty, Adams county, Illiuois, on Thursday, the 18th day of Novembor, 1865, at that time when withered leaves and dying flowers were passing away. It was meet that one so ripened for the grave should "draw the drapery of his couch about him and lie down and die" as the melancholy grandeur of nature gave evidence of "what shadows we are," and casts its soubre gloom over the trembling and doubting heart of the young and strong. If "death bath all seasons for its own," there is a significance and peculiar appropriateness in an aged christian being gathcred to his Fathers at an impressive time. The mouruful melody of his voice, mingling with autumnal winds, vibrates through the soul like the closing straius of some solemn requiem. The impression is never efficed. It will cling to memory while a pulsation of life is loft.

Mr. Wolf was born in Lancaster county Pa. on the 25th day of April, 1780, and was consequently eighty five years of age last April. 1le was of German extraction, and carried with him through life the quiet and unpretending manners of his people. When about twenty-two years of age he married Anna Hunsucker, who died in 1849, but who, while she lived, was universally respected for her christian virtues, and mourned for by all her acquaintances at death.

Believing the sphere of his usefuluess would be extended by a change of location, Mr. Wolf removed at au early age to Kentucky, where he only remained for a short time, as the then territory of Illiuois opened to him a wider field. whither he emigrated in 1807 and located in what is now Union county. In 1831 ho again changed his residence to Adams county, and settled on a farm near Liberty, where he remained until the final summons came. For fiftythree years ho was an instructive and acceptable minister in the German Baptist Church, and perhaps did more good in the propagation of the christian doctrine of "peace and good will among men" than any other minister we ever had in the State. His whole life was an exemplification of his teachings from the pulpit. He and remaining away from the camp some time, literally "went about doing good" and preached his companions went in pursuit of him, and only Christ and Ilim crucified. His settlement found him fatally wounded by his own gun. in southern Illinois soon drew about him a con- He was out 48 hours without any assistance, siderable number of his own porsuasion, and he founded a church there which left a christian C. W.

supply our subscribers with the influence visible to this day. But he did not confine his labors to his immediate locality. kaskia and Belleville and preached to the peoplo there, and everywhere he went they said blessed art thou." Upon his removal to Adams county a number of his early disciples followed him, and established a church near his residence. There, away from the din and bustle of life, ho taught his flock the way of truth and rightconsness. A more sincere christian com-munity can nowhere be found—a purer hody of men and women nowhere exist, The fountain was pure, and the stream which flowed from it must necessarily be pure. No one could enter the little meetinghouse where this "holy man of God" stood, his venerable form erect, his white beard dropping upon his breast, and his countenance beaming with love, teaching the way of eternal life, without being impressed with the magnitude of his sins, and the duty of repentance. He was in truth a bright and shining light. Just to himself, just to his family, just to society, and just to his God, he massed through life, without an around Nara passed through life without an enemy. None knew him but to revero and love him.

The funeral services were conducted in a solemn and appropriate manner by the Rev. Win. R Lierle, and a large concourse of weeping friends followed the remains to the sepulcher, and there bidding adieu to all that was mortal of the deceased, returned to their respective homes to venerate his memory and profit by his example. Farewell! Father Wolf! for thou wert a Father to all who knew you. You were "faithful over a few things and will be made master over many." Oh! touch not tho spot where his ashes rest,

Oh! press not the clods on his throbless breast; 'Tis a hallowed place where the sainted sleep, And o'er them bright angels their vigils keep. A FRIEND.

Departed this life February 22, 1865, THEO-DORE LINCOLN MILLER, son of J. B. and sister Susannah E. Miller, aged 1 year 7 months and 14 days. Funeral occasion improved by John S Holsinger, the Sunday following, from

Died in the Elkhart church, Elkhart Ca., Ind. Dec. 16, our dear young brother, LEVI C. LAYMAN. When he came to this place from Pennsylvania, he found his brother on his death bed. He died in a few days. Br. Levi then in a few days took sick and died, leaving a disconsolate wife and four children to mourn their loss. His age was 29 years, 8 months and 19 days. Funeral services by the brethren from 1 Thess. 4: 13.

JACOB STUDYBAKER

Died in the service of his country, Sep. 20, 1864, a son of br. John Roof, aged 16 years and 7 months. Funoral services by br. H. D. Davy, from Job 7: 8-19.

Died in the Baugo church, St. Joseph county, Ind. Dec, 2, br. JOHN H. HARTMAN, aged 36 years. Funeral service by the writer, from Prov. 27: 1-Br. Hartman came to his death by accident. He was out on a hunting expedition,

Pa. Oct. 1, our esteemed brother JOHN GIL-LIN, ngod 47 years. Ho was a consistent member of the church, and served as dencon for five years. He leaves a sorrowful wife, a sister in the church and ten children to mourn their loss. He was a loving husband and kind and affectionate father. Funeral service by the brethren from 2 Sam. 14: 14.

Also in the same place, September 26, HENRY G., son of brother Daniel S. and sister Susan BRALLIER, nged 1 year 11 months. Funeral service by the brethren from Isaiah 40: 11,

Emanuel Brallier, Died in Quemahoning district, Somerset co. Pa. November 11, SARAH BLAUCH, daughter of Jonathan W. and Susanna Blauch, aged 10 years and 7 months. Funeral services by brethren Henry Hostetler and Tobias Blauch 5. from Luke 18: 15-17.

Also at the same place on the 21st of November, Andrew J. Blauch, son of the same parents, aged 6 months 8 days, Funcral service by brother Tobias Blauch from Job 14: 1, 2.

Departed this life in Beaverdam congregation, Frederick county, Md. our much beloved brother and ordained elder, JACOB SAYLER, aged 75 years 5 months and 15 days. His disease was dropsy. Funeral occasion improved by Elders Christian Long from Illinois and Philip Boyle from Pipe Creek, from Amos 4: 12. We feel his loss very much but our loss is his great

Died in the Baugo church, Ind. December 21, of paralysis, sister MARGARET, wife of brother John Silively, aged 64 years 3 months 8 days. Funeral service by the writer from 2 Cor. 5: 1.

Also in the South Bend church, Ind. December 30, at her son-in-law's, brother Jumes Smith, sister HANNAH TSCHUPP, aged 79 years 7 months and 23 days. Funcral ou New Year's Day by the writer and others.

Christian Wenger.

Died on the 2nd of Junuary, in Poplar Ridge congregation, Defiance county, Ohio, of consumption, EZRA NOFFSINGER, son of brother Jecob Noffsinger, aged 23 years 2 months and 23 days. Funeral occasion improved by the brothren from Ezckiel 37.

Jacob Lehman.

Departed this life, November 1, in the Solomon's Creek congregation, Elkhart county, Ind. old brother PETER MUNTZ, after a protracted illness of some months which he hore with christian fortitude and resignation in the full assurance of a happy immortality and resurrection. Aged 82 years 3 months and 29 days. Funeral discourse by brother Jacob Berkey and D. Shively from Rev. 7: 13, to a large and attentive audience.

Companion please copy.

John Arnold.

Died in Londonderry township, Lebanon county, Pa. on the 26th of November, sister SUSANNA G., wife of brother Henry Keener, and daughter of Henry and Catharine Peters. Our beloved sister died in peace, wisbing to go years 10 months and 13 days. F home to a better world. The departed left a hy the writer from Matt. 24: 44. husband and one child to mourn their loss.

Died in the Manor church, Cambria county, Peace be to her ashes. The funeral discourse was delivered by Samuel Bucks and Ephraim Martin.

M. A. Miller.

Died in Bear Creek congregation, Allegheny county, Md. December 30, brother NICHO-LAS MOSSER, aged 69 years 6 months and 22 days. Thus in a short time has he followed his son and daughter and two grand children, who died some time in the fall all within one week. Funeral discourse from Luke 21: 36 by J. Pyscl and the writer.

Jeremiah Beegh!ey.

Died in the Owl Creek church, Morrow councy Ohio, on the 27th of December, sister ELIZ-ABETH BARRINGER, aged 75 years 11 months and 29 days. Her sufferings were intense. The funeral occasion was improved by brother J. D. Veach and the writer from 2 Cor. A. H. Leedy.

Died near Ragersville, Obio, Sugar Creek church, December 28th, brother PETER MOO-MAW, aged 60 years and 3 doys. He leaves a widow and five children to mourn their loss, all members of the church. We can truly say, be was a father in Israol. Ho brought up his children in the nurture and admonition of the Lord. Funeral services by bretbren Gabriel and John Noff, and the writer from 2 Tim. 4: 6-8, selected by the deceased.

J. S. Snyder.

Died in the Napierville church, Dupage county, Illinois, July 31st, EMMA JANE, daughter of friend William and Catharine ECKELT, aged 7 years 7 months and 15 days. Funeral service hy brother Samuel Lehman.

Also in the above named congregation, December 15, ADAM BRANDT, infant son of brother John and sister Elvina HOLLINGER, aged 3 years 8 months and 8 days. Fuueral services by brother Samuel Lehman and others.

William A. Hutchison.

Died on the 13th of December in Poplar Ridge congregation, Defiance county Ohio, sister ARDELA LEHMAN, daughter of brother llenry and sister Mary Lehman, aged 19 years 19 days. She was an obedient child from her youtb, and was baptized ten days before she died. Funcral occasion improved by elder John Brown and William Noffsinger from Rev. Jacob Lehman,

Died in Snake Spring Valley congregation Bedford co. Pa. Oct. 7, brother DANIEL CLAP-PER, aged 52 years less 2 days. He was a deacon in the church, and will be missed much. Funeral discourse by the brethren from Rev. 14: Henry Clapper.

Died in Mattoon, Illinois, October 19, SARAH P., wife of Rev. John B. BRANDT, and daughter of brother Isaao and sister Eliza Brandt of the Jonathan's Creek church, aged 24 years 10 months and 18 days. Funeral service by the Rev. Mr. Mauley of the Methodist E. cburch, she being a member of that church, from John 13: 7. She was brought home and interrod here.

Also in the Jonathan's Creek church, Novemher 24, ELI SNYDER, son of our old brother Daniel and sister Elizabeth Snyder, aged 34 Funeral service

W. Arnold.

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had left, never to return until they agan TERMS-Single subscriptions, \$3 per violate nature's laws. Now, the reason of this is simply because Dr Stungis the author) does not doctor the symptoms of disease alone, but removes the cause, by a scientific course of vegetable medicine, thereby establishing a healthy action of all the secretions and excretions, thereby purifying the blood.

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Prospectus

Of the

Gospel - Visitor,

FOR THE YEAR 1866, VOL. XVI. The Gospel Visitor, edited by H. Kurtz, and J. Quinter, and published by J. Quinter and H. J. Kurtz, at Columbiana, O., is about completing its fifteenth volume. We issue this prospectus for the purpose of obtaining a supporting patronage, and of increasing our list of subscribers for volume sixteenth. which will commence first of next January.

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> HENRY KURTZ. JAMES QUINTER.

COLUMBIANA. Columbiana co., O. September, 1865.



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BY HENRY KURTZ AND JAMES QUINTER.

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CONTENTS

UF MARCH NO.	
Food for the mind page	66
The evil of procrastination -	67
Within	69
Our numerical strength -	70
A few solemn seflections -	73
Noah and the flood	74
The destiny of man	76
Distractions	77
Word to be done	78
The souls under the altar -	79
Pastor and People -,	80
Origin of the title "Christian"	81
The change in the A. M	82
Lead the Children to Christ	83
A visit to the West -	84
The safety of the Christian -	85
Did Judas partake of the Communion	1
Responses to br. Sayler's appeal	87
The Family CircleWeeds -	_
Queries	88
Poetry Without the children	91
In Memoriam -	92
Departed friends	
Correspondence	93
Church news	94
Editors' table	
The January NoNotice -	95
Obituaries	-
The state of the s	
the second secon	

Letters Received

A B Brum-From Danl Resslar. baugh, 2. Lewis Glass. J F Nine. H Il Bean. M Nead. Jos Klepper. J F Nine. Jerem Beeghly. Andrew Summers, Jr. Abr H Cassel. S Z Sharp. Chrisman John. Cath Bare. Jacob Kurtz. Wm John B Miller. Amanda C BS Whitten. Laura Miller. Hattie Miller 2. B Benshoff. Brindle. Jos Holsopple. John Wise. John N Kimmel. Martin Cosner. John Nicholson.

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Notice.

The District Council Meeting for rhe Eastern district of Ohio, will be held on the 5th of May, with the brethren on Rush Creek, in their meeting house near Breman, in Fairfield Co. Breman is on the Cincinnati and Zanesville R. R. 33 miles west of Zanesville. Should any brethren wish to have any correspondence with some of the brethren where the meeting is to be, address Eld. John Hunsaker, Logan, Hocking Co. Ohio.

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NOTICE.

We have again received a few copies of Winchester's Lectures on the Prophecies, which can be had if ordered soon. Price \$2.50 Postpaid.

We have a number of Volume VIII, 1858, bound, of the Gospek Visitor on hand. Those who would like to have this volume should order soon.

THE GOSPEL - VISITOR.

Vol. XV

MARCH, 1866.

No. 3.

FOOD FOR THE MIND.

view we shall take of the subject, which is good, and let your soul we may understand the mind to delight itself in fatness." embrace both the mental and moral In the growth of the body, that faculties, or what the apostle calls there may be a harmonious developthe "inner man," making a distinct ment of all the various parts, the tion between the inner man and the food must possess the elements outward man, meaning by the for-necessary to form all the parts. mer the mental, and by the latter Now as there are bones, museles. the physical part of man.

to sustain it. And, consequently ture and perfect the mind. the wants of the mind as well as moral or spiritual characters. left to starve. The higher nature all under our eare. is neglected, while the animal na- We have already remarked that ture receives all the attention, the elements which form the body Such a course leads to the enjoy- must exist in the food. And unless ment of only the lower class of they are supplied by the food, there enjoyments.

in the Scriptures as instincts of would grow "unto a perfect man, the mind, while the rich provision unto the measure of the stature of which God has made to meet the the fullness of Christ, and be no wants of our mental natures, is re- more children," we must see that all

"feast of fat things." "Ho, every One of our brethren in sending to one that thirsteth, come ye to the us a handsome list of subscribers, waters, and he that hath no money; accompanied it with the remark, come ye, buy, and eat; yea, come, "You see we do not want to do buy wine and milk without money without food for the mind," or and without price. Wherefore do ye words of that import. The thought spend money for that which is not is a suggestive one, and we shall bread? and your labor for that offer some observations upon it. which satisfieth not? hearken dili-In this connection, and in the gently unto me, and eat ye that

nerves and organs to be produced, It is a fact which only needs re- the tood used, to answer its purflection to enable us to receive it as pose in the economy of nature. such, that the mind as well as the must possess the material to form body requires food or nourishment these. Now truth alone will maprovision should be made to meet gospel truth alone will mature our those of the body. Many feed the a plentiful supply of this food should body to satiety while the mind is be provided for ourselves and for

will be a deficiency in the body. It Hunger and thirst are recognized is precisely so with the mind. If we ferred to by words expressive the elements of christian character of the idea of food, and is presented are in the spiritual food we eat, or to us under the beautiful figure of a in the system of christian doctrine

GOSP. VIS. VOL. XVI. 5

which we embrace. As Jesus, the process of mastication or chewing, Author and Finisher of our faith, it goes into the stomach where it is well knew all the defects in human formed into chyme. After this it is nature, and what was wanting to formed into chyle, and then into perfect man's moral character, he, blood and it is then carried through accordingly, adapted his gospel to the system and applied to the sevman's spiritual wants. are in the gospel of Christ, all the require. And so it is with the elements or principles necessary to mind. It is not enough that we "perfect holiness," or to form the hear or read the truth, it must rebones, the muscles, the nerves, and ceive our close attention, be meditaall the organs of the new life. Then ted upon or "inwardly digested." can we "walk worthy of the Lord It will then be sufficiently underunto all pleasing, being fruitful in stood to be practiced intelligently, every good work, and increasing in and when thus practiced, it will the knowledge of God; strengther-form character. As healthy food glorious power, unto all patience and long suffering with joyfulness." of our mind," or have "a sound the mind, will necessarily form mind," as we shall have if 'we "eat that which is good," we shall not only be strong to labor, but patient to suffer "with joyfulness."

· As our christian characters must resemble that of Christ, and as the elements which form the new being must be in the food, we see the propriety of the positive declaration of Christ, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood ve have no life in you." Which language when practically understood and applied, means, that to have eternal and spiritual life, the whole personality of Jesus, including all the acts of his life, all his precepts, laws, and ordinances, with all the virtues of his blood, must be received in faith and appropriated to our

health, and for answering the de- and frequently, so a proper regard mands of man's physical nature, to the preservation of a "sound after the food passes through the mind," and proper christian feel-

And there cral parts as the wants of the body ed with all might, according to his received and operated upon by healthy organs will necessarily form. the various parts of the body, so When we are renewed "in the spirit gospel truth properly received by moral character. There may be some mystery in the process, but the result in both cases is undeniable. That the full development of the body and its healthy condition require healthy food, is well known. And though it may not be equally well understood, it is equally true, that a full growth in grace, and a complete development of all the christian virtues, require healthy moral food-unadulterated truth. Moral error is poisonous and produces moral disease or sin, and this leads to death. Gospel truth is wholesome, and promotes moral health, and leads to eternal life.

Again; in the analogy or eomparison which we are noticing between body and mind, we may remark that as the healty condition of the body requires that food In the economy for promoting the should be taken at regular periods, ings, will lead to regularity in read- Much prudence and wisdom are neing, prayer, and devotion, when cessary to render such labors the circu stances will at all admit of it. most successful. And hence the meeting of the early Then dear readers, whoever you christians on the first day of the may be, upon whom the responsibilweek for devotional exercise; the ity rests of providing food for your practice of David praying, "evening and morning, and at noon;" and the practice of the pious Jews, generally, having their stated seasons upon you, be judicious in the selecfor prayer and devotion. "Peter tion of that food, and be sure it is and John went up together into the temple at the hour of prayer, being the ninth hour."

And, further, in providing food its growth and health, a proper regard should be had to the age and condition of the body. Thus, for the babe, there is nothing so well milk of the mother; and in case of countenance the presence of such tures, in relation to spiritual food unadulterated truths of Christianity. when for the time ye ought to be periodicals which contain these. teachers, ye have need that one teach you again which be the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age." Heb. 5: 12-14. And

own souls, and for those, whether children or others, whom Providence or circumstances have thrown healthy and well adapted to the maturing of the intellect and the full development of the moral feelings and character. And as it would be but little better than murfor the body, for the promotion of der to provide poisonous and unhealthy food for the bodily wants of your families, what must be the crime if you provide licentious and fictitious reading or literature for the adapted to its wants as the pure inmates of your families. or even sickness more care is necessary in poisonous mental food in your selecting food, than when the body houses? Then let the provision for is healthy and strong. This dis- the mind comprise the substantial tinction is recognized in the Serip- food of useful knowledge and the for the mind, and Paul says, "For Or, in other words, the books and

For the Visitor. The Evil of Procrastination.

"Putting off till to-morrow, Will bring us to sorrow; Beginning to-day, Is the very best way."

A few days since I was reading a this distinction should be carefully book, and came across the above noticed by all those members of trite verse. Its singular approprithe church, whether official or pri- ateness to our every day life, struck vate members, who are laboring to me foreibly, so that I could not reform the wicked, to restore the help musing on the carelessness by fallen, to comfort the desponding, which we delay, not only trivial and to feed the lambs of the flock: affairs, but the most important duties of life, from day to day, and glected, how much more our spirittime to time. Not that we are un- nal? Day after day, year after. willing to lend a helping hand, but year, is the set time to return to from the proneness of the mortal our God; but the days pass by and mind to wait for the more conveni- "our work is still before us." Onent season. How many of our du- ward we rush as if there was no ties as christian men and women, hell to shun, no heaven to obtain. opportunity has passed from our ards the breakers, see you not the cording angel, shed's "such tears as ere to morrow it may be too late to that we prefer present ease and idle- course and dash your frail bark to ness, to an active performance of atoms. our allotted tasks. We are always Each one has his own page of putting off till to morrow that which life history to fill, and embellish plow and become cultivators of the ten that he who runs may read it soil; but we bid time speed on in its and be profited thereby, how necesway."

opened to our astonished gaze, will eternity. we awaken to a sense of the many How many lives are wreeked and our pathway.

are thus put off until the precious You, whose barks are dashing tow-. grasp forever. No doubt the re- foam already whitening around you, angels weep," over the many good cast anchor; then begin to-dayresolves born to die. Procrastina redeem the time-haste or the tide tion takes such a firm hold of us, may sweep you far out of your

should be done to-day; seldom are with lights and shadows. If then we ready to put our hand to the we would have that page so writflight, when we flatter ourselves sary for the outline to be filled up the task will be performed much so that the blanks may not occur more easily. The difficulties that too often, or the sentences be left beset us to-day will not be lessened incomplete, as they will be if we by the morrow, for our text says take no heed to our footsteps. Each "beginning to-day is the very best day should have its record finished; its resolves, its deeds, its acts should. How many precious moments be completed as each night closes have been wasted and golden op- around us. Each day we should. portunities lost by neglecting to live as though it were our last, nothgather the crystal drops as they ing left undone, nothing put off till fall from the hand of him who di- the morrow, and thus would the vided time into to-days and to-mor- days return to their Maker freightrows. Only when the record is ed with precious soul jewels for

hours spent in waiting for the "fu- souls lost, simply by contracting in ture morrow, not till then will we youth the habit of carelessness and realize that the present is all we indifference. If the swelling bud dare eall our own,-the future re- should say "I will not open to-day," mains with God. Thankful may or the springing grass remain withwe be if he permits the "all behold- in the bosom of mother earth, ing sun," once more to illuminate where would be our summer flowers and green robed earth; or If our temporal affairs are so ne- where would be our golden grain and autumnal fruit? So too, if the passer by. He was on foot, and spring-time of our lives gives no kept steadily on his way apparentpromise, the autumn will yield no ly regardless of the warmth that fruit. If we go not forth bearing might be afforded at any of the precious seed we cannot expect to houses on his way. And without come again bringing our sheaves any apparent thought that any one with us. The half opened bud of was observing him. our lives will fade and die, ere the And thus I thought we all go on sun reaches its meridian, if not sus- our way regardless of the eyes that tained by a firm reliance and an un- are watching us from within-within faltering trust in him, who is faith- is shelter, without the storm; but ful to the end. Our résolves are we plod on, ever and anon almost like the retals of a flower, a rude benumbed by the cold world withhand or a chilly blast too often out, striving still to reach the goal scatters them, but tenderly nurtured of our ambition; restless—ever hurand cherished, they expand until rying, sorrowing and wearying. our heart garden yields a rich 'per- But when the journey is over, when fume, and our lives testify that the Gardener has been "up and doing."

Oh! in this life of ours, where there is so much to be done, and the time so short, we cannot begin too early or work too late. Earnestly we must labor while it is called today, for the night cometh wherein no man can work. Then let us who have acknowledged that the Lord is our God, do whatsoever we can. All around us there is work. and we must follow in the footsteps of our Great Exampler. But you too, who are called, not to work but to suffer for his sake, will find the white robe and the jeweled crown ready at the end of the race, and the glad halleluiahs will break and swell in one triumphant shout before "Elohim."

LAURA.

For the Visitor, WITHIN.

cold day in January watching a fore he can gather laurels from her

we shall be-

"Beyond the frost-chain and the fever, Beyond the rock waste and the river, Beyond the ever and the never, Oh! how sweet it will be there to meet The dear ones all at home."

Within! How much is expressed in this one word! Within the acorn lies the giant oak. It requires some rough usage before the tree will be developed. The nut must be stowed away down in the earth where the storms must beat upon its grave, before it will germinate. After a while it takes its place in rank with other trees of the forest. Still later it is lord of the forest. All this concealed within the shell of that little acorn. But we cannot see within. Within the bowels of the earth lie concealed immense treasures. Men delve the earth for the precious wealth, but it is hid from the passer by.

Also one seeking education must look within. The eareless, superficial seeker will never find it. But This thought suggested itself to the student must dig beneath the my mind as sister Laura and my surface for the precious ore. He self stood at the window one very must toil up the hill of science beascending peaks-breathe the pure world, there is much that cannot be air of her mountain heights, traverse seen by the casual passer. The her boundless fields, linger long light and glory of that eternal manamid her unfading beauties, and sion which the christian sees now with the key of knowledge unlock as through a glass darkly, is all un-

flush of excitement has passed away, the shore is gained, though "through and sober thought takes its place- much tribulation," "we shall enter when the flowers have withered, in through the gates into the city to and memories of childhood will not go out no more for ever." Within satisfied with their butterfly life? there shall be no night there: and No. There is a longing for something they need no candle, neither light more enduring than the gay round of the sun, for the Lord God giveth of pleasure. A longing for and sad them light." Safely sheltered withrecollection of the artlessness of in the city. Should we be permitchildhood, when at the mother's ted to attain unto that blessed inknee was lisped,

"Now lay me."

tumultuous emotions may lie concealed! Beneath a smiling countenance what pangs of remorse may stab the heart! what crushed hopes! what burning hate! Who may know what passes within! The passer by walking along the streets at 'night, sees lights within the dwellings and thinks, perhaps that all is joy and gladness within. But alas! Within the most gorgeous dwellings refulgent with light may be bitter schisms. The lights in some dwellings may not go out all night. But it may be it is in the room of the sufferer-it may be in the chamber of death. Ah who can tell what desolate hearth-stones. how many heart burnings-how many mourning the blighting of their favorite flower, the blasting of various dwellings!

all her rich stores. observed by the world. Without Go with me to glance within, on the pitiless storm beats heavily. the reflecting hours of the gay dev- The ship seems almost powerless to otee of the ball room-when the reach the haven; but when at last be hushed, then think you they are is rest-no sickness, no sorrow, and heritance, we then will say "eye hath not seen nor ear heard, neither Ah beneath a calm exterior, what did it enter into the heart of man to conceive the glories within.

o HATTIE.

For the Visitor. OUR NUMERICAL STRENGTH.

What is it? Can any one in the brotherhood answer? We fear not. That our numerical strength is considerable, there can be no doubt, the brotherhood being extended over so vast a country, and constantly receiving accessions. The large representation of delegates from the different congregational districts assembling annually in council likewise speaks favorably of our strength numerically considered; but why we do not know more definitely what the brethren would number in the aggregate, simply their cherished gourd within the arises from the fact that no effort has been made, within this genera-Without in this cold, unfriendly tion, to ascertain and keep a record.

I do not know whether the attempt | Jerusalem greatly; even a great posed or approved; but if opposed, I do not doubt, in the least, that if the subject of numbering the brethren was brought fairly before the church as a duty, and viewed aecording to gospel light and faets all the clouds of opposition and prejudiee would seatter and disappear and universal approbation would follow. Do you ask whether we have any example upon the Sacred Record that the church in her prim-· itive days numbered and registered the disciples? Most assuredly we have. Let us hear the sacred Historian-Luke. He first commences with the twelve, next seventy others, and subsequently writing the Acts of the Apostles referring to the disciples' return from Mount Olivet, where they just had witnessed the glorious aseension of the risen Lord Jesus; but being now assembled in "an upper room" in Jerusalem, Peter stood up among them-the disciples, ("the number of names together were about one hundred and twenty") to speak concerning the prophetic fulfillment of Judas' apostasy, and the ordination of one in his stead. The term "number of names" implies a formal registra-To this number—the one hundred and twenty-was added. on the day of Pentecost, after the out-pouring of the Holy Spirit on the disciples, three thousand souls more. The second demonstration theme of christian thought and conof the Spirit, through Peter and versation as it did upon the happy John in Solomon's Porch, was attended with another accession of elders at Jerusalem? Why do we five thousand believers. Thus the not now, when assembled in our word of God increased; and the Annual Meetings, recount, report.

over was made, or whether a move company of the priests were obediof the kind would even now be op- ent to the faith. So rapidly did they increase that the distribution of the common fund, in the daily ministration became difficult, making it necessary for the apostles to call the disciples to them to choose seven men and appoint them over that business, and the serving of tables, in order that they (the apostles) "might give themselves continually to prayer, and the ministry of the word." Our historian also records an instance of a visit the apostle Paul made to Jerusalem, and falling in with his brethren there, and finding the elders with James, "he declared particularly what things God had wrought among the Gentiles through his ministry." Paul's brethren hearing it "glorified the Lord; and said thou seest, brother how many thousand of the Jews there are that believe." inference may fairly be drawn that before their interview was elosed, Paul in turn, for their mutual encouragement told them particularly how many,-the actual number,-of Gentiles that embraced the faith. Hence you see that in the primitive days of Christianity, the church called into requisition the elementary rules of arithmetie, for the purpose of attaining to a knowledge of their aggregate, numerical strength. Why does this feature of the church's history not now form, among us, a noble and encouraging interview between Paul and the number of disciples multiplied in and register the many thousands of

brethren that are enrolled in the Household of Faith, and not know East and West, in the North and how many sons and daughters, and South, and thus have some knowl- how many brethren and sisters in edge of the Lord's actual force in the family. Does it take too much the harvest of the world, as did the of our time to lay up treasures on exemplary standard-bearers of earth that we can have no clue to a carly christianity? knowledge of such vast importance

among us, would he now gain that why can we not know? Why? information as easily from the Eeho answers why. It would be no -church, as he did in the days of the very ardnous task. The work apostles? In this respect are not would be perfectly practicable so the children of this world wiscrip long as the number will not aptheir generation than the children of proach the immensity of the sand of light? Their statistics show at all the earth to which Abraham's seed times, their political and military was compared. Let the deacons in strength.

kingdom of this world, and different gregations by letter or delegate as its design and purpose are from send returns to the Annual Meetthe latter, just so different are the ing. Thus the desired information carnal weapons, and I for one as a historical matter of fact at should like to know the number least; but it will subserve other nothat are equipped with the armor of ble purposes. It will tell how many God, or at least have nominally fel. conquests for the Lord Jesus have lowship with the host of the Israel been made in this generation, that now is. Is it true that we through the Word of God, by the who are the branches in the "True sentinels on the watch towers of Vine" know not how many branches! Zion. It will tell how and where We, the citizens of the Common- the Gospel Trumpet has sounded wealth of Israel know not the num- the alarm to a ruined and sin-enber of our fellow-citizens. We, the slaved world. It will serve as a subjects of the peaceable kingdom powerful stimulus to renewed effort of Christ know not the number of and redoubled diligence among the subjects we constitute. We, the ministry: Would it not kindle up laborers in the Lord's Vineyard first love and instill fresh courage know not our number of co-work- among us, animating the whole fraers together. We, the soldiers of ternity? To look at, and hear the the Cross know not our numerical sum total of believers enumerated strength of armor-bearers. We, the should arouse that faculty of ac-Holy Nation and know not the pop- quisitiveness that we have for the ulation of that nation. We, the accumulation of worldly goods into Hill of Zion, and know not how a spiritual grasping and searching many purchased souls are within for more lost souls that are yet the sacred precincts of her ancient groping in the darkness of Satan's walls. We, the Family of God-the kingdom:

Should an evangelist Luke come to the church? Why may we not, their visits make a count and report Foreign as our kingdom is to the to their congregations, and the conweapons of our warfare from the might easily be obtained, and serve

Look again at the number of causes the most solemn and the brethren, and then consider the most serious reflections to our minds many seasons of joy that angels in is, that wherever we are together heaven had at their repentance and for the purpose of worshiping God return to t'e Lord. How encoura- in His Holy Sanctuary, we find ging and soul-reviving to know how many seats vacant caused by the revmany brethren and sisters have olution of time. Fathers an moththeir faces set towards the heavenly ers in Israel have gone to their long Canaan, sojourning here to fit them. home. Young men and young woselves for a happy passing over to men whether willing or unwilling, the "better country,"—the climes of had to pass from time to eternity. spiritual joy, there to realize the Yea, children were snatched from full fruition of our hope—the in- the embrace of their mothers. The scription of our names in the Lamb's mother and the father mourned the Book of Life, -our joint heirship departure of their darling son or with Christ Jesus, to sit with Him daughter, in whom they had bright in His Father's Throne, wearing prospect for the future. Brothers and crowns of righteousness, arrayed in sisters sorrowed over their brother robes of white,-the emblem of an- or sister stricken down by the icy gelic purity and innocence,-walk-New Jerusalem, with palms of vietory in our hands, with celestial tougues, join in with the angelic hosts, in strains of loudest praise to Father, Son and Spirit, as the sweet, everlasting employ of our enraptured souls, thus sharing all that is embodied in the glorious "inheritance incorruptible and undefiled, and that fadeth not away" now reserved in heaven for us.

E. S. MILLER.

Clearspring, Md.

For the Visitor.

A FEW SOLEMN REFLECTIONS.

Time rolls round almost imperceptibly and brings with it many

hand of death. Children saw their ing the gold paved streets of the mother or their father die, following the departed to the tomb with grief. The husband saw his lovely companion suddenly removed from his bosom, and with tears followed her mortal remains to the grave. The wife beheld her beloved husband, on whom she leaned for her support, making his exit from time to eternity, sorrowing with exceeding sorrow. The Christian, the child of God made his transit from this world of affliction to a world of peace and joy; his friends followed him to witness the last christian duty performed, sorrowing, but not as for those who have no hope.

The ungodly, and the wicked were struck down by the hand of God. and his despairing soul launched inchanges, yea changes of an opposite to eternity, his body followed to nature, some to cheer and gladden the tomb by his friends with crying the heart, and others to bring sor. and unremitting lamentation, forsarow and distress into the fireside of ken of God, no interest in the blood loving families. The year just of Christ, and, consequently without closed has caused more such scenes hope and consolation. Scenes for than an ordinary one. But what these kinds were beheld through

the past year to bring us to serious from the sky. Some now begin to reflections. They occurred for the turn their eyes towards the ark, improvement of time, and to the others stand doubting, others dare edification and salvation of man. still to scoff. The waters go on to

let not all this terrify us, but rather ers are full and overflowing. The excitc us to "press forward to the waters begin to rise in the streets. mark for the prize of the high call- some flee into their houses, others ing of God in Christ Jesus. We more intimidated hasten to the have now entered npon another hills, others are convinced, and with year. A new scene of time begins, the paleness of death are wading Let us set out afresh for heaven, towards the ark; the fountains of Let us, at all events, renew our cov- the great deep are now broken up. enant, dedicate ourselves wholly to The waters rise more rapidly, and God, and his service: forgetting begin to rush with impetuous force. what is behind, act wisely for the With difficulty they stand against present, and with joyful anticipation the stream. They struggle for trust to the future, till our journey their lives to reach the ark. Thouis accomplished, our race is run, our sands come, some wading, some faith is ended, and the salvation of swimming, some sinking, some souls realized, and we all finally hanging to the ark with the grasp gathered together as one family in of death, all screaming for admisthe regions of bliss to enjoy happy sion. But it is too late. Time was communion with one another when the ark was open, and they through the endless ages of eternity. might have entered in, but that May God bless us all through Christ time is past. Where are now those Jesus our Lord. Amen.

TIEDNARD FURRY New Enterprise, Pa.

For the Visitor. NOAH AND THE FLOOD. An Extract.

At length the long expected day arrived which was to show that Noah's labors and hopes were not in vain, which was to put an end to emies. The tremendous morning ered blackness. Angry tempests which are answered by lamentalightnings hurled over the world. mies that are collected on the his family had entered into the ark. sheep they crowd together. Now

And now my brethren and sisters increase. The channels of the rivtongues which derided the enormous vessel and the man that made it? What now think you of him who for more than a century has borne the character of a mad man? A thousand worlds for his condition now. Those nearest the ark cry and plead for admission, but in vain. The waters roar; the ark is taken up; they sink, and are seen no more.

the scoffs and exultations of his cn- . By this time every wretch on earth is convinced. Hear their began to lower. The heavens gath-cries from the tops of the houses, conflicted in the skies. The red tations from the hills. See the ar-Word was spread that Noah and mountains! How like frighted The world began to look serious, the waters roaring and foaming Presently floods of water poured have reached their feet. They flee

back to the highest ridges, the out preachers of righteousness to floods pursue them there. Some warn them. Every circumstance is few climb the lofty oaks; the waves the same. The destruction is as overtake them there. They flee to certain, it is as near, and there is the highest branches, and for a no escape but in the ark. But sinwhile have time to reflect on their ners will not believe. They spend former madness. How could I dis- their time perhaps in scoffing at believe the prophet of the Lord? the serious apprehensions of chris-Where is now the ark which I tians and contemning the ark. scorned? Whither am I going? Greater madness never existed be-Oh eternity, eternity! What a fore the flood. The time is coming dreadful God have I despised! On when christians will not be deemed the topmost bough, the impetuous mad men for their concern to secure torrent sweeps them. Their hold an interest in Christ .- When it will is broken, and they rise no more. appear that they didnot believe, and The ark comes by. That blessed labor and bear reproachesin vain. family are safe. They sail over the heads of their revilers and persecu- who are now as secure and hardy tors, untill they rest on Ararat.

unbelieving world when the Son of worlds for the place of the meanest man appears. "As it was in the christian whom they now despise. days of Noah, so shall the coming When the door of the kingdom shall of the Son of man be. For as in be shut, and there is no more enterthe days that were before the flood, ing in, when they shall stand withthey were eating and drinking, out and say, "Lord, Lord, open to marrying and giving in marriage, us." And he shall answer, "I until the day that Noah entered in- know you not." When the sluices to the ark, and knew not untill the of vengeance shall be unstopped; flood came, and took them all away. when the heavens shall be on So shall also the coming of the Son fire above their heads, and the earth of man be." shall rock beneath their fect; when

antediluvians, we perceive their vade the distant land; when all folly in not believing God, and are the elements shall make war on ready to say with the Jews, if we man; when they shall flee from had lived in their days we should the waves, and the flames shall denot have done so. But sinners re- vour them-from prodigies in the peat the same folly now. God has heavens, and the opening earth shall told them that he will destroy the engulf them; when they shall world: that in less than one hun-stretch out their hands to God, and dred and twenty years all the find him only a consuming fire; wicked of the present generation when more pitcous shrieks shall be shall be overwhelmed in a flood of heard from every quarter than wrath. To convince them that the were heard in the days of the flood; destruction is coming, he has set when they shall see the Noahs

The time is coming when they as those stupid wretches before the The same terrors will seize an flood, would give ten thousand When we reflect on the wretched the sea shall rage, and rise and inforth a spiritual ark. He has sent whom they despised riding above their heads, and themselves sinking in the narrow path of virtue, some-

too late.

1 P. M.

Ross Co., O.

For the Visitor. THE DESTINY OF MAN.

deviate from the path of right one God. Remember that when you tithe of a hair and reach to catch have run your earthly career, and the prize. Here he is first led to you are sleeping in your narrow

in surges of fire-ah, what will be thing, he knows not what, whispers their sensations then? Oh, sinners, in his ear, telling him if he forsakes if you will believe God in season, now the path of life he will be ensuared is your time to avoid the ter- and arraigned before a tribunal to be rors of that day. Seize the ark and tried for his transgression by a just make sure of Ararat. . Judge, who is neither a respecter By all the solemnities of that of persons, nor will he leave onc coming seene I entreat. I beseech truth unrevealed. Sorely mortified you to hasten into the ark. Come, at this juneture because he dares for the floods are rising. Come not but step aside a pace to obquiekly, or the next hour may be tain the fascinating, though delusive object which ravishes his heart and eyes without betraying his soul into the hands of, him who seeks to destroy the noble works of God by stratagem. His God has now directed him in the way he should go, and told him the lamen-Though man should live to an old table consequences which will eerage, his stay on earth will be char- tainly follow if he should forsake acterized by a few brief and swiftly the road which leads to life eternal, sped days, when he will erumble to and enter the broad road which dust from whence he came. He is promises a rich reward to the travushered into existence an innocent eler who may enter thereon, but and helpless babe, as free from sin which leads to eternal darkness, as the angels that attended the misery and woe. Bright and fair birth of our Savior. He is tender- on entering, but eternal night will ly nurtured under the care of a fond ere long shut you out from the glofather and kird mother till he has rious region of endless day! O, sinreached the period in which he is ner, will you still persist in wickedable to enter upon the stage of man- ness, and consent to be precipitated 'hood. Here he pauses and wonders into the unfathomable gulf of misto what end he should devise his ery and woe, from which you ean nevavailable means which lie within er expect to be redeemed! Hearhis reach. Worldly things are glit-ken to the still small voice which is tering on every side and promise a admonishing you to stand fast in rich reward to him who would but virtue's path, for it is the voice of believe he has the faculty. of reason cell of elay, no sun will rise and set which he feels raises him above the to you; no fond friends will seek brute creation; and, though he the welfare of your precious soul, never perpetrated one sin, he is and bid you flee the world's tempconvinced he has a soul. For as he tations: but your doom is fixed, thus stands reasoning with himself and that great and terrible day

awaits your appearing before the and reign of Christ entirely from it, judgment seat of Christ! No regen- we shall not be seeure against diseration will take place in the tomb. tractions and delusions: nor shall Oh! then live to be an example to we be able to withstand the current others who may now be treading of the popular theology, which the wily and dangerous road to ruin and death. Turn quickly from darkness to light. Walk not after the desire of your heart, but depart from sin. Seek refuge under the Rock that is higher than you. For an eternal night will in a few short days overtake you, and you be laid prostrate in the dust beyond all redemption. Remember that time is brief, but eternity is long. Let neither joy nor sorrow tempt you to evil.

GEO. W. CRABILL.

DISTRACTIONS.

The distractions of the professing world perplex the unbelievers without, and many believers within. They are saying, What shall we believe? The great variety of distracting views held and advocated by the leaders of the Christian Church has led many very unwisely to cast the whole matter of religion aside. Of late this same diffiiculty has affected the students of the prophetic Word. They begin to differ so widely among themselves on matters of unfulfilled prophesy that many stumble.

overbears all independent thought by the ery, "Have any of the Seribes or Pharisees believed" it? Both of these dangers are to be resolutely avoided. And we should understand that the distractions and perils into which we are now cast were predicted. They are to try us, and at the same time be harbingers of the coming day.

Let us, then, with the ealmness of faith, study the prophetic Word, and with confidence wait its fulfillment; and so much the more as we see the day approaching. That the day approacheth, both the signs and the prophetic periods plainly declare. We are living near the last trump and third woe. must be late in the fourth and last watch of the right. The stars are fading from view, and the Day Star is just about to appear. The "man of sin" has had his day, and is soon to be destroyed by the brightness of Christ's coming. Infidelity has poisoned and affected the moral atmosphere with its pestilential breath, but it is soon to go into perdition. Then comes the glory of the kingdom. All rule of human hand shall be put down, and "Jeho-These things, however, instead of vah alone shall be exalted in that perplexing or discouraging us in day." "The saints shall possess the the pursuit of truth should make us kingdom under the whole heavens." more diligent in the study of the The wilderness and the solitary divine Word. "Call no man mas- place shall be made glad, and the ter." Christ is the only master: creature shall be delivered from the follow him and you will have light bondage of corruption: the earth and rest. Unless we give ourselves shall stand forth in a beautiful up to the divine Word, and take restitution, more glorious than our ideas of the coming kingdom when the morning stars sang together, and all the sons of God servance for religious worship! shouted for joy.

"Come, then, and added to thy many crowns Receive yet one, the crown of all the earth, Thou who alone art worthy."

Voice of the West.

WORK TO BE DONE.

The religious and moral condition of our country is such as should alarm the fears and excite to vigorous action every lover of God and humanity. Vice reigns to unparalleled extent. Every secular paper you open contains accounts of crimes of the most revolting character. The churches are doing but little for the benefit of the masses. Formality and fashion hold almost undisputed sway in the place where the voice of the Son of God should be heard in its resurrection power. The prevailing custom of selling or renting the pews almost as effectually excludes the common people as if their attendance were strictly forbidden. One can hardly credit the fact that so small a proportion of our people are under religious influence. The Boston Traveler says: Committees of State Conferences report as follows:

MAINE—"In 1854, a little more than one-fourth of the people attend public worship; and in 1857, but little more than one-seventh."

. NEW HAMHPSHIRE-1857, "A fraction less than two-thirds babitually neglect public worship."

VERMONT-1857, "Less than onefifth attend public worship."

Massachusetts — 1859, "Onebalf do not attend at all; and not more than about one fourth attend regularly."

the state there is no Sabbath ob- gion that reaches the masses who

"Shore Parties," of hundreds, may be seen on the Sabbath, of persons who scarcely ever enter the house of God, except on the occasion of funerals; while three-fourths at least of all the people habitually neglect religion.

"New York City, with a population of over 1,000,000-more than two-thirds of the people never attend public worship."

In Brooklyn, and twelve other large cities, the proportion of habitual neglecters of the house of God is nearly the same. This is true of cities generally, while the neglect in the country towns is still greater.

Not more than one sixth of the people of the United States attend public worship. Allowing one fourth of the whole to be detained by age, sickness, and infirmity, three-fourths of the remainder habitually neglect all religion!

These neglecters are not the poor and foreigners alone, but they are found in all classes of society. Scriptures classify those who neglect the worship of God among the heathen; and, according to this classification, three-fourths of our people, or 25,000,000, are home heathen! and now, by the events of war, the whole South becomes missionary ground."

In view of these facts who shall say that free churches are not needed? Have not these millions souls to be saved? Do they not need to be converted to God? eeremonies cannot reach them. Finely-written essays have no power to attract them to the house of God, or lead them to forsake their RHODE ISLAND-In some parts of sins. It must be an earnest reliare hardened in sin. They stand least a partial reward." The ciron a political equality with the pu-cumstance that they were under rest and the best, and they will not the altar and cried out, does by no go to religious meetings where means argue that they were resurthey are treated as paupers, and rected. But the fact that they bebeneficiaries. Hence a few free came anxious and desired the Lord seats in a church where all the re-should reign, - "judge, and avenge spectable people own their pews, serves but as an insult to their manhood. A free seat chapel, built and sustained by some wealthy congregation who maintain their exclusiveness in a gorgeous temple, where none but the gentecl worship, is regarded by the people as a sort of religious poor-house, and few but mendicants will seldom enter. A Church to reach the masses must be of them. The seats must be free, not from policy, but from principle, and people must be treated as standing on an equality before God, with whom there is no respect of persons. Who will consecrate himself to the work of evangelizing the masses of our own beloved land? - Earnest Christian.

THE SOULS UNDER THE ALTAR.

Indiana, Pa., Feb. 3rd, 1866.

Br. P. B. Stouffer. I am not certain that the controversy between you and me has been beneficial or edifying to the readers of the Visitor in general, and therefore, I reluctantly take up my pen again, but I believe it due to us all that I should make some further explanation, and therefore, yield to the force of circumstances. If I understand your remarks, you entertain the idea that those souls under the the idea that among others the altar which the Revelator was per- "souls of the apostles are representmitted to see, were persons in their ed as under the altar; and when resurrection bodies, you say "they you prove that I am wrong in this, must have received a reward, at it will be an easy matter to prove

their blood on them that dwell on the earth," proves that they were not yet in their reward, for the promise given them was that they (the apostles) should "sit on twelve thrones judging the twelve tribes of the children of Israel," which I understand to be an event far different from that in which they are represented as under the altar and commanded to wait-to-wait untill the time of the vintage of God's wrath. Rev. 14: 18, 19, 20.

The faculties of the mind,-Reason, Judgment, Memory, the feeling of right and wrong, &c. are not destroyed through the vicissitudes of dissolution,-they are the facultics which distinguish man from the inferior order of creation-they are the faculties which he has in common with the higher orders of intelligence; and therefore, are inseparably connected with immortality. Hence I can see no inconsistency in ascribing to the disembodied spirits the powers and desires which the position I have taken would accord to them. I could say much more on this point but brevity has always been my study.

You further say "I can find no evidence that these were the twelve apostles," &c. 1 wished to convey that the apostles were not slain for his flock. He watches for their the word of God, and for the testi- souls; and their souls look to him mony which they held!

laborers crieth," and that the spiritual wants of their children; "blood" of Abel "crieth." hire was that on which the body hardly know why, but it is for symsubsisted—the blood is the hre, pathy; discouraged laborers go to the aliment received into the body him to get heart again for the Master's and changed through life's laborato- service; the unconverted seek him ry to a high state of refinement, in out that they may find Christ; all order to sustain the body, which is expect to find in him help for the the "earthly tabernacle" of the soul, higher duties of life, and for the and why can you not agree with life to come. He is the religious the "beloved disciple" that the soul friend of all. Can a noble soul ascrieth for vengeance, when through pire to higher, purer confidence violence the body is made incompe- than this? tent for being its place of abode? Especially, since after its dissolu-sometimes dashed with the foulness tion all voluntary power of improvement is destroyed. I might again say much more on this point, but I fear I am becoming tedious. I will now close by saying, I will say no more on this special subject unless particularly called on.

JOSEPH HOLSOPPLE.

P. S. It may be proper to state that I never saw you in the body and probably never will, but it would be a source of great pleasure to me, if I could speak with you face to face: but if denied this privilege, we have the comfort that if we are faithful in improving our several talents, that the master has sing the song of Moses and the that expression means! To watch Lamb.

J. H.

PASTOR AND PEOPLE.

for leading, counsel, protection. You admit that "the hire of the Anxious parents bring to him the The bereaved ones send for him, they

> It is true that this fair picture is .. of party strife, or the unf ithfulness of ministerial service; but these spots can not altogether conceal the beautiful outlines. The family is sometimes the scene of rude violence and vile passion; but the family, as it may be and should be, is beautiful. So is the church-family with its spiritual brotherhood and fatherhood.

How can a pastor take all this confidence, and keep himself worthy of it? If he must lead, how shall he find for himself the way? If he. must encourage others, how shall he strengthen his own heart? If he must teach, where shall he himself promised to raise us up and he will be taught? The care of souls! how give us white robes and we shall little do worldly men know what for temptations; to interpret the glance of the hearer's eye; to weave the net of holy influences around a wanderer's feet; to press! home a truth that is just standing at the How beautiful is the confidence threshold of a sinner's heart; to be that springs up between pastor and ready to sow the seed in soil broken people! He is a shepherd; they, up by affliction; to know when to plead; to bear before the throne of accept it as a title of honor, and to

voke upon him the blessing of God? those roughnesses which lie in his pretender to this name. path? Will they add one impulse of hope or faith, or carnestness to that "Christians" was a name given his heart, as he watches for souls?-Tract Journal.

Origin of the Title "Christian."

R. C. French in his Lectures on the Study of Words, gives the following as the origin of the title Christian, as applied to the disciples of Christ.

"The disciples were called Christians first in Antioch." Acts 11: 26. This might seem at first sight a notice curious and interesting, as all must possess interest for us which relates to the early days of the Church, but nothing more. And yet in truth how much of history is unfolded in this name; what the Gospel had been nursed, and light it throws on the early history of Christianity, to know when and than a Jewish sect. But the name where it was first imposed on the "Christians," or "those of Christ," faithful-"imposed," I say, for it is imposed upon them now, while it clearly a name which they did not indicated that Christ and the congive to themselves, but received fession of his name, was felt even by from their adversaries, however the world to be the sum and center afterward they may have learned to of their religion, showed also that

grace, "with strong crying and glory in it. For it is not said that tears," the anxious, the erring, the they "called themselves," but "were fallen, and the sorrowing; to have called" Christians first at Antioch; a portion of truth for all; and then, nor do we find the name any where to be ready for every good work in Scripture except on the lips of among the neglected in the outside those alien from, or opposed to, the world. Oh! an angel could not do Gospel. Acts 26: 28. 1 Pet. 4:16. all this in his own strength. And as it was a name imposed by The shepherd and his flock! Not adversaries, so among those adverthe Chief shepherd, but an under-saries it was plainly the heathen, shepherd. These words will be and not the Jews, that gave it; read by many such, and by many since the Jews would never have in their flocks. Will they give a called the followers of Jesus of Naznew fervency to those words, de- areth, "Christians," or "those of lightful to a pastor's ear, which in- Christ," seeing that the very point of their opposition to him was, that Will they tend to smooth some of he was not the Christ, but a false

Starting then from this point, to the early disciples by the heathon, let us see what we may learn from it. Now, we know that Antioch was the headquarters of the earliest missions to the heathen, even as Jerusalem was to those of the seed of Abraham- It was there and among the faithful there that the sense of the world-wide destination of the Gospel arose; there it was first plainly seen as intended for all kindreds of the earth. Hitherto the faithful in Christ had been called by their enemies, and indeed. often were still called "Galileans," or "Nazarenes"-both names which indicated the Jewish cradle in which that the world saw in it no more GOSP. VIS. VOL. XVI.

the heathen had now come to comprehend, I do not say what the Church would be, but what it elaimed to be- no mere variety of Judaism, but a society with a worldwide mission-it is clear that, when his name was given for the Church, even in the world's eyes, it had ehipped its Jewish shell. Nor will the attentive reader fail to observe that the imposing of this name on believers is by closest juxtaposition connected in the sacred narrative. and still more closely in the Greek than in the English, with St. Paul's first arrival at Antioch, and preaching there; he being the especial and appointed instrument for bringing the Church into the recognition of this its destination for all men. so often happens with the rise of a new name, the rise of this one marked a new epoch in the Church's life, its entrance upon a new stage of its development.

It is a merely subordinate matter, but yet I might just observe how striking!y what we know from other quarters confirms the accuracy of this account, which lays the invention of this name to the credit of the Antiochens. Antioch, with its idle and witty inhabitants, was famous in all antiquity for the invention of nicknames. It was a manufacture in which they particularly excelled; and thus it was exactly the place, where beforehand might have expected that such a name, being a nickname, or little better, in the mouths of those that devised it, should have sprung up.

Our eyes have often seen,

How well our God secures the fold,
Where his own sheep have been."

They shall hold this office during life, or while they live up to the gospel-

THE CHANGE IN THE ANNUAL MEETING.

Dear Brethren in the Lord: It seems that through the mercies and goodness of God, the time has come for us to have a change in our Annual Council. But I have not seen anything yet that has been satisfactory to me, and there has been a request for some one to give his views through the Gospel Visitor, which I have concluded to do; not knowing whether it will meet the approbation of any one or not, but duty calls and we must obey.

In the first place, we will have to lay off our churches into districts, we will say from ten to twenty churches in each district. We will then have a district meeting, and all local matters shall be decided in that council; and all questions involving the whole brotherhood shall be made a question, and sent to the Annual Council, and delegates sent to give the cause of those questions. Those delegates from all the districts shall form a standing committee and the business laid before them, and decisions given according to the gospel. These queries and answers should be printed in the minutes giving the reasons for the decisions made.

These should be read in every church, and explained by those over the districts, and those over the districts shall be chosen by delegates from each church. We must have two ministers over the district to which they belong. They will be Evangelists, and travel and preach all their time and plant churches in all the world. They shall hold this office during life, or while they live up to the gospel-

In ease one should get old and is not by itself because it has limbs of its able to travel, he should be released. The elders we have at present shall watch over their churches, and use their time and talents in spreading the gospel. And I am sure if we adhere to this rule, the small sum each district will be out, in sending their three or four delegates, will not be felt by any brother, and those that take the meeting will not be crowded with thousands, but will have a small crowd. There should be no preaching on the ground where the meeting is to be held, · but it should open with exhortation and prayer, and close in the same way.

I leave the subject with you, and for your considerations, hoping God will guide us into the ways of peace and true holiness. Ever remaining your sincere brother in the faith.

SAMUEL MOLSBEE.

Rogersville, Tenn.

Lead the Children to Christ.

Let two examples tell what I mean. I knew a father who never ceased to pray in secret with a daughter, at least occasionally, until she, a young lady, came forward and took her place by his side among the professed people of God.

I knew a mother who never eeased to pray in secret with a son, until she was permitted to bring him with her to the table of the Lord. I hardly need say that these were converted young, or that they beautifully adorned the profession can be calmly reviewed in the light of faith which they thus imbibed of conscience is the time when the from their parents' devotion.

into the streets to learn to walk all out of it, and Christ be brought in.

own. We aid those tottering, stumbling little feet till they are strong to walk alone, and then let them go forth. Even so we are bound to sustain and guide the feet of prayer till indeed the little ones pray,-not merely say their prayers.

We are bound to lead them toward Christ till indeed they meet him, and we are sure we have put their little hands in his. In other words, parents are under the most sacred obligations to superintend the private devotions of their children till their little hearts catch from them the true flame of prayer, till they love prayer, till they can pray alone, and will pray alone.

But how many parents, after having begun this work, it may be, in the earliest infancy of their children, drop it just at the point-where there is hope of its becoming really effectual! The mother teaches the little one to "say its prayers" for the little time that it is too young to go to bed alone; but as soon as it is able to undress itself, or be trusted with a light, it is sent off with the oceasional heartless injunction, "Don't you forget your prayers;" and soon she knows not whether or not any attempt is made to pray.

God said to his ancient people; "Thou shalt teach these words which I command thee diligently unto thy children . . . when thou liest down, and when thou risest up." The quiet hour when the day door of the child's heart is most Mark: we can not send an infant open; when evil ean be best turned

Lead the children till you are sure you have brought them all the way to the Savior. Never let go of their hands till then.—Selected.

For the Visitor. A VISIT TO THE WEST.

I left home January 9th, and lodged with bro. R. Bales that night. Next morning was taken to Washington; got aboard the cars at Washington the 10th at 7 A. M. Arrived at Bayard Station on the Cleveland and Pittsburgh R. R. at about 10 P. M. where I was met by bro. John Nicholson of Sandy, (formerly of Pa.) who took me to his house and entertained me very kindly.

Jan. 11th. Meeting in the brethren's meeting house near Georgetown, at 10 A. M. and in the evening. Good attendance and good order. Dined with bro. A. Connell, where I had the great satisfaction of meeting our beloved mother in Israel, old sister Quinter, and her daughter sister Sarah, now sister Connell.

12th. Went on the train to Dover, where I met bro. J. S. Snyder, of Ragersville, who took me in his carriage to his dwelling. Meeting in the evening at Ragersville.

13th. Was taken by bro. Jacob to his father's, bro. John Snyder, in whose house I was a boarder, twenty years ago when teaching school near the Youghogheny River in Fayette Co., Pa., happy to meet with those who had been so parent-like to the young preacher twenty years ago.

1 attended nine appointments in Tusearawas and Stark counties, Ohio, the last in Richville near the residence of our beloved bro. Eld.

Lead the children till you are sure J. K. L. Swihart. Had interesting bu have brought them all the way meetings.

17th. Was taken to Massillon, where I got aboard the train en route for Iowa. Arrived at Brooklyn, Powesheik Co., Iowa, on the 19th in the afternoon. Was met by bro. Martin Snyder formerly of Pa., was taken to his house, through a snow storm that was somewhat unpleasant; but we had but a short distance to go. Was made very comfortable in the home of the brethren in the neighborhood of bro. Martin.

On the 20th began a series of meetings in Brooklyn. Delivered . seven sermons in Brooklyn, the last a funeral sermon. Held meetings in other parts of the county, in all twelve, and very interesting meetings. There is no organized congregation in Powesheik county. The members are under the care of the brethren in Keokuk county. I became acquainted with some very interesting brethren and sisters in Powesheik. There are not many members in the county there, but I believe if we had an organized congregation there, there would soon be a number added. I think it probable that I may make that my future residence, "if the Lord will." I think brothren who design removing to Iowa, will be pleased with the country round about Brooklyn. It is located on the Mississippi and Missouri R. R. leading from Davenport, and Rock Island, through Desmoine City to Council Bluffs. I arrived at home in the evening of the 31st of January. Found my family all well. Thank God for his And thank my kind goodness. And thank friends for their kindness.

JOHN WISE.

Hillsboro, Pa.

For the Visitor. The Safety of the Christian.

Go on brethren, in vindicating the doctrine of Christ, as we believe it is the only safe doctrine in the world, and which I am now prepared to show. If even the Atheist could prove his doctrine right, which is not possible, still we are entirely safe; for he is bound to admit that we are as happy as he is in this world, and stand equally as good a chance for all beyond. But if we should prove right, where will the Atheist appear? He is the man who stands exposed to danger.

Again; Suppose the Deist could possibly prove his doetrine right, and we should find the Bible to be no Revelation from God? even then we are safe, for the Deist is bound to admit the morals of the Bible to be good, and those who obey its dictates are as happy as he in this world, and stand as good a chance for happiness hereafter. Then if it were possible for him to prove his doetrine right, he gains nothing, and we lose nothing here, or hereafter. But should he be found mistaken, as he most certainly will, eternal consequences are involved. Here we are safe.

And again: Suppose it were possible for the Universalist to prove his doctrine right? then we are ertirely safe, for if all are to be saved, it most certainly will include us. But says a Universalist if I live a christian life I will be saved anyhow. God will not send me to hell if there be any, simply because I believe in and plead for Universalism. A strange christian life, truly Luke 22: 21. that any man can live who at the Did Judas commune or did he same time, believes and pleads for not? I assume the affirmative.

into everlasting punishment in the world to come. The Universalist is on the dangerous side of the question. He hazards every thing without the possibility of gaining anything.

Once more: If faith alone will save us, we are safe, for we have as strong faith as any people living. But if faith without works is dead, being alone, as James teaches, what will become of faith alone? If faith and repentance will save us, we are safe, for God would not condemn us for obeying any other commands in addition to these. But if faith and repentance alone will not do, what will become of those who have trifled with the other commands of God?

Lastly: The only safe ground is to believe all God has said, and do all he commands, while we live in this world. If we do this, the ever blessed God will be with us while we live, and comfort us when we shall find ourselves cut loose from all our earthly friends and every worldly consideration, sinking into eternity. There is a day coming when there will be no quibbling with God's word, but every one will be judged by that word, that made every thing, and without it was not any thing made, that was made.

DANIEL THOMAS.

For the Visitor.

Did Judas partake of the Communion?

. But, behold the hand of him that betrayeth me is with me on the table.

an error, if the wicked should go is written, "And he sent Peter and

and the property John, saying, go and prepare us the out. I presume he did, or he would passover, that we may eat." "And remain in the same position yet. when the hour was come, he sat And if we had no more account down, and the twelve apostles with than John gives, we could not prove him." "And he said unto them, a communion at all, for he says with desire I have desired to eat nothing about the cup or the bread this passover with you before I of communion. "The hand of him suffer." "For I say unto you, I that betrayeth me is with me on the will not any more eat thereof, until table. What can be desired more it be fulfilled in the kingdom of plain as a demonstration that Ju-God." "And he took the eup, and das was present at the communion? gave thanks, and said, take this, Yet the contrary is attempted to and divide it among yourselves." be proven out of John 13th. But My readers will observe that this cup was partaken of before the supper, or the passover as it is called by Luke, verse 17, "and he took the cup, and gave thanks, and said, take this and divide it among yourselves."

This enp which the apostles partook of was not to represent the paschal lamb, or the blood of the new covenant, it was a eup which they partook of before the passover. The blessed Savior commenced the communion of his body and blood when it is said, "and he took bread and gave thanks, and brake it, and gave unto them, saying this is my body which is given for you, this do in remembrance of me. Likewise the cup after supper; saying, this cup is the New Testament in my blood which is shed for you: but behold the hand of him that betraveth me is with me on the table." This is as clear as the noon-day that Judas was present and partook of the body and blood of Christ, in form, at least, if not in reality, which it is to be feared is too often the ease at the present age of the glad news may go up to heaven, world.

But the objector will say, in are found. as a second reference to what I have advanced, H. Koontz. that John says that Juda's went for metal and the first property of the second of the seco

nothing is made out of nothing. For there is not one syllable throughout that whole chapter of the paschal supper, but a supper before the feast of the passover, and which was partaken of before the communion, and the communion immediately after this supper. We are led to conclude that those who endeavor to prove the negative, are under an error, and we should all speak the same thing and be perfectly joined together in the same mind and the same judgment, striving together for the common salvation, which was onee delivered to the saints. And in order to accomplish this, we must search the Seriptures for ourselves, and not place too much confidence in the quotations of others.

I have written this short article for the Visitor, if it is northy a place in it. I wish all my dear brethren and sisters a happy new year, and that it 'may be a year of the outpouring of the Spirit of God, that the church may be revived and sinners converted to God, that the that the dead are alive and the lost

Responses to Br. Sayler's Appeal.

Editors Gospel Visitor, please publish the following amounts received for the use of the robbed Elder in the South, with their accompanying

Jan. 27th, 1866, brother Samuel rieh in the world to come. Emmerts, Funkstown, Md. writes; "Dear brother D. P. Sayler, enclosed Dear brethren, the blessed Savior please find \$5,00, for the use of the once said "Go thou and do likewise." brother you speak of in the Com- Here are examples worthy of imipanion. I read it last night. cannot stand it."

leysville, Pa., Jan. 28th, 1866, No doubt the little ones put in writes, "D. P. Sayler, dear brother, their pennies Dear readers, I am I notice an article concerning a shedding tears while writing these brother in the Christian Family lines. Not for the sake of the gift, Companion, of losing his all in the but my mind being earried away to South through the rebellion, which the time when the Lord will sit seems hard for a union heart to upon his throne, and all kindred bear, and to carry out the work of and nations gathered before him, the Lord as an elder. Please find when some of these little ones may enclosed a present of a \$5,00 bill, hear him say, "inherit the kingdom which you will please forward to prepared for you, for I was naked the brother.

out name the following, "Jan. 29th, I forbear to say more. 1866, this \$5,00 is for the elder Dear Editors you will please eorbrother, whose heart the rebels reet a very material error in the threatened to shoot out. No an-published extract of the letter of swer wanted."

Libertyville, Jefferson county, Io. have left me without a horse to my wa. "I enclose \$1,00 for the broth- name." You printed it without a er who was robbed of nearly all his house. property in the South, of whom you spoke in the Companion. When I main your weak brother in Christ read it I could seareely keep from shedding tears. Money is searce with me now, or I would give more."

Brother Jonathan Kessler writes, Pleasant Mound, Ills. Feb. 3rd, 1866, "D. P. Sayler, dear brother in the Lord, after reading the last Com-

sacred ties of fraternity to send you one little family mite for the relief of our dear brother whom the rebels of our country so mercilessly stripped. I say give to such needy men, and not loan, that we may be send \$2,25."

tation. The romarks of brother Kessler to me are very impressive. Brother Samuel H. Cassel, Har- "We send our little family mite." and ye clothed me." Dear breth-Feb. 7th, received by mail, with-ren and sisters, think for yourselves.

our suffering elder brother in the Brother S. M. Goughnour writes, South. The brother writes, "they

In the bonds of the Gospel, I re-

D. P. SAYLER.

Double Pipe Creek, Md.

The Family Circle.

WEEDS.

BY EUGENE B. HOWARD.

"O dear me, mother!" panion, I was constrained by the George Tratton, coming into the house from his work to rest awhile, weeding. Your after life will show "those hateful weeds have got to be how well it was done. If faithfully so big that it is awful hard work to done, you will be a blessing to those get them out. I'm so tired of pull- around you, a blessing to yourself. ing and digging; and half the time It neglected, your life will be dethe vegetables will come up with void of happiness to yourself, and the weeds!"

- 2. "My dear boy," his mother replied, "the weeds should all have itor. been got out when they were small. Then it would have been comparatively easy to pull them. Does my boy know that his heart is a garden in which there are plants and weeds?"
- 3. "Why, no, mother! Inever thought of that," he said.
- 4. "Your heart is a garden," his mother continued, "and in it are beautiful plants. But an enemy has also sown bad seed in it, which is the natural state of things in will spring up, and, unless you pull the weeds out when they first make their appearance, they will choke up the plants. Every day they are growing fast, and taking deeper and deeper root; and by and by, unless you get them out now, while you are young, they will entirely debe seen a mass of hateful weeds."
- to his work in the garden, he menshould find a place there.
- 6. Have you, dear reader, any weeds in your heart? If so, deter- posed, is no doubt, this: Is there er, you will get them out at once.

one of discomfort to those associated with you. - Clark's School Vis-

Queries.

ON NATURAL DEPRAVITY.

Dear brethren: Please give me your views whether it is natural for man to do evil.

J. W.

Answer.-Strictly speaking that which they are subject to the laws of their nature, or those laws which God their Creator gave them for their government. And as "God created manin his own image," in the language of Moses, and made him "upright" in the language of Solomon, and gave him laws for stroy the plants sown by the good his government, a state of obedience Gardener, God, and instead of a and holiness is, strictly speaking, garden beautiful to look upon, will his natural state. But a great and universal change has taken place in 5. George was a thoughtful the world, in consequence of sin boy, and heeded all that his mother being introduced into it, and this said to him; and when he returned change has effected and changed the condition of man and more or tally determined that, by the help of less every thing else. And we now his Heavenly Father, he would call that the natural state of man, keep his heart free from all the into which he has been brought weeds of vice, and that nothing bad through the change which sin has produced in the world.

The meaning of the question promine that by the help of our Fath- any thing in human nature as it now comes into existence that in-7. Youth is the time to do the clines men to evil? We cannot but

where there is no law. Neverthe Moses, even over them that had not sinned after the similitude of Adof him that was to come." Paul would seem that all upon whom it fall, or in his original state. falls, are involved in some degree in consequences of sin. As children, however, are not a voluntary party in subjecting themselves to the consequences of sin before they become old enough to be accountable, all such that die are unconditionally saved by Christ.

Paul in Rom. 7th ch, represents a severe conflict going on between good desires and carnal propensities in human experience and says, "For I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good do the things that ye would;" Gal. can we find such persons? 5: 17. To the Corinthians he says, Again; if example and education "I keep under my body, and bring alone make men wicked, then we

think that a careful, candid, and in-it into subjection; lest that by any telligent reading of the Bible will means, when I have preached to lead to an affirmative answer to the others, I myself should be a cast-question. "Wherefore, as by one away." I Cor. 9: 27. Peter says, man sin entered into the world, and "Dearly beloved, I beseech you, as death by sin; and so death passed strangers and pilgrims, abstain upon all men, for that all have sin- from fleshly lusts, which war ned. For until the law sin was in against the soul." 1 Pet. 2: 11. the world: but sin is not imputed It appears then both from Scripture and human experience that less death reigned from Adam to there is in human nature a tendency to sinful passions and propensities, which is the more plainly manifest, am's transgression, who is the figure when men attempt to do right and obey the holy law of God. This here seems to reason thus: The conflict in man, and this want of cause of the universal prevalence of harmony between his sense of duty death is sin. And as death was in- and his inclination, surely could flicted as a punishment for sin, it not have existed in man before his

It is true, example and education sin. But children as well as adults have much to do in giving to man are subject to death. Therefore a good or a bad character, accordchildren also are involved in the ingly as these are moral or immoral; but it is to us, likewise truc. and in perfect harmony with men's experience, that example and education are not the only cause of the prevailing wickedness in the world. And can it be doubted for a moment that man becomes bad easier than good, with all the labor that is bestowed upon him to make him good? This, therefore, seems to prove that there is in men a bias to evil which is stronger than any bias to good which we find in them. Hence such strenuous efforts must be made to reform men from evil. I find not." To the Galatians he and to lead them to holiness. And says, "The flesh lusteth against the if there is no such bias to evil, Spirit; and the Spirit against the might we not expect to find some flesh; and these are contrary the persons who had passed through a one to the other; so that ye cannot long life without sin? But where

might reasonably expect to find men, whereby we must be saved." been taking lessons of him, with the design of becoming conformed as much as possible to his image, free from that conflict which the Seriptures, as we have seen, represent to be the experience of the Christian. But that conflict continues until death. We then conclude considerations, that there is in men, in their present condition, a natural bias to evil.

2. On 1 Cor. 3: 12-15.

An explanation on the above passage has been requested by several brethren, and we give that which we gave in Vol. IX, as our understanding of the passage.

Answer .- The words upon which an explanation is desired, are these: "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; abide which he hath built there-

marily to the teachers, yet they have spent their time and labor to possess a universal character, and but little purpose, and that they may justly be applied to all in the will lose much of that reward church. No foundation will answer which they might have obtained, to build a christian character upon had they applied themselves in a

men, who have long associated with And not only must Christ be the the pure and holy; and who have foundation, but if we expect to be long been educating themselves in rewarded for what we do, our work the school of Christ, and who have must be in strict accordance with the truth, which is compared to gold, silver, and precious stones. We understand by gold, silver, and precious stones, such works as are right and proper in themselves as ordained by Christ, and which are performed from a pure and proper motive, namely, to the glory of God. from the foregoing, and such like By wood, hay, and stubble, we understand such works as are not ordained by Christ, or, if ordained by him, not performed from a proper motive. Some of the early ministers preached, and some persons believed that circumcision and other Jewish rites were to continue in the Christian church; but in this they were wrong, and all the labor performed to support such things, was of no account, and would be consumed when tried by fire. Again, our fallen nature is such, that unless we are very careful there will be much of self-honor and self-importance mixed with what for the day shall declare it, because we do. And when for the time beit shall be revealed by fire; and the ing, nature is not properly brought fire shall try every man's work of under, and we do things, such as what sort it is. If any man's work preaching, if we are preachers, or praying, or giving alms, for selfupon, he shall receive a reward. If aggrandizement, or for getting a any man's work shall be burned, he name in the world, all such work shall suffer loss: but he himself will not stand the fiery trial through shall be saved; yet so as by fire." which all our works must pass. Although these words refer pri- It will then be found that such "There is no other proper spirit, and with proper zeal name under heaven given among in doing the real work of God. Let it be understood that notwithstand. ing certain imperfections adhered to them, still they had built upon Christ, had been converted, and upon the whole they were good men, and their lives in the main were right. But nothing will be accepted of the Lord in the day of judgment, but what is in accordance with his will, and what has been ertion to keep my voice from faldone to his honor and glory. And there will be some who will have done so much of that kind of work that will be consumed, that they will be saved as by fire; that is, saved as things are saved, when a house is on fire-saved with difficulty.

"According to this, the important truth is to be found in this passage which the evangelical church has ever decidedly maintained, that salvation is conditioned only by the faith with which is connected Christ as the foundation; but the degree of salvation stands in proportion to the degrees of sanctification which man attains: that is to say, he whose work, together with the foundation in him, shall stand the test in the day of the Lord, will attain to a higher reward than he who loses his labor, although himself is barely saved." ...

The Catholic doctrine of purgatory finds no countenance whatever in this passage, for purgatory refers to the cleansing from the dross of personal sin of believers not sanc tified here below. But in this passage the allusion is not to any purifying of persons from sin, but to the trial of their works, and their building. 1 11113 11

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." 2 John 8.

SUNDAY EVENING, Jan. 14, 1866. After returning from meeting today-the Gospel Visitor being at hand-I read the article commencing on page 10, headed: "God's providences." It being a mother's sad experience and acknowledgments, it was so solemn and affecting that it required the utmost extering and tears from starting; which, while trying to do, only made my heart ache. Said article brought the following beautiful 'Poem' to my mind, which is also applicable to many families beside that of the broken hearted mother S. J. D. And if it is not out of order you may insert it in the G. V .- S. L. Funderburgh.

WITHOUT THE CHILDREN.

Oh, the weary, solemn silence Of a house without the children; Oh, the strange oppressive stillness Where the children come no more!

Ah! the longing of the sleepless For the soft arms of the children: Ah! the longing for the faces Pecping through the opening door-Faces gone for evermore!

Strange it is to wake at midnight. And not hear the children breathing, Nothing but the old clock ticking.

Ticking, ticking by the door!

Strange to see the little dresses Hanging up there all the morning, And the gaiters-ah! their patter, We shall hear it never more

On our mirth-forsaken floor!

What is home without the children? 'Tis the earth without its verdure! And the sky without the sunshine: Life is withered to the core!

So we'll leave this dreary desert, And we'll follow the good Shepherd To the greener pastures vernal.

Where the lambs have "gono before," With the Shepherd evermore!

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Ah! the longing of the sleepless
For the soft arms of the children;
Ah! the longing for the children,
Peeping through the opening door—
Faces gone for evermore!

[Original.] IN MEMORIAM.

They tell me thou art gone, dear one,
Thy spirit fled,

That one I loved so tenderly, Alas! is dead.

I cannot think of thee as dead;
Thy lovely form
Laid in the cold and cheerless as

Laid in the cold and cheerless earth, Food for the worms.

I cannot think of thee as dead,
Thy warm heart cold,

Thy sweet voice hushed, thy bright eyes dim, Thy short life told.

I cannot think of thee as dead, For ever gone; And pray, in sleepless agony,

"Thy will be done."

I will not think of thee as dead,
Or in the grave;

God's children live for aye
Across the wave.

Thy gain I know is great; my loss
I scarce can tell.

Thou still may'st be a nearer friend— Farewell, farewell.

IBID.

Written for the Gospel Visitor.

DEPARTED FRIENDS.

BY MRS. SALLIE S. SPICER.

They are gone, they are gone from the beautiful earth,

From its scenes of delight, from its pleasure and mirth;

The friends whom we cherished, and those we lov'd best, Are gone to the grave in its silence to rest;

The tie that once bound us is broken in twain,
Our friends have departed, and nevor again
Shall we meet them with smiles in the bright
sunny morn,

Or greet them with tears for a welcome return.

Alas! in my sadness I cannot rofrain
To lament for the absent, in sorrow again;
And tears of deep anguish unbidden will
start,
To sigh for the friendship no more in my

To sigh for the friendship no more in my hoart.

Their tokens of love, I no more will receive; The cherished name, sister, no more to relieve

My spirit of anguish, my heart to console,

Or soothe the affliction that flows from my

soul.

Familiar in memory, the spot where we played, By the rivulet's side, or the elm tree shade; To view them is pleasing, and can I forget The place where companions and playmates have met?—

The path where we wandered o'er upland and lawn.

To bail with the morning, the highlander's song,

Or bound o'er the waves of the beantiful stream,

In the days of my childhood and innocent dream?

For they have departed, and left me alone, A pilgrim and wanderer far from my home. Deserted of friendship, affection and love; But may the tie severed, unite us above,

With those whom we oberished, when with us helow,

And for whom in our hearts affection must glow;

But death will restore as to friends whom we mourn.

We will go unto them, but they cannot return.

Columbiana, O., Feb. 5, 1866.

Correspondence.

South Bend, Indiana, January 11th, 1866.

Dear bro. Quinter: Through a neglect of duty, I have not sent for the Visitor at the proper time, but I ean not think to pass twelve lone months without the reading of it, for in it I find a great deal of good instruction, gathered from the sacred volume of God's truth. And if the truth makes us free, then are we free indeed. I have never read a work outside of the Bible, more iuteresting than the Visitor. are bound to believe the Bible above every other work, and by it do we prove the Visitor and all other books. Many errors have been reGospel Visitor, and much good has may not be amiss. But they should been accomplished. Souls have always be humbled under such enbeen saved, and made to rejoice in couragement, and by no means bethe God of their salvation. Pilgrims and strangers encouraged in above letter more especially for the traveling through a dark and thorny maze. Yes, the best sermon I have brethren and friends, who take a ever heard came to me through the Visitor. It reached my flinty heart, and made me to think of a future mode of existence, the shortness of time, and the length of eternity. We are glad to know that this plan has been adopted to spread the Gospel, and to unite the children of God in one true and genuine faith. which is in Jesus. How few of us would know the strength of the church were it not for the Visitor. In it we may learn the standing of the church at large. We like to see its progress, and hope that its circulation will be enlarged. And we further hope that the writers will still be deeply interested in publishing such solemn truths as will bring deep reflections to the minds of the readers, and thus cause much good to be done, souls redeemed from death and hell and brought unto the knowledge of the truth as it is in Christ Jesus.

JACOB HILDERBRAND.

REMARKS.

We do not often publish such letencouraged by such words of approval. There are many difficulties that the servants of God have to Brethren Editors of the Gospel

proved through the columns of the bors are not altogether in vain, come exalted. We publish the encouragement of those of our deep interest in the Gospel Visitor, and who have labored with commendable zeal to extend its circulation, and who contribute to its pages. The consciousness that any servant of God feels, however humble the sphere of his labors may be, that his "two mites" are accepted, and blessed of the Lord to the doing of good, is a source of no little joy.

Such Christian publications require patronage and labor to sustain and circulate them. And if they do any good, all who give their aid in sustaining them, are entitled to a share of the reward, and they will receive it, "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Let us all then labor to promote every enterprise that has for its object the glory of God, the edification of the brethren and the conversion of sinners. And as the increase is of God, let us in our labors, labor in prayer, and pray for a sanctified ters as the above, though we might. press and Christian literature, as We hope we are not flattered, but powerful agents for accomplishing good.

contend with, and their want of Visitor: I desire through the colsuccess is often a cause of much dis- umns of the Visitor, to correct tress of soul to them. Hence a some misrepresentations regarding word of encouragement occasional- the condition of Missouri, which I ly, or a hint that their humble la- fear might prevent brethren from

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The friends whom we cherished, and those we lov'd best,

Are gone to the grave in its silence to rest;

The tie that once bound us is broken in twain,
Our friends have departed, and never again
Shall we meet them with smiles in the bright
sunny morn,

Or greet them with tears for a welcome return.

Alas! in my sadness I cannot rofrain
To lament for the absent, in sorrow again;
And tears of deep anguish unbidden will
start,
To sigh for the friendship no more in my

hoart.

Their tokens of love, I no more will receive;
The cherished name, sister, no more to relieve

My spirit of anguish, my heart to console,

Or soothe the affliction that flows from my

Familiar in memory, the spot where we played, By the rivulet's side, or the elm tree shade; To view them is pleasing, and can I forget The place where companions and playmates have met?—

The path where we wandered o'er upland and lawn.

To hail with the morning, the highlander's song,

Or bound o'er the waves of the beautiful stream,

In the days of my childhood and innocent dream?

For they have departed, and left me alone, A pilgrim and wanderer far from my home. Deserted of friendship, affection and love; But may the tie sovered, unite us above,

With those whom we cherished, when with us below,

And for whom in our hearts affection must glow;

But death will restore us to friends whom we mourn.

We will go unto them, but they cannot return.

Columbiana, O., Feb. 5, 1866.

Correspondence.

South Bend, Indiana, January 11th, 1866.

Dear bro. Quinter: Through a neglect of duty, I have not sent for the Visitor at the proper time, but I can not think to pass twelve lone months without the reading of it, for in it I find a great deal of good instruction, gathered from the sacred volume of God's truth. And if the truth makes us free, then are we free indeed. I have never read a work outside of the Bible, more iuteresting than the Visitor. are bound to believe the Bible above every other work, and by it do we prove the Visitor and all other books. Many errors have been reGospel Visitor, and much good has may not be amiss. But they should been saved, and made to rejoice in couragement, and by no means bethe God of their salvation. Pilgrims and strangers encouraged in above letter more especially for the traveling through a dark and thorny maze. Yes, the best sermon I have Visitor. It reached my flinty heart, and made me to think of a future mode of existence, the shortness of time, and the length of eternity. We are glad to know that this plan servant of God feels, however humhas been adopted to spread the ble the sphere of his labors may be, Gospel, and to unite the children of that his "two mites" are accepted, God in one true and genuine faith. which is in Jesus. How few of us would know the strength of the church were it not for the Visitor. In it we may learn the standing of the church at large. We like to see its progress, and hope that its eireulation will be enlarged. And we further hope that the writers will still be deeply interested in publishing such solemn truths as will bring deep reflections to the minds of the readers, and thus eause much good to be done, souls redeemed from death and hell and brought unto the knowledge of the truth as it is in Christ Jesus.

JACOB HILDERBRAND.

REMARKS.

eneouraged by such words of ap- good. proval. There are many difficulties that the servants of God have to

proved through the columns of the bors are not altogether in vain, been accomplished. Souls have always be humbled under such eneome exalted. We publish the eneouragement of those of our brethren and friends, who take a ever heard came to me through the deep interest in the Gospel Visitor, and who have labored with eommendable zeal to extend its circulation, and who contribute to its pages. The conseiousness that any and blessed of the Lord to the doing of good, is a source of no little joy.

Such Christian publications require patronage and labor to sustain and eirculate them. And if they do any good, all who give their aid in sustaining them, are entitled to a share of the reward, and they will receive it, "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister." Let us all then labor to promote every enterprise that has for its object the glory of God, the edification of the brethren and the conversion of sinners. And as the increase is of God, let us in our labors, labor in We do not often publish such let- prayer, and pray for a sanctified ters as the above, though we might. press and Christian literature, as We hope we are not flattered, but powerful agents for accomplishing

Brethren Editors of the Gospel contend with, and their want of Visitor: I desire through the eolsuccess is often a cause of much dis- unins of the Visitor, to correct tress of soul to them. Hence a some misrepresentations regarding word of encouragement oceasional- the condition of Missouri, which I ly, or a hint that their humble la-fear might prevent brethren from

emigrating here, understanding from different sources that we are living in a state of demoralization since the cessation of hostilities. We speak from personal knowledge, as we have remained here during the war, and since. In answer to this objection, we would say, that it is as peaceable a country as ever we lived in, as the people are civil, and moral generally, and feel an auxious solicitude for the improvement and settlement of the State. The next objection seems to refer to some of the existing laws, more especially to the oath that ministers are required to take before being permitted to preach. It is true that ministers are requested to take an oath, or affirm that they never have abetted or aided in the rebellion, and also that they will bear true allegiance to the government of the United States. It is generally believed that this objection will shortly be removed, as it is before the legislature at this time. Perhaps there are other objections that could be produced that would add to the dissatisfaction of many, but notwithstanding all these difficulties, I do think there is not another state but what has equally as strenuous laws as Missouri.

I would not that these objections would be the means of preventing any of the brethren from coming here, for this is an excellent country without any exception.

For more information, address, Peter B. Shoemaker, Plattsburg, Clinton Co., Mo. Osborn is our station on the Hannibal and St. Joseph railroad, then eight and one half miles south on the Plattsburgh road.

P. B. SHOEMAKER.

News from the Churches.

Br. A. B. Brumbaugh, writing from Philadelphia, January 29th, says: "I rejoice to say that the ehurch here after a time of trouble, is again prospering. Yesterday nine persons were baptized in the Delaware river off the Camden shore. It was the most beautiful sight I ever beheld. It illustrated the strength of the faith which led them to obedience. I cannot refrain from mentioning a circumstance which occurred. those on the shore were gazing with attentive solemnity, a young man and his companion, now our dear brother and sister Studybaker of Ohio, entered the water together, she standing silently by until be was baptized, and he in turn taking his place beside her until the rite was performed to his dear companion, then assisting her to arise, after which they embraced and kissed each other in their joy, while many on the shore in tears exclaimed, 'Oh how sweet!' was it not sweet thus to start on their pilgrimage to heaven together? Angels rejoice when sinners repent, and why should not we?

Br. John Shonts of Sencea Co., O. writes, "We are still trying to do our duty to both God and man. We have labored in the fear of the Lord, and it seems by his assisting hand, our labors have not been in vain. Within the past year we have gained some ten souls. Others have been convinced and showed their duty, and we hope that they will come before long."

Editors' Table.

We have received a remittance from br. G. A. Buckwalter,

for one year's subscription to the are brethren living in the following Gospel Visitor. He did not give us his Post office, and we have not been able to find it, and can not send the Visitor until we know the office. We shall be thankful to any one for the desired information.

Subscribers frequently think because we have had their names before, we know their Post Office, and when renewing their subscriptions they do not name their P.O. We may know the address of persons with whom we have considerable correspondence, but where this is not the case, we must search through all our mail books, and look over hundreds and thousands of names. It is almost impossible for us to do this, and hence the Post Office should always be given. A similar difficulty obtains when we are requested to change the address of a subscriber, when he gives his name, but does not inform us at what office he had been getting his Visitor. Unless we are familiar with his address, we should have to examine all the Post Offices on our books to find his office. It will be readily perceived that this is too much to expect of us. We therefore request our subscribers in all such cases to name the Post Office at which they had been receiving their Visitor as well as the one to which they wish it sent. Our subscribers will please remember these suggestions, and write all names of persons and Post Offices as distinctly as possible.

Br. G. D. Kuns, of Indiana, wishes to know whether there are any churches of the Brethren in

counties: Caldwell, Andrew, Clinton, De Kalb, Gentry, Green, Mercer and Ray.

The January No .-- New Subscribers.

We may not be able to supply all our new subscribers with the January No. immediately, but we hope to do it after awhile. The other numbers will be sent at once, and the first, or January No. as soon as possible. We shall try to furnish complete volumes to all our subscribers, and we hope that new ones will continue to come in. We also hope that our friends and agents will continue to procure subscribers and forward them to us. Subscribers may commence at any time, and with any number, though we think it best for all to have the complete volume.

Will those who received the January No. and who do not wish to become subscribers the present year, please return that No. shall very much need it.

Notice.

Notice is hereby given that the District Council meeting in the North West District of the State of Ohio, will be held in Rome District, Hancock Co., May 3rd, 1866, 5 miles south of Fostoria, and one mile north of West Independence, in our meeting house.

JOHN P. EBERSCLE. [Companion please copy.]

OBITUARIES.

Died in Waterloo congregation, Blackhawk Missouri. We presume there are county, Iowa, December 20, Rebecca Ellew Weller, daughter of brother John and sister Maria Weller, aged 14 years 4 months and 7 days. Funeral occasion improved from Job 7: 1, 2. by JS Hauger. Died in the same congregation, December 25, sister ELIZABETH GOUGHNOUR, in the 81st three hours apart, DAVID B. and MARGA-pear of her agc. She was a consistent member for many years, and a mother in Israel. Fumonths and 10 days, and hers 31 years, 5 neral services from Ps. 90: 10 by J S Hauger months and 10 days. It was a sad affliction and J Murray.

county, Ind. January 8, our dear young sister God we may be able to bear it, and pray God HANNAII LINT, daughter of our heloved to sanctify this dispensation of his providence HANNAII LINT, daughter of our heloved to sanctify this dispensation of his members George and Eve Lint, aged 21 years to the good of the surviving friends. 7 months and 3 days. Funeral service by the brethren from Matt. 5: 28.

fant child of our friend Daniel Leer, aged 4

months. Funeral service hy the hrethren on Jacob Studybaker. Matt. 18.

Died near Salem, Elkhart county, Ind. Sept. 30, SARAH ULERY, daughter of sister Fanny and hrother George Serchelrode, aged 20 years 3 months and 9 days. Sho was a loving sister, and suffered over two years with Christian faith. She left a hushand to mourn his loss. Funeral services by hrother Christian Wenger.

Also in the same place, January 14, CHRIS-TIAN SHERCHELRODE, aged 7 years 9 months and 11 days. Fanny Wenger.

Died in the Richland church, Richland couuty, Wis. Sept. 12, MARY ANN, infant daughter of hrother Henry and sister Alvinda STUDE-BAKER, aged 11 months and 17 days.

Joseph M. E!liot.

Died in the hospital, March 9, 1865, JOSEPH MOORE, aged 20 years, 9 months and 4 days. Funeral by the writer and M. Weyland, from Ps. 90: 12.

Also in Elklick church, Somerset Co., Pa., August 11, hr. JOHN ULM, aged 85 years, 1 month and 5 days. Funeral service by the writer and J. Blough, from John 14: 2.

Died in the same church, MENDA SCHROCK, daughter of Benjamin Schrock, aged 3 years, 11 months and 13 days. Funeral by the writer, from Joh 14: 1, 2.

Died in the Berlin church, Somerset Co., Pa. Jan. 2, JONATHAN E. KIMMEL, son of hr. J. and sister S. Kimmel, aged 3 years, 2 months and 2 days. Funcral service hy the writer.

J. P. Cober.

Died in Kosciusco Co., Ind. Nov. 30, John William, son of friend J. J. and sistor Catharine Meloy, aged 7 month, aud 8 days.

Died in Blackford Co., Ind., Aug 31st MAR-GARET JANE, wife of John P. GARRETT, aged 24 years. 8 months and 21 days. And on the first of Nov. her husband. Several days before he died he sent for the hrethren. Oh that we would all take warning, and not delay our return to God until it is too late. Funeral service by Christian Holler. John Holsinger.

Died in the Indian Creck church, Iowa, Oct. 19, hr. CONRAD LINT, of lingering illness, aged 58 years, 3 months and 7 days. by G. R. Baker, from 2 Cor. 5. 10, Funeral

George Kinney.

by hr. Daniel Bowman, David Pridds, and the writer and others, from Luke 8: 52-54. writer, to a large concourso of people.

Levi Himes.

nd J Murray.

Died in the Yellow Creek church, Elkhart children. But we hope that by the grace of Samuel T. Miller.

rethren from Matt. 5: 28.

Died in Rockingham Co., Va., December 23, Also in the Elkhart church, January 12, insister MARY RIFE, aged 83 years, 4 months nt child of our friend Daniel Leer, aged 4 and 22 days. She was a faithful member of the church for many years, and died in hope of oternal life. Funeral service hy Elder Jacob Wine, from Lnke 2: 29, 30.

> Died in the same church on Christmas Day, MARY EARLY, daughter of hr. Jonas Early and wife. She was only sick about 47 hours. She was a faithful child, much thought of hy all who knew her. Her age was 18 years, 5 months and 17 days. Funeral services hy Elder Jacob Wine and Daniel Cline, from Prov. 27: 1.

Died in the same county, December 26, PHILIP ASHENFELTER, aged 16 years, 3 months and 26 days. Funeral service by Elder Jacob Wine, from 1 Peter 1: 24, 25.

Died of Palsy, in the Owl Creek church, Knox Co. Ohio, Aug 24, our aged hr. LEON-ARD SNIDER, aged 89 years, 10 months and 18 days. Funeral discourse hy the writer and A. H. Leedy. hr. Veach, from 2 Cor. 5: 1.

Died in the Elkhart church, Elkhart Co. Ind. Jan. 16, John Homoth, son of our friend Harman Homoth, aged 14 years, 1 month and 5 days. Funeral service by hr. Daniel B. Stuts-Jacob Studybaker. man, on Matt. 18th,

Died near New Philadelphia, O. Sep. 3, hr. ELIJAH SECRIST, aged 43 years, 3 months and —— days. Geo. V. Kollar. and - days.

Died in Brush Creck church Miami Co., O. December 9 sister ELIZABETH WELBAUM, aged 44 years, 7 months and 16 days. She left a husband and 10 children to mourn their loss. Funeral service hy Abraham Yonts, and others. Jacob Welbaum.

Died in Allogheny Co. Md. Oct. 22, Solomon, infant son of hr. Henry and sister Rachel Broadwater, aged 4 years and 14 days. Funeral service hy the writer and others, from Luke 21 36. Jeremiah Beeghly.

Died in the Solomons Creek church district, uear Milford, Koscinsko Co., Ind. Dec. 24, Anderson Leroy, son of friend JV. C. and Sa-rah Davison, aged 6 years, 2 months and 20 days. Funeral attended by hr D Shively.

In the same church district, Elkhart Co. Ind. Jan 30, friend PETER RUSH, son of br. Jacob and sister Christina Rush, aged 42 years, 2 months and 14 days. Funeral discourse from Hehrews 9: 27 hy hrn. D. Shively and G. W. John Arnold. Cripe.

Died in Blackford Co., Ind. Oct. 1st, at the residence of her son, sister RACHEL, wife of hr. Samuel BECHTELHEIMER, aged 66 years, 8 months and three days Funeral discourse 12 years and 24 days. Funeral services by the by hr. Daniel Rowman, Dayid Pridde and 1st years and 24 days. Funeral services by the William Sadler,

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had left, never to return until they agan violate nature's laws. Now, the reason of this is simply because Dr Sturgis the author) does not doctor the symptoms of disease alone, but removes the cause, by a scientific course of vegetable medicine, thereby establishing a healthy action of all the secretions and excretions, thereby purifying the blood.

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Prospectus

Of the

Gospel-Visitor,

FOR THE YEAR 1866, VOL. XVI.
The GOSPEL VISITOR, edited by H.
Kurtz, and J. Quinter, and published
by J. Quinter and H. J. Kurtz, at
Columbiana, O.. is about completing
its fifteenth volume. We issue this
prospectus for the purpose of obtaining
a supporting patronage, and of increasing our list of subscribers for volume
sixteenth. which will commence the
first of next January.

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HENRY KURTZ. JAMES QUINTER.

Columbiana. Columbiana co., O. September, 1865.

year.



GOSPEL VISITOR,

A MONTHLY PUBLICATION.

BY HENRY KURTZ AND JAMES QUINTER.

VOL. XVI. APRIL, 1866. NO. 4.

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NEW BOOK.

Or HEREIN HOL	
On voting.—The two sides of the	
question page	97
Remarks-The other side -	101
Brotherly love	114
Nearly !n sight	115
The way made easy -	116
The Re Medy	117
The last times	119
Plan for each day beforehand	120
The Family Circle. On teaching	~
your children to pray -	_
Our journey to Miami Co	121
Take the periodicals	124
	125
Poetry Christ and Satan !] - 11	-
	126
Church News Editors' table	
Notice to committee -	
	127
	128
1 4	

Letters Received

From Dani L Beachy. Jos Klepper. Sam Garber. Michael Hockman, C G Lint. Jon Garber. Geo Wood. Geo Irvin. Martin Coder. C Bucher. Moses Miller. D P Sayler. 2. Musselman. Abr H Cassel. Brooks. John Nicholson. Martin Cosner. John Zigler. David Eshelman. Benj N Emmert. Jacob Holsopple. David D Snoeberger. Conrad Kahler. Kline. Jos Holsopple. Isaac Kulp. Jacob Miller. Daniel D Sell. Summy. J P Nice. M M Bashor. Hoover.

WITH MONEY.

From Lewis Kimmel. P MBare. A Cuyler. John C Moomaw. (Jacob) Notice. J S Snyder. John Keiser. If James A Ridenour. Rosalinda P Cassel. Henry Herr. Eld John Wise. Sallie J Bin-Josiah Gochnour. Sam B Gillin. David Ger-B Kauffman. Leon Fury. P B Kauffman. DM Holsinger. GW Saler. DP Sayler. Jacob Faw. David M Snave-ly. C H Balsbaugh. David Workman. Nancy Geiser. Sarah C Rohrer. J A Sell. Christian B Replogle.

Notice.

The Annual District Council Meeting of southern Ohio, for 1866, will be held at the Price's Creek congregation, in Darke Co. O. on the third Tuesday before Whitsuntide, in the vicinity of brother George Syler's, close to Castine. March 21, 1866.

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State plainly written.
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The District Council Meeting for rhe Eastern district of Ohio, will be held on the 5th of May, with the brethren on Rush Creek in their inceting house near Breman, in Fairfield Co. Breman is on the Cincinnati and Zanesville R. R. 33 miles west of Zanesville. Should any brethren wish to have any correspondence with some of the brethren where the meeting is to be, address Eld. John Hunsaker, Logan, Hocking Co. Ohio.

We have a number of Volume VIII, 1858, bound, of the Gospet-Visitor on hand. Those who would like to have this volume should order soon.

I A . F . I . I

THE GOSPEL - VISITOR.

Vol. XVI.

APRIL, 1866.

No. 4.

On Voting &c .-- The two sides of this then I must confess that I misun-Question.

ject of voting, and being an advocate their civil and religious liberty! upon this subject, I was encouraged tive to God's cause and his people? by some of the brethren to throw Brethren, I am glad that we agree article signed by "Pilgrim." These them from Infidelity. articles were apparently written I will quote a few passages from able brethren, who should have giv-tament, all of which have more or en us some direct and positive proof less bearing upon the subject. "But from the Bible, "for the faith that we know that the law is good if a is in them."

er give my sentiments through love disobedient, for the ungodly and to to the brethren in answer to them sinners, for unholy and profane, all, and then perhaps forever main- for murderers of fathers de. 1st tain silence upon this subject. I Epistle of Paul to Tim. 1:8,9. would only refer to "Pilgrim," "Put them in mind to be subject to who warningly quotes for the ben-principalities and powers, to obey efit of those brethren who should magistrates, to be ready to every take offence of his important posi good work." Titus 3:1. offences will come, but woe unto it be to the King as supreme, or him through whom they come." unto governors, as unto them that offence, (perhaps unnecessarily) them that do well." 1st Epistle of

derstand the passage. These breth-Dear Editors: Being a warm friend ren in their late and important docof the truth, and a constant subscritrine, do not only deny to a brother ber and reader of your most excellent the right or privilege of voting, but "Gospel Visitor," in which I noticed the right to appeal to the eivil with sorrow a division among the law for justice, and for the protee-Brethren, in sentiment, upon the sub. tion of their lives, their property, of the old landmarks of the Brethren Would not this doctrine be destruc-

in my mite in favor of a privilege upon the subject of slavery, but granted to every branch of God's what is this that denies a man every people in all ages. I noticed long right? Is it not even worse than articles both in the Visitor and slavery? If this is Christianity Companion even to the last number then brethren double your diligence but one, in which appears a lengthy in convincing the people, and savo

through religious motives, and by the Bible, even from the New Tesman use it lawfully. Knowing this I do not intend to follow any of that the law is not made for a rightthese articles particularly, but rathe eous man, but for the lawless and tion, the language of the Savior, mit yourselves to every ordinance of viz: "It is impossible but that man for the Lord's sake: whether Now if the Lord's denunciation is are sent by him for the punishment not applied to those who give the of evildoers, and for the praise of

GOSP. VIS. VOL. XVI.

Peter 2: 13, 14. "Let every soul | made himself a candidate, who God" &c. Rom. 13: 1-7

says that there is no government but wicked infidel! Are they not reof God, and that the powers that sponsible to God and man for this be are ordained of God, and ealls the outrage, if they could have preventofficers God's ministers &c. I would ed it by a single quiet vote? Brethask, what is there in reason or revela- ren, this is a plain practical question. from voting for an officer to keep or- have many instances in the New der, and administer justice? for all Testament, where Christ and his laws are founded upon justice. apostles had intercourse with offi-God is a "God of order." Order is cers and men of authority, who the first law of nature, and without asked and were taught what to do. law or government there is no order, But not a single syllable can be and all laws inconsistent with the found where they were commanded tian. Now if God has ordained our their silence give consent? I refer government according to St. Paul's you to the case of "Nicodemus, a teaching, then I maintain that it is ruler of the Jews." I am by no not only a privilege, but a sacred means an advocate of the sword, duty for God's people to support the but even when Christ healed the ble men into office. But if my such faith in all Israel." brother differs with me let him follow the dietates of his conscience. man in Cesarca called Cornelius a

for God's cause and his people. duty. But there is another man, who That the people of God were denied

be subject unto the higher powers. stands up for corruption, whiskey, For there is no power but of God: the devil and his people, and the the powers that be are ordained of brethren are standing by and permit an honest citizen, yes even a chris-Now if Paul the inspired Apostle tian to be defeated by perhaps a tion that would prevent a christian But let us stick to the Bible. We laws of God should not bind a christo quit their offices. But did not government as far as it is consist- servant of the centurion who was a ent with God's will by paying trib- "man of authority," he turned to ute, and voting good and responsi- his disciples and said he "found no

Again; "There was a certain How can God's people, who are centurion of the band called the Italcalled "the salt of the earth," con- ian band, a devout man and one that sistently pray for their rulers, and feared God with all his house, "&e. their government, thank God. for Acts 10: 1-22. "Then came also the blessed enjoyment of their civ- publicans, (tax collectors) to be bapil and religious liberties, for which tized, and said unto him, Master their religion would not let them what shall we do! And he said unvote? Let us suppose an extreme to them: Exact no more than that case, and if this new doctrine is which is appointed you." Luke good for a single ease it must hold 2: 12, 13, 14. Now John did not out for all. There is an honest and even tell these troublesome tax colrespectable man made a candidate lectors to quit their business, men for an important office by the peo- who annoy us so much to this day. ple, a man who stands up for justice, He reminded them only of their

this right under the old dispensa-| I will sum up by saying that the tion, no reader of the Bible will un- old Law abundantly sanctions the dertake to say. I am aware how right of holding and choosing of promptly a witness from the old eivil office, and in the New it is Law is rejected. I frankly admit never positively denied by Christ or the propriety wherever Christ his apostles, but by their silenee, changed that law. Christ said him- and what they said upon the subself that he "did not come to destroy ject, in my humble opinion, plainly the Law but to fulfill it." Now if and positively sanctioned it. The there is a single declaration in the right of voting was never denied new Law, denying this right, or upon scriptural grounds by any reprivilege, to Christ's followers, then ligious denomination, from, and be-I confess that I am too dull to under fore the time of Christ to this day; stand it if I ever saw it. I will thank not even by the Brethren. I am any lover of the truth, to eite me to aware that those who take the nega single passage. I ask only for one. ative, base their arguments upon I aeknowledge my weakness, and I nonresistance, because the eivil law wish only to know the truth and is backed by the sword. If I had nothing but the truth. Iknow that the majority of articles upon show a great difference between this subject appear in the negative, but I do not believe that it is for the want of proof or material, as I firmly believe that the brethren are in favor of extending this great of eneouraging drunkenness, or perprivilege. It is so with us.

church has not yet taken the final nor eneourage the development and important step, and hope and of our mineral resources, for the trust that she will eonsider well the comforts and eonveniences of man, responsibility, before she will expel because war implements are manua member and keep him "as a heath- factured from iron and steel, as to en man and publican," according to deny the gospel right of voting upon Matt. 18, upon doubtful authority, if authority at all.

church. We may differ in little would ask those brethren who are things, but we must work together so very eonseientious upon the subfor good. Let us reason together jeet of voting. How often have they kindly, and eonsider well the import- or any of us voted for officers who ance before we make another ad- were compelled by duty to use the vance in this matter, lest we should sword or even force? How many lay burdens "too grievous to be eivil officers ean we remember who borne," by some of those who are did or had any oceasion to use force, willing "to observe all things whatso- or fight, to discharge their duty as ever the Lord commanded us, but slow to follow what might be only "the commandments of men."

time and space, I think I could fighting and peaceful voting. will only say that we can with as much propriety deny to God's people the right of raising rye, for fear haps make ourselves even guilty of I am glad to know that the murder the fruits of drunkenness, the ground that perhaps some officer voted for, might be compelled to Dear Brethren, I feel for the use force to execute the law. I or fight, to discharge their duty as a civil officer? Can we remember any, and if so, how many? Then

for how many hundred did we vote appeal to the law, or a civil officer who performed their duties as offi- when he appealed "unto Casar?" cers peaceably, without using either How would a brother fix a disputed force or the sword? But being re- boundary line between himself and sponsible to God and man for our his neighbor without a compass and voting as well as for all our actions, a civil officer? let us ask ourselves the question, were morally unfit for officers?

article, "Christ's kingdom is not of friends or relations, or even teach a this world," and, "God's people common school. Now dear brethshall be a separate people," and, ren in my opinion this is unreason-"we shall not be yoked together able and without Bible authority. with unbelievers." We will grant I maintain that the Christian reliall this. But do those brethren gion is founded upon reason, and mean to say that saints have no if we teach the contrary we drive dealings with sinners? If they the world into Skepticism and Infimean this, then I would refer them delity. Now I hope these brethren to Christ and his apostles; or do will not deny the necessity of a civthey mean that they ean buy, sell il government, and that they beeven a log rolling? In short do hibited from voting we must depend they not "straining at a gnat and conscience sake? swallowing a camel? But I must sion.

few plain questions. Did not Paul must hold out in all cases.

Why according to the doctrine of how often did we vote for men who these brethren they could not administer in the estate, or execute But, says another brother in an the will of their nearest and dearest and trade with their worldly neigh-lieve also in a Republican form of bors, go in partnership with them government, where the people shall either in a store, reaper, mower, rule not only the ungodly. If our thrasher, or in droving, or in any laws and constitutions are not just, trade or occupation, only so that it and consistent with the spirit of makes money fast and in an honest Christianity, it is not only our way? or do they suppose that a privilege but our duty to repeal and brother can go with the world to a amend them. And is not that done public or private sale, a raising, or by voting? But if the saint is prothese brethren mean that a Chris- upon the ungodly and sinner, and tian can do all these things, and do what can we expect of him? Is he good to himself and the world gen- the man who will take deep intererally excepting when it comes to vo- est in the passage of law exempting ting? If that is their view, are God's people of military duty for

I would ask those brethren who hasten. One point more in concludeny to God's people the right to appeal to the civil law for the pro-The same brethren who deny a teetion of their lives and property, Christian the right to vote, also try their civil and religious iliberties, to deny by Bible authority the right (although we pay tribute for that to appeal to the civil law, or officers very thing) another plain, practitor justice or protection. I will pass cal but extreme question, for if this, by asking those brethren a their doetrine holds out in any it

If you would see an incendiary or source that all our duties are learnassassin approaching your house, ed from, namely, the Christian for the double purpose of burning it Scriptures. And as this class of and its contents to the ground, duties, as well as some others, is and for the purpose of committing a wholesale murder upon you and your family, and you could that moment call upon a civil officer, and by so doing stay that hand and prevent this great crime, save your property and the lives of your whole family, what would be your duty as the head of that family, a member of society and a christian? Paul says, "But if any provide not for his own, especially for those of his own house, he hath denied the faith and is worse than an infidel." But I am trespassing upon the good pages of the "Gospel Visitor." Permit me only to say in conclusion that we are never safe in deviating from the plain teaching of the Bible, either in saying what our brethren shall or shall not do.

Hoping that this and all similar questions shall soon give way in our religious papers and councils something more substantial for heaven and eternity, where I expect to meet with God's people in a world where all is union snd harmony, is my prayer.

C. C. M.

REMARKS-THE OTHER SIDE.

Christians, though pilgrims and strangers on the earth, and though they have no abiding city here, nevertheless, sustain a relationship to the civil governments under have,) then we shall not be likely which they live, and out of that re- to err concerning our duty in relalationship certain duties grow. What the duties are which Chris- And may we not, and indeed, tians owe to the civil governments, must we not, regard the principle

rather incidentally mentioned, than minutely detailed and defined, we must not expect every thing relative to the subject, contained in positive precepts and positive prohibitions, but we must find our duty rather in, or be governed by the spirit which pervades the gospel, or, by the general character of Christianity, rather than by specific laws. We must not forget that in this way, we are to decide whether many things are to be done, or not to be done. For had all the duties devolving on all Christians, been minutely given and fully explained, then, indeed, in the figurative language of the evangelist John, "even the world itself could not contain the books that should be written."

Accepting this principle then, as a true one, namely, this, that we are to learn what the will of God is, or what our duty is, in many cases, not from a positive law, but from the spirit or general character of Christianity, it follows, that if we would apply this principle properly and safely, it is very desirable that we should understand well, the fundamental and plainly revealed doctrines of Christianity. And by being imbued with the spirit of the gospel, and by having a proper understanding of what is plainly revealed, (and this we surely can tion to things not so fully explained.

must be learned from the same of non-resistance, suffering, or self-

such, there has not been a thorough only proper subject for baptism. translation "out of darkness into Can we then as consistent nonpersons upon the doctrines and that age, and were solicited to vote. ral Christianity. And if such have influence of our Christian princi-Christ."

from the same stand point, thinking our Christian principles, and espenon-resistant principles, will find from our first study of the Chrisserious difficulties in the way of tian Scriptures, as a prominent doc-

denial, when looked at practically, brethren exercising the elective as a fundamental principle in Chris- franchise under a government so tian character, and when looked at closely identified with a spirit of as a doctrine, as one of the most war, as the government of the Uniprominent, or plainly revealed doc- ted States is. We are fearful that trines of the gospel? It entered so our dear brethren have not always largely into the character of Christ, seen, what seems to us, a danger of that it is difficult for us to contem- compromising their peace principlate him but for a moment, and ples, in taking an active part in that under any aspect, without see-government affairs. Let us not foring this feature in his character get that the non-resistant principle standing out prominently. And is a peculiarity of our brotherhood, we cannot resist the conviction of and regarded by us as a body, of no mind, that where the non-resistant less importance, by any means, than principle is not recognized as a the doctrine that immersion is the gospel principle, and accepted as mode of baptism, and a believer the

his marvellous light," or a thorough resistants, ourselves accept of offices and genuine conversion by, and to, in our government, or help to place gospel truth. And where the non-others there, as the spirit and pracresistant principle is rejected, and the tice of war are held forth so promiopposite, or the war spirit embraced, nently in that government? We' and an attempt made to reconcile have long doubted the propriety the spirit of war, with the spirit of and consistency of us doing so. Hav-Christianity, we need not at all be ing embraced the principles of Chrissurprised, to find much confusion tianity before we were old enough and ignorance to prevail in such to vote, when we attained unto character of evangelical or scriptu- we hesitated in doing so, from the ever been truly born "from above," ples: Although we then knew but their minds have been "corrupted little of the principles of civil govfrom the simplicity that is in ernment, or of the gospel of Christ. yet from what little we did know of We purpose looking at the quest them, and of the difference between tion under consideration—the con-them, such was the result of our resistency of brethren voting, first, flections upon the matter, that we from a non-resistant stand point, did not feel free to take much part and hence the foregoing remarks, in political affairs, and, indeed, we We are anxious that our beloved had to hesitate in even giving our brethren shall look at the subject vote, fearing we might compromise that an impartial survey of the cially the non-resistant principle-a voting question, in the light of our principle that we have regarded

trine in Christianity. Our hesita- our political government to a great tion in voting, was more from first degree, will appear upon an examiimpressions, than from a careful in- nation of the subject-to a greater vestigation of the subject. And degree, perhaps, than many apprewhile we entertained doubts of the hend. The military power of the propriety of us doing so, our mind government is depended upon as its was not very clear, or fully decided principal support, and special attenupon the matter, and in a few in- tion is given to it to render it effistances, we likewise doubted the cient. There is provision made in propriety of withholding our vote the Constitution of the United when solicited for it, and we gave States for two officers whose princiit. We believe we voted but pal business is of a warlike characonce at a presidential election, and ter. These are the secretary of war. altogether attended the polls per- and the secretary of the navy. haps but three or four times. Hav- navy means the ships of war that ing, however, given the subject a belong to a nation. These are apmore thorough investigation within pointed by the president. Congress the last few years, which events is composed "of members chosen that have transpired both within every second year by the people of the church and in our country, have the several states." Members of led us to do, we now feel well as- congress are elected directly by the sured that, we holding the non-re-people. Under the 8th section of sistant principle as we do, and giv- the Constitution, and in one of the ing it the prominence in the church clauses of that section, we find the that we do, cannot consistently following power relative to war, take any further part in govern- given to Congress: "To declare war, ment affairs, than what the govern- grant letters of marque and reprisal;" ment requires of us to do, and it "To raise and support armies;" "To does not require of us to vote.

States is, no doubt the best govern- This power for making and promoment that has ever been formed by ting war is possessed and exercised man, and we should thank God for by the men whom we vote for, it, and respect the wisdom that devised it, and the wisdom that has gress, and by voting for them, do been exercised in administering it, and we should give it our support and countenance as far as we can do so without dishonoring or compromising our Christian principles. of our country both state and na-But there are principles in this gov- tional, and such is the peculiar ernment that are not in harmony manner in which the war principle with the principles of the gospel of is interwoven into civil government. Christ, and these we cannot consist- that civil officers are also military ently, voluntarily support. And officers, De facto as well as De jure; the principle of war is one.

provide and maintain a navy;" "To The government of the United provide for calling forth the militia." when we vote for members of Conwe not become voluntary parties with them in their warlike measures? And further: Such is the character of the civil governments that is, in fact, as well as in law. That the spirit of war pervades The following clause, in that section

of the Constitution which defines we remember who did or had any the power of the president of the occasion to use force, or fight, to United States, occurs: "The Pres- discharge their duty as a civil offiident shall be commander-in-chief of cer? Can we remember any, and if the army and navy of the United so, how many?" The italicising is States, and of the militia of the sev- his own. With his general inteleral states, when called into the actual ligence of the subject, which he service of the United States." Then manifests, we are surprised that in voting for the President of the his historical reading of our co n-United States, we really help to try did not serve him better. make a military as well as a civil above language shows that our dear officer, and help to clothe a man brother has overlooked some imwith military power, and to put a portant points in the subject. And sword into his hand! It is the when we shall have reminded him same with some of the officers of of them, we hope he will not think the state governments. The Gov- it so strange that some brethren ernors of the states are command- hesitate and indeed refrain from voers-in-chief of the military forces of ting, as he did when he wrote his the states, when these forces are article. We are fearful we might called into the service of the states, be in some degree accessory to the as the President of the United shedding of blood! Then to our States is, when those forces are brother's question, "How many civcalled into the service of the United il officers can we remember who did States. And in voting for Gov-or had any occasion to use force, or ernors, we are also really voting fight, to discharge their duty as for military officers? The question civil officers?" we would reply, let . then containing the proposition the bloody page of our country's under consideration, namely, this, history testify. For we must look can we, consistently with our non- at that page of its history which reresistant principle, voluntarily by cords the wars it has been engaged our votes, help to make military officers? should come up before our his question. minds as one of no little importance, and receive our prayerful and about eight years, the independence candid consideration.

help by our votes to clothe with military power, ever have occasion It was a resistance to the laws for to exercise that power? Our broth- the collection of taxes. An order er insinuates they have not. He was issued and an army of 4,000 says, "I would ask those brethren, men was called to suppress it. who are so very conscientious upon cloud of war," says one of our histohave they or any of us, voted for the Indians on the frontier." This

in, to give an intelligent answer to

After a long and bloody war of of the United States was acknowl-But do these officers, whom we edged in 1782. In 1784 Shay's rebellion in Massachusetts took place. the subject of voting, How often rians, "made its appearance among officers who were compelled by was in 1790. The difficulties with duty to use the sword or even the Creeks in Georgia were settled force? How many civil officers can the same year. But the troubles with those beyond the Ohio were election, Tyler who had been electnot so easily adjusted. President ed Vice President with Harrison, Washington now urged congress to now became President. increase the army. After some within this administration that the bloody conflicts, and a serious de- disturbance occurred in Rhode feat of the United States forces, Island, in an attempt to change the General Wayne in 1794 in a battle Constitution. The troops of the fought on the banks of the Miami, United States were sent to quell the defeated the Indians. Under the disturbance. And it was in 1844, administration of John Adams, there that riots occurred in Philadelphia was a war with France. After a between the party known as Nafew encounters at sea, however, tive Americans and the Irish inhabpeace was brought about in 1800. itants of the city, which made it Under Jefferson's administration necessary for the Governor of Pennthere was a war with Tripoli, one of sylvania to take the field with 5,000 the Barbary states in Africa. But men. James K. Polk, was inauguthis did not continue long. It was ended in 1805. In 1809 President administration commenced, and soon after steps were taken which led to a war with England. Actual war was declared in 1812. A treaty of peace was signed was declared against Algiers another one of the Barbary states. President Monroe's administration commeneed in 1817, and in 1818 the Seminole war commenced. In 1829 Jackson's administration com-

rated President in 1845. It was under his administration that the war with Mexico took place. This was caused by the disagreement between the two governments about a boundary line, and the two nations went to war, and sacrificed at Ghent in 1814. In 1815 a war many precious lives for the sake of a small strip of land. The President was authorized by eongress to accept the services of 50,000 volunteers, and he directed through the agency of his officers, the move, ments of this military power. Taymenced, and in 1832 another Indian lor succeeded Polk as President of war occurred which is called Black the United States. He dying be. Hawk's war, from a noted chief of fore his term expired, Fillmore hethat name. Van Buren's administrate Came President. Pierce succeeded tration commenced in 1837, and the Fillmore, and his administration Seminole or Florida war extended commenced in 1853. It was under into his administration. This was his administration that the Kansas a most cruel war, prompted by troubles took place. These assumed s'ave holders, who desired the In- the form of a civil war. President dians removed, because their fugi- Pierce in 1856 issued an order for tive slaves found an asylum among the suppression of disturbances, and them. This war cost much blood appointed John W. Geary, of Pennand treasure. Its origin and prose sylvania, Governor of Kansas, with cution throw a dark shade on this full military power to accomplish page of our country's history. Har- this object. The civil war, howevrison's administration commenced er, ceased upon his arrival in the in 1841, but he dying soon after his territory. Buchanan succeeded

Pierec, and Lincoln Buchanan, and war implements, an illustration used upon his assassination, the present incumbent Andrew Johnson, became President. The warlike condition of our country under several of the late administrations, is well known to all. In view of the simple facts we have now stated. the question, "How often brother's have they or any of us, voted for officers who were compelled by duty to use the sword or even force?" can be readily answered, but not perhaps as he anticipated. For it appears from the facts we have stated, that almost all the Presidents of the United States and the Federal Government under their several administrations, from the beginning of the government to the present time, have been more or less involved in war. And almost as often as any of us have voted for President or for members of eongress, we have voted for officers who have used the sword and force, by adopting, enacting, and prosecuting war measures! Is it possible! If history is true, it is. We are solemnly impressed with these thoughts. Dear brethren, sine's hatred, variance, wrath, and strife, are declared to be the works of the flesh, Gal. 5: 20, ean we willingly consent to be in any degree accessory to war, the spirit of which produces those works of the flesh, and at the same time be guarding our own purity so carefully, as to hate even the garment spotted by the flesh, as it is plainly implied we are to do. Jude 23. Look well to yourselves. take not the spirit and teaching of the world for the spirit and teaching of Jesus. If the connection between raising rye and drunkenness, and other, in the same individual, as is

by br. M. is the same as voting under the government is connected with war, they too should be abandoned. When we accept of truth, we must also accept of its legitimate consequenecs and follow wheresoever leads.

Another difficulty meets us in becoming a willing party with the government, in inflicting punishment for the violation of Even the death penalty sometimes according to civil law must be inflicted on the transgressor. apostle alluding to the officer of law, says, "For he is the minister of God, a revenger to execute wrath upon him that doeth evil." Rom. 13:4.How differently does he speak when he is teaching Christians their duty: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine. I will repay saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thon shalt heap coals of fire upon his head. Be not overcome with evil, but overcome evil with good." Rom. 12: 19—21. are evidently in these two passages, two classes of persons alluded to, the Christian and the executor of the laws of human governments. And the laws by which they are respectively to be governed, differ greatly. The executor of law is a revenger to execute wrath while the Christian is forbidden to avenge himself, and is commanded to give place unto wrath. There seems to be a considerable difficulty in uniting two characters so different to each developing minreal resources and done when we unite the forgiving

tor of law. The idea that we can might, perhaps, not be altogether be a Christian in our individual ca- unsuitable to the case, namely, pacity, and in our connection with this, "what part hath he that bethe church, and then lay that char-lieveth with an infidel?" acter aside when we become a ruler, The fact is, God has two kinds of body, finds no countenance in the his purposes. As God can make Christian Scriptures.

that be, (meaning rulers,) are or- creatures in heaven or on earth, or dained of God, and that the ruler is a in hell. We say force, because he minister of God, brethren who think has to force them by so controlling they ought to vote, seem to attach the circumstances which surround in voting for them. It is howev- ry, but may be done from very selfish er, necessary that we take some oth- motives, yet God so overrules sideration, if we would form a cor- own ends, has a much wider influwe, as Christians, are to sustain to it. kings and rulers. Comparatively

powers that be, are ordained of God, sought their official positions that and that a civil officer is the minist they might serve and glorify God. ter of God, and Peter that kings and Yet they are his ministers, and Paul did not design to represent ors, and rulers, who have been the rulers at Corinth, any worse philanthropists, patriots, benefacthan those at Rome, we understand him to apply the terms unjust and unbelievers to rulers in general, and to make a plain distinction between them and Christians. And if the

Christian and the revengeful execu- going to law with unbelievers,

or a member of some incorporated ministers or servants to accomplish the wrath of man to praise him, he As Paul declares that the powers can force into his service any of his a degree of holiness to rulers, if not them, that their agency is rendered to their moral, to their official charac-subservient to his purposes. What ters, and from this view of the case, this kind of servants or ministers do, think there can be no impropriety is not done as to God or to his glo. er things that are affirmed of rulers their actions often that what was and civil governments into con-designed to accomplish simply their rect view of the subject of civil gov- ence, and benefits perhaps thouernment, and the connection that sands. This is the case with many Although Paul declares that the speaking, how few of them have, governors are sent by God, Paul like he uses them frequently as his wise represents these same charac-agents to accomplish his work. ters as unjust and as unbelievers, 1 But this is not the case with all. Cor. 6: 1-6. Now as we presume There have been kings and governtors who have with much disinterestedness, labored hard and denied themselves much, to benefit those among whom they lived, and those too of after ages. Still they may term unbelievers is applied to civil not be recognized by Christ in the rulers, and we willingly enter into day of judgment, as his humble folassociations with them to perform lowers. Among the class of God's the functions or purposes of civil ministers or servants who serve government, Paul's question to the him not with delight, and from same church that he reproved for choice, but because his irresistible

from them.

Justus, and Matthias. And they sideration than he seems to have

power is brought to bear upon them, prayed, and said, Thou, Lord, and because they are compelled by which knowest the hearts of all the providence of God to do what men, shew whether of these two he has for them to do, is a Pharaoh, thou hast chosen.... And they a Nebuchadnezzar, and a Cyrus, gave forth their lots; and the lot with their governments. The sc-fell upon Matthias; and he was lection of this class of ministers de numbered with the eleven apostles." pends upon the exercise of God's Acts 1: 23-26. "And in those Sovereign will. And because he days, when the number of the disdoes not choose these by any regulciples was multiplied, there arose a larly constituted means, it does murmuring of the Grecians against not follow that because human gov- the Hebrews, hecause their widows ernments are of divine authority, were neglected in the daily minis-Christians therefore should take a tration. Then the twelve called part in them. We have seen that the multitude of disciples unto the terms unjust and unbelievers are them, and said, it is not reason that applied to them, and this considera- we should leave the word of God tion seems to scparate Christians and serve tables. Wherefore, brethren, look ye out among you seven The other kind of servants which men of honest report, full of the God has to serve him, and who co- Holy Ghost and wisdom, whom we operate with him in furthering his may appoint over this business. . . . holy purposes, is his saints. These And the saying pleased the whole are not compelled to serve him but multitude; and they chose Stephen," serve him willingly and joyfully. &c. Acts 6: 1-5. We find these The church, the organization formed things concerning the election of by the union of the saints is the officers, recorded in the proceedgreat agency which God has been ings of the church at the beginning. using from the time of its organiza- We find nothing of the kind, howevtion, for the spread of the truth, er, performed by the first disciples, and for the salvation of sinners. concerning the affairs of civil gov-This is called the kingdom of God ernment. When the people saw or the kingdom of heaven. It is so the miracles of Jesus, they would called because God is recognized by have taken him by force, and made all its subjects as King, and his will him a king. But he declined, and their law. All the subjects of this went away into a mountain rather kingdom, take a part in its govern- than into a city, and upon an earthment and operations. Here the ly throne. John 6: 15. If there is voice of each one is to be heard, the connection and harmony beand the vote of each at times given, tween civil and ecclesiastical govfor the officers are appointed ac-ernments that some seem to think cording to the constitution, by the there is, and if it is the duty of subjects, they acting in harmony Christians to take an active part in with, and by the direction of God. political affairs as such believe, "And they appointed two, Joseph might not the Savior, at least, have called Barsabas, who was surnamed given the subject a little more condone? Much, no doubt, might reign for ever and ever." Rev. 11: have been said in favor of him ac- 15. Now as it is not until the sevcepting the offered kingdom. To coth angel sounds that the kingsome it might have appeared that doms of this world are to become his usefulness would have been greatly increased by him being a civil officer as well as a divine teacher. But he at once turned away from the royal temptation. refused to be an earthly king, as Paul refused to be recognized a god. They both understood their work; and the connection between profession and practice, and they acted accordingly.

If Christians may vote for civil officers, they may become such officers themselves. This surely follows; and it has been generally admitted, and acted upon. Hence in all nations in Christendom there are many professors of Christianity in their governments as civil officers. Such is the case in the United States, and in England, and in nearly all the nations in Europe. And yet what is the character of these nations in the sight of God, with all their professional regard for Christianity, and possessing rulers as civil officers said to be ordained of God, and his ministers? Notwithstanding all this, strange as it may seem, he does not own them to be his! And this he does not do, because they do not serve, honor, and obey him as they ought willingly to do, thou hast taken to thee thy great but only as he compels them to do. power, and hast reigned. Rev. 11: we have already said, and to illus- a conquered world, for upon politrate it further. "And the seventh ties with every thing else shall be angel sounded; and there were written, "holiness to the Lord." great voices in heaven, saying, Then shall we have for our govern-"The kingdoms" of this world are ment a constitution free from every become the kingdoms of our Lord, imperfection, and as pure as the

the kingdoms of our Lord and of his Christ, and as that angel has not yet sounded, it follows as a plain and lawful inference, that those kingdoms are not now the kingdoms of the Lord. honestly and fairly avoid this conclusion? And if they are not his, whose are they? And if they are not his, should not his people in taking an active part in them, be careful lest they should do what the Lord docs not require, neither approve of. Dear brethren, look at this question from a gospel stand point, and it may appear in a very different light to what it will when contemplated from a worldly standpoint, and with a worldly mind.

We rejoice greatly to know that the time is coming, and that it may be very near, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. And we shall be glad to mingle our thanks with those of the four and twenty clders, who will at the occurrence of that glorious event, fall upon their faces, and worship God, saying, "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because We introduce the subject we are 17. Then shall the saints take an about introducing, to confirm what active part in the political affairs of and of his Christ; and he shall gospel itself. Nations shall learn

war no more. king; the twelve apostles shall con- the reign of Nero had preached the stitute his cabinet; and the redeem- duty of unconditional submission, ed church shall assist in judging the Christians of the three first centhe world and angels. So affirms turies preserved their conscience Paul in 1 Cor. 6: 1-3. Thy kingdom come.

Br. M. says, "The right of voting was never denied upon scriptural of persecution, they were never ground by any religious denomina- provoked either to meet their tytion, from, and before the time of rants in the field, or indignantly to Christ to this day. Not even by withdraw themselves into some rethe Brethren." We will look at the mote and sequestered corner of the history of the church. The age of globe." Milman's Gibbon, Vol. II. the church immediately following P. 255. In Vol. 1. P. 551, he says, the apostles, is justly looked at "The defence of our persons and with interest as it regards its prace property they knew not how to tices. For it is to be presumed reconcile with the patient doctrine that the practice of the apostles had which enjoined an unlimited forgiveconsiderable to do with the prac- ness of past injuries, and commandtice of the age which immediately followed them.

Gibbon says, "The primitive Christians derived the institution of civil government, not from the consent of the people, but from the could their humane ignorance (Gibdecrees of Heaven. The reigning Emperor, though he had usurped the piety of the Christians humane the sceptre by treason and murder, ignorance. J. Q.) be convinced that immediately assumed the sacred it was lawful on any oceasion to character of vicegerent of the Deity, shed the blood of our fellow crea-To the Deity alone he was account- tures, either by the sword of justice, able for the abuse of his power; or by that of war; even though and his subjects were indissolubly their criminal and hostile attempts bound, by their oath of fidelity, to should threaten the peace and safea tyrant, who had violated every ty of the whole community. law of nature and society. The But while they inculeated the maxhumble Christians were sent into ims of passive obedience, they rethe world as sheep among wolves; fused to take any active part in the and since they were not permitted civil administration or the military to employ force, even in defence of affairs of the empire." their religion, they should be still Tertullian says, "We are dead to more criminal if they were tempted all ideas of worldly honor and digto shed the blood of their fellow nity; nothing is more foreign to us creatures, in disputing the vain than political concerns; the whole privileges, or the sordid possessions, world is our republic."

The Lord shall be the doctrine of the apostle, who in pure and innocent of the guilt of secret conspiracy, or open rebellion. While they experienced the rigor ed them to invite the repetition of fresh insults. Their simplicity was offended by the use of oaths, by the pomp of magistracy; and by the active contention of public life; nor bon was an unbeliever, and he calls

of this transitory life. Faithful to History of the church, Vol. I. P. 176.

The idea that is sometimes ad- to call upon the Lord we think will tians not living under the demo- the Yearly Meeting of 1813, Art. 2. cratic form of government that we The words in parentheses are explalive under did not possess the privinations by the translator. ilege of voting, and had they pos- the first action of the Brethren we refused all political honor and offi- "an advocate of the old landmarks ces, as inconsistent with their prin- of the Brethren upon this subject,"

or men for the Assembly or Conthe appearance of the times into dom of this world, that men, and by any means. even the heads of government are among themselves at variance, means an advocate for the sword." therefore it has been viewed in union, that it would be much better, if no votes were given in at elec- an advocate for the sword. He ren). For so long as there is such di-stances in the New Testament, assist in electing such, that would own reasoning, and if he does, it afterwards oppress us with war. will be against him. He is a non-To pray diligently for our govern- resistant, and consequently he bement we believe to be our duty, and lieves that the centurion abandoned

vanced, that the primitive Chris- be most acceptable." Minutes of sessed the privilege, they would have upon the subject of voting, and have used it, will not be found to be we see the Brethren in this, advise correct, when we know that they against voting. Br. M. says he is meaning upon the subject of voting. "Further, it has been considered Can this be so? We hope it is. in union concerning Electioneering, And if it is, he will no more contend namely, giving votes for officers for voting. We have now seen how both the primitive church and the gress, in order to elect them to old brethren regarded the idea of their several offices. - Inasmuch as Christians taking part in the political affairs of the world. They both which we have come, are grievous, disapproved of it. So the idea that (it was the time of the war with it is inconsistent for Christians to England) and inasmuch as party take an active part in the affairs of spirit has risen so high in the king-civil government, is not a new one

The brother says, "I am by no

We are glad to know he is not. For surely if he is a brother, he is not tions for such officers (by the breth-says further, "we have many invision of parties, we make ourselves where Christ and his apostles had suspicious and unpropitious on the intercourse with officers and men of one side, on whatever side we may authority who asked, and were vote. Thereby every one that de- taught what to do. But not a sinsires to be defenceless (or non-re-gle syllable can be found where sistant) may readily see, what they were commanded to quit offimight be best (for him to do). ces. But did not their silence give Moreover is (not only) our land and consent?" The brother then quotes (but also) almost all empires engaged the case of the centurion, as one of in war, (in Europe especially); those instances he alludes to. It hence it was considered to be best to seems to us, our brother has not give no vote, else we might perhaps made a proper application of his

his military calling. Although it and the other an immoral man. is not expressly said that he did. Certain cases of this kind are often And so in all the other; cases, selected to be looked at, and rea-Whatever was contrary to the prin-soned from. We must say, that in ciples of Christianity was abandon- our humble judgment, this is not ed. Br. M. believes that slavery is always the best way to look at wrong. And he no doubt believes things. that among the early converts to the mind against the correct state Christianity there were slavehold of the case, since it may awaken ers. But there is no positive pre-certain feelings which are of a very cept demanding the slaveholder to selfish character. free his slaves. Did he then contin- very unfortunate time to reason ue to hold them? Certainly not with a person upon the Christian very long. Such at least is our principle of forgiveness, after you view, and br. M. will, no doubt, had been quarreling with him, and agree with us. Then if silence upon the subject of holding slaves is not to be construed into an approval of it, neither is the silence upon the subject of the officers alluded to quitting their offices to be construed into an evidence that they continued in them. Whether we think they did or did not, must be decided upon considerations apart from the simple silence that obtains upon the subject. There were certain plain and prominent principles in Christianity, and the nonresisant principle was one, and whatever was inconsistent with those principles was abandoned, as Christianity developed itself in the individual, and in the community. There is no positive prohibition forbidding Christians to vote or take a part in the affairs of civil government, neither is there any positive law requiring them to do so. Consequently, their duty in this respect, as in many others, must be learned from principles plainly laid down. In this light we have tried onrself to look at this question, and so we would have others do.

The brother supposes a case—that able trait in their character. of two candidates—one a good man ve are reproached for the name of

It sometimes prejudices It would be a while his heart was full of revenge. We must not decide the correctness of principles from our feelings, but we must decide them from a candid examination of the gospel, and then conform our feelings and practices to them. In this way we must decide the question of voting. If it is wrong we must not vote. It is true, we should always be careful in positively asserting what we will do. But we ought to decide what is right, and pray for grace to do it. With our present convictions, we feel we ought not under any circumstances, vote for civil officers whose duties are so closely identified with military power as many of the officers under our government are.

We have already said we owe certain duties to the civil government under which we live. The maintained primitive Christians their loyalty to their governments however they were persecuted under them. In the language of Gibbon, "they preserved their conscience pure and innocent of the guilt of secret conspiracy, or open rebellion." This was a commend-

Christ," says Peter, "happy are ye; there is a tree that produces so for the spirit of glory and of God much evil fruit as party strife does, resteth upon you. They gloried its good character is at least quesin suffering, when it was for Christ's tionable. And what is gained after sake. We should also show respect all our trouble? We bring a divito civil rulers, since they are in a ded influence into the field, and one certain sense, as we have before part operates against the other, and seen, the ministers of God. To all our power is paralyzed, and little or their laws we must yield a ready nothing is accomplished, but what obedience as far as our duty to God would be, did we not vote at all. will permit. And if our duty to the latter even conflicts with obedience and apology, we shall close our arto the civil law, then we must suffer ticle. The voting question is before the penalty of this law though we our brotherhood with a consideramust suffer death. It is likewise ble degree of importance attached our duty to pray for kings and for to it. This is well known. It has those in authority, that they may been frequently before our Annual not by any ambitious schemes, or Meeting, and much has been said in bad laws bring war and trouble different ways upon the subject. upon their people, and that all un- A difference of opinion obtains der them may "lead a quiet and among the brethren on the quespeaceable life."

ly manifests itself in our country, especially in connection with our and much has been written that presidential elections, is justly to be has not been published. We have feared. It has a very demoralizing quite a number of articles on hand effect even upon professors of re-written on both sides of the quesligion, and the churches generally measure overcome by it. It has sown discord among brethren, and made enemies of friends. We feel grieved while we are writing this, at the remembrance of what this partisan spirit has done in several cases within our knowledge. some of our churches. Our blessed Savior desired so ardently, and the abuse of principles, with the with us, and believe our object is, principles themselves, but where the welfare of the brethren.

With a few words of explanation tion, and of course it will be discuss-The political spirit that frequent- ed. Considerable has been written upon it and published in our papers, tion. In the exercise of the discreexperience its fatal influence, and tion which our position requires us complain of it, and yet are in a to exercise, we thought that it would be best not to publish them. We learned that too much would not be likely to prove cdifying. Still the subject must be investigated as it is very desirable that the difference among us should be lessened, and indeed altogether rehas had a very unhappy effect in moved. But great care should be used, lest a discussion of the subject should increase, rather than diminprayed so fervently that his people ish or remove the difference. This might be one. But the partisan care we have tried to use, and we spirit of politics has a tendency to hope our dear brethren, who have alienate brethren from one another. written, and who have not had We do not by any means confound their articles published, will bear and read it over earefully, and find- is a prominent principle of our ing that it came from a place where brotherhood, we may hope our brethren are numerous and in-brethren will appreciate them. fluential; from a branch of the church that we are pretty well acquainted with, and for which we have a warm affection and tender eoncern; and finding that it was written at the request of a number of brethren and by an intelligent brother who has stated the general arguments in favor of voting with a considerable degree of fairness and ability, and in a spirit of love and kindness, we were impressed with the propriety of giving it to our brethren with some remarks of of God. And no wonder the aposour own upon it. This we have the would admonish them to continnow tried to do. And we have no tolove one another, as he had tried to do it in the spirit of love been a persecutor of the Christian and truth, and for the purpose of churches, and no doubt had noticed it should have any other effect, was sweeter to them than life, and We ask for the whole subject-both entering into that within the vail, sides of it, a prayerful and candid an offspring of that love that moved examination. As we have given God to send his only begotten son number of our brethren will make, under the curse of a broken law, no objections to it in view of the and to open up a new and living relation it stands in to the church, way. And by loving that way, and We thought it best to give the article entire in one number. To from sin, and in the end receive those of our readers who feel no interest in the subject, we would say, we hope you will bear with it, ers if it does not you.

those who hold the non-resistant and in return we are loved principle, as it is from this stand-them, which is our reward.

When we received br. M's article to appreciate our remarks, but as it

For the Visitor.

BROTHERLY LOVE.

Let brotherly love continue. Heb. 13: 1.

This is the language of the apostle Paul in writing to the Hebrew brethren. The language implies that the Hebrew brethren had been taught to love one another when they were received into the family promoting union in the brother the brotherly love of so much note hood. And may heaven forbid that among the first Christians, which both sides, we hope a considerable into the world to redeem man from walking therein, we become free everlasting life. Our love may be placed on various objects. said in the word of Ged, "that if thinking it may interest some oth- any man love the world the love of the Father is not in him." May We wish it to be remembered God preserve us from cultivating that our remarks are designed that kind of love. We may love especially for our brethren and our worldly friends very ardently, point, principally, we have looked object of our love being of an earthat the question. Those who do not ly character, God is not honored, hold this principle, will not be likely and we are not blessed. The same

larges in 1st Cor. - 13th chapter, all labor to have the spirit of love us to make, he gives us to under- ever your brother in Christ. stand that all the sacrifices we can make will profit us nothing, unless we have charity or love.

Let us notice some of the fruits of love, when controlled by the evil with good, and thus fulfill the his gray baired sire, and fond law of Christ: In this we can discern between the Spirit of God and parents! will try to restore their wandering son or daughter, that is walking in forbidden paths. They will be careful not to provoke them to anger, but deal with them with kindness and soft words, and in nine cases out of ten, they will

apostle treats the subject of love at or even national troubles. Let us And in speaking of making the and forbearance that was in onr greatest sacrifices it is possible for blessed Redeemer. I remain as

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For the Visitor.

NEARLY IN SIGHT.

Spirit of God. The brother or sis- A youth who had left his early ter in the church when overtaken home to taste of fame, growing in a fault by conforming to the weary of the tinkling cymbal, refashions of the world, or whatever solved to seek his early home, and the fault may be, will not dishonor 'mid its seenes grow young again. God and his eause by being stub- He thought of the purling streams born: and self-willed; but will be in the shady meadows, where oft he easily entreated, and willing to take had built miniature fortifications, connsel as we all promise to do any sailed his puny craft. Now, when we are received into the although he had levelled Gibraltars church. Oh my dear brothers and in comparison to those with which sisters, let us pray God to keep us he had played in youth, and could in possession of this meek and hum- look out upon the ocean white with ble spirit, which is in the sight of sails, and designate this and that God of great price. Then will we vessel as containing something that be one as our Savior prayed we he could claim, still his mind turns might be, as he and the Father to the scenes of youth with pleasure. were one. Then next to the church, And as he comes nearer, and nearer, stands the family relation; and if his heart bounds with delight to the husband or wife should be over catch the old familiar seenes as taken in a fault, the other will, if they pass. And now appears the in possession of the Spirit of God, chimney of the cottage-nearly in try to restore his companion in the sight of the homestead! On, on spirit of love, trying to overcome and now he is at the very gate and mother are there to greet him.

The christian too is nearly in that of the world. So christian sight of his heavenly home. The snows of many winters may have whitened his locks; and, although, as some one remarks, "there is no snow falls lighter than the snow of age, yet none is heavier for it never melts."

This life is only a probationary restore their loving child. So in state to prepare for a higher. As a regard to quarrels in neighborhoods, vast school room where we learn

lessons for eternity. We con our arrive at a satisfactory assurance of daily tasks and sometimes our les- his own good estate. It is a lifesons are but imperfectly learned long study; and as the subject is and then the rod of affliction falls in one which may be perverted through their parents return home. - And to do this, he will find it necessary to a child absent from home. And self by every test, and especially by mighty's chariot come to take us frequent exemplifications. If a dislong vacation begun in heaven."

We are often in the lowlands, yet sometimes we rise above sublunary things, and it is then we eatch the tutes true piety, some partial friend glory of the beams of the celestial city, which is nearly in sight. "We see now as through a glass darkly but then face to face." A few more losses and crosses and we will plunge into the swelling Jordan: be escorted by angel bands from the shores of "Beulah." As "the evergreen mountains of life" where we may bask in the sunlight of God's countenance forever. At home! "Not this side the grave, but in that proud land that lies beyond. Unseen by mortal eye and unwept by mortal tear .- Thank God."

HATTIE.

THE WAY MADE EASY.

a correcting manner. But after a self-deceiving pride, it is not every time our lessons are all over, and we Christian who can say, "Lord, thou bid adieu to books and teachers, and knowest all things-thou knowest we enter upon our long vacation, that I love thee." It is the great As Beecher says, "No one weeps work of the Christian to make his when children long absent from calling and election sure; and in order when a christian dies it is only as pray much, meditate much, try himwhen at last the sound of death that of daily holy living. There is a shall be in our ears may it be but current secular theology which disthe noise of the wheels of God Al- penses with this, of which we have home-our schooling over and our tinguished man dies, although he may have lived immersed in selfish and ambitious schemes, and notoriously neglectful of all which constiis found to write his eulogy, in which his Christian virtues are rehearsed; and if, in his dying hours, he expresses his dependence on the mercy of God in Christ, he is confidently pronounced an heir of heaven. Without questioning the divine sovereignty in saving men under the most unpromising circumstances, we may well say, as a good man once said, "How can I know that a man has died unto sin, unless he has lived unto righteousness?" To admit, by an easy credulity, such obituary flattery as the public generally are disposed to do, tends to diffuse a false and dangerous view of evangelical religion, which ignores Bible representations, as well The Bible is full and explicit on as the experience of Christians. what constitutes the qualifications It makes heaven without any "strait of those who shall enter into the gate," and an entrance into it as kingdom of heaven, and these every needing no "striving." The sinner genuine believer is required to pon- is encouraged in his sinful course by der, study, and apply, that he may the assertion of a salvation thus Scriptural fact that as a man sows close of Sunday meeting, meeting so shall he also reap, he may hope to live an ungodly life, and yet die people anxious to hear the Word the death of the righteous. In this view, such post-mortem eulogies are pernicious, and as they are agreeable to the tastes of a world wholly regardless of God, their influence for evil is widespread.—Presbyterian.

For the Visitor.

THE REMEDY. (Continued from page 40.)

Then what I would propose, is, first, Let the brethren come together as the ancient custom was, sevcral days before Pentecost, say on Wednesday evening, and all be in the neighborhood of the meeting place by that time. Commence business then next morning and go through with it, then have public worship on Sunday at the place of meeting and at as many other places as is desired. And it would also the multitude of members is too anciently.

these: The members that are inter-

made easy, and overlooking the off coming till Sunday. At the being published at different places, preached, would flock to those places.

The next remedy proposed would be this: Let not one congregation or district of the whole brotherhood be without the minutes or counsels of A. M. Let them be read at a member or church meeting which might be called for that special purpose, every member now having the privilege to express their mind. upon it, and should there be objections to any of the decisions or. counsels, let the objection be removed if possible, if not let it be. referred to two brethren, whom I shall now propose as a third remedy, to be chosen by the A. M. of, or in each state whose duty shall be to visit the churches throughout and set things in order that are lacking. These brethren coming to a district be edifying to have communion where union and harmony doth not meetings at different places since exist shall labor to that end, and if they fail to bring the matter before great to have it in one place as the distirict council meeting where the dissatisfied or unconvinced The reasons for this change are member will appear and have liberty of speech. If the difficulty is a ested in the council, would all be point of doctrine or practice and there, and those that come for can not be reconciled, refer it to the other purposes, and generally start A. M., the party or parties appearafter the first days are past, would ing there for a final and impartial either have to hear the councils investigation and settlement. Now or not be there to swell the number. since district, or rather state dis-The next reason would be, meeting trict meetings are not generally commencing on Sunday, people held, though the A. M. recommendcoming to hear and see are often ed the same, let the subject be tainduced to stay or come back next ken up again and uniformity be obday on account of its novelty. But tained. I know very well there meeting commencing on week day are strong reasons given against. people coming to the meeting for those meetings, but the objections curiosity or vain purposes will put can be removed by a general and

better understanding of the matter other, as the members of our natu-There will also be objections had to ral bodies: labor for the benefit of the sending out of special brothren one another in perfect harmony. with authority to set things in original Thus, my dear brethrenge I have der, but this is founded in Scripture; reduced some of my thoughts and and the necessity thereof was reflections concerning a change of known and felt by our vancient holding our invaluable A. M., which brothren in this country. There has kept, under God's blessing, our were always, brethrene who were beloved fraternity together, and if looked up to for this purpose, and if properly conducted in the future, they were not systematically cho- will purify and consolidate us as a sen and sent wout, the practice at body more and more, and make us a least was, that any difficulty not city set upon a hill And if in any easily settled was referred till such part To have used uncouth or imand such old brethren would come proper language so as to burt any along. But when the number of brother's feelings, I beg forbenrance, brethren increased, then increased since Inhave been called from the also the number of those who were plow, and not the seminary to tend zealous to bring things in order, my master's sheep, and he looking and as they were under no particular over them in their different pasture lar restriction, did in their zeal lots, Debehold from time to time! sometimes more evil than good obnoxious weeds, injuring the health For instance, a certain brother of of the flook, and sollido phrtake great ability goes to A. M. makes invself to my Master's plow, for the propositions for some change but is purpose of ropting up those inidril not noticed much, he being deter bus plants; but some having taken mined to carry his planuthrough very deep root, will only be broken does about with his newlideas, and officer crippled reonsequently, they that he may gain his object; lays will rise upin opposition and can not before a congregation the propriety of having their young speaker or plant which has the power to subspeakers ordained; this being done, he lays them naturally under obligation to him, and now brings up his change in fluency, of speech and now who can withstand? The plan is accepted, and though it be ever so triffing, it breaks uniformis ty, ereates painful feelings in heigh. boring districts, and alienates the What brother now brotherhood: has a right to interfere, except it be those that are sent by the brotherhood or A. M. There is no other remedy to bring and to keep us in union and harmony than to be brought to be all subject to one an- Mich. Feb. 20, 1866.

be: subdued except by a certain due all and every vicious herb, that grows in the heart of man, as well as making a perfume in the apothecaries' bands that can not be excelled to Thorseed of that herb or plant can only be bought; of the Master Shepherd, by giving beloved self, for it. The plant is, called HUMIL-

Now indulgent "reader, let you and I try to possess the same in its native purity, as it growed in our Master's garden. Finally, let me tell my object of writing and speaking is to gain a good name, and that name is

GOOD AND FAITHFUL SERVANT.

THE LAST TIMES.

REMARKS OF THE BISHOP OF OXFORD AT A LATE MISSIONARY MEETING IN ENGLAND.

(From the "Guardian" of August 23d, 1865.)

I have no doubt myself that the last attempt upon the truth of Christ will come in, not with an open denial of its verity, but with a courteous admission of its truth. At the same time there will be a sapping of its distinctive features. I think that the aspect of men's minds at the present time shows us that this will be the form of the danger, universal toleration, toleration not only amongst Christian sects, one towards another, but a deep respect for religiousness everywhere, always providing that it is not that troublesome thing which, by being believed, affects men's conduet, is any limitation upon their thoughts, or even troubles what is called the course of society. That they will all agree together to put out. I have no doubt myself that unbelief contains within itself the seed of the most intensely hating persecution the world has ever vet seen. Instead of being tolerant, I believe it is the very perfection of intolerance. I believe that the very moment it has achieved its own victory, toleration will be the thing above all others it will hate with an intensity short only of the hatred the evil spirit himself has for the simple faith of the Gospel of the Lord Jesus Christ. It must be so, I think, because unbelief in whatever form it comes, is the exaltation of the human intellect and the human will, over the voice of reveis thwarted to the utmost the very throughout the earth. Yea, the moment that it is met and confront- very desires of spiritual men point

ed by the mighty rock of revealed truth. The stream flows on with the most delicious smoothness when there is nothing to thwart it. "Let us all love one another. Let us be tolerant of each other's views. If you choose to worship the devil, worship him if you only do it quietly. If you choose to worship an anti-devil, do so if you do so quietly. Let us go on altogether in our worldly ways and worldly thoughts, holding nothing that may be troublesome or disagreeable. Anything disagreeable in religion is such a shocking thing," Well, then comes the most disagreeable thing possible, the revelation of an absolute truth, which says "We will have nothing to do with this fellowship of evil. You are leading men into absolute destruction; you are promising them liberty and making them slaves; you are handing them over to the devil under the pretence of liberty and emancipation from their shackles," and forthwith these men turn upon this stern declaration of the eternal verity of God with all the hatred of the human heart which the great rebel himself can stir up within it. Believing then, as I do, that there may be heard upon the winds these footfalls of the coming of the great Antichrist; that this which we hear whispered thus, and see spreading, we know not how, through the air, is just the precursing atmosphere which eomes before his advent, I say it is the time, if ever the time was, for those who fear and love the Lord to rouse themselves up and to be working mightily that they may establish lation and revealed knowledge. It indeed the hiding places of his faith

to the same thing. I suppose one faction, at the close of the day, on of the greatest desires with those finding that, generally, the greater who are in earnest in religion, and part of what is planned has been which is altogether new to the accomplished. This is the secret present times, is the longing for of giving dignity to trifles. greater unity in Christendom.

touch upon. This is a season when come parts of a plan. Besides this the judgments of the Lord are -and I think the most important abroad. Who can doubt that it is thing of all-there is gained a conso? When we read only to-day in seiousness of will, the opposite of the eathedral of God, "I will send that which is a sense of impotency, plagues upon men and upon beasts," could any of you help thinking of least, is a very overpowering and the signs of the present times? Is not the mysterious disease that has entered amongst our eattle at this en, irresistable, hurrying the worlds moment-is not that, if the Bible be and the ages into being, and out of true, one of God's writings upon the it, and making our "noisy years nation's wall, warning them to seem moments in the being of the turn to him? Remember also the Eternal Silence." The sense whisper, rising now almost to a powerlessness which this gives is voice, of the onward march of the very painful. But I have felt that old pestilence of cholera, which I remember so well in this city at its plan as that. You feel that you do great visitation. It is again nestling upon the breeze of the evening, and is not this another of God's writings upon the wall, warning you that you do his work and turn to him with a new zeal whilst yet the opportunity of turning is left to you .- Prophetic Times.

Plan for each day beforehand.

A little plan, which I have found serviceable in past years, is to put down every night the engagements and duties of the next day, arranging the hours well. The advantages of this are several: You get more done than it a great part of each day is spent in contriving and considering "what next"? A

units they are insignificant; they There is also another reason to rise in importance when they be-

The thought of time, to me at often a very annihilating one for energy-Time rushing on, unbrokthis is neutralized by such a little eontrol your own course; you are borne on, but not resistlessly. Down the rapids you go, certainly; but you are steering and trimming your own raft, and making the flood of time your vassal, and not your conqueror. I first, I think, began this plan after reading a valuable little book, and a sunny, cheerful one; Abbott's "Way to Do Good." -Robertson's Life and Letters.

The Jamily Gircle.

On Teaching your Children to Pray.

"How long can little obildren's hearts Bring forth flowers of love, Unless Christ, the Lord imparts Sunshine from above?"

We should not only pray with healthful feeling pervades the whole our little ones in retirement, from of life. There is a feeling of satis- early infancy, but teach them how to approach the mercy seat, in the Prayer is, of all habits, the one name of Jesus, with reverence and which we recollect the longest. humility. The Rev. J. C. Ryle, Many a gray-headed man could tell speaking on this subject, says: "If you how his mother used to make you love your children, do all that him pray in the days of his ehildlies in your power to train them up hood. Other things have passed to a habit of prayer. Show them how to begin. Tell them what to church where he was taken to worsay. Encourage them to persevere. Remind them if they become careless and slack about it." This, remember, is the first step in religion have passed from his memory, and which a child is able to take. Long left no mark behind. But you will before he can read, you can teach him to kneel by his mother's side, first prayers. He will often be and repeat the simple words of pray- able to tell you where he knelt, and er and praise which she puts in his what he was taught to say, and mouth. And as the first steps in an how his mother looked all the while undertaking are always the most It will come up as fresh in his important, so is the manner in which your children's prayers are prayed, a point which deserves your closest attention. Few seem to know how much depends on this. Beware lest they get in a way of saying them in a hasty, careless and irreverent manner. Never give up the oversight of this matter to servants and nurses, or to your children when left to themselves. That mother deserves no praise who never looks after this most important part of her ehild's daily life herself. Mothers, surely if there be any habit which your own hand and eye should help in forming, it is the habit of prayer. If you never hear your children pray yourself you are much to blame. You are little wiser than the bird, described by Job, "which leaveth her eggs in the earth, and warmeth them in the dust, and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers: her labor is in vain without fear."

away from his mind, perhaps. ship, the minister whom he heard preach, the companions who used to play with him-all these, it may be, often find 'it far different with his mind's eye as if it were but yesterday.

Reader, if you love your children, let not the good-time of a eareful habit pass away unimproved. you train your children to anything, train them, at least, to a habit of prayer.

"Prayer is the incense of the soul, The odor of the flowers, And raises as the waters roll, To God's controlling power." Author of "Home thrusts."

Our Journey to Miami County---An Interesting Revival.

The inhabitants of Miami Co., O., in the towns of Covington and Newton, and of the vicinity aroundthem, have been visited with a very special season of religious interest within the last few months. Large accessions have been made to the various religious denominations in that locality. Our brethren have a large, interesting, and flourishing ehurch in the vicinity of Covington where the religious awakening

itself. And as the Lord seemed to the same time, we had a full house be working among the people, and and good attention. as there was much interest and in-mencement of our meeting was enquiry awakened, our brethren very couraging. The other denominajustly concluded that a demand was tions in the place continued to hold made upon them for some additional meetings at least part of the time labor, 'as' they "beheld the fields during which ours was in progress, white already to harvest." And in but our congregations were large, church council upon the subject, it and the interest increased as the was unanimously concluded that meeting advanced. The meeting the state of the community was such, as not only to justify, but also to first, and closed on the morning of require some extra meetings for the spiritual benefit of the community. Accordingly, it was concluded by the eburch, the Lord willing, to have a meeting of some days, 'And as the church desired to have some additional help to that of its own ministry, we were kindly and warmly solfeited to attend the meeting and assist in the labors. "Although the call found as much engaged—so much so that we hardly knew how we could leave home, vet thinking the hand of the Lord might be in the matter, we did not feel free to decline, and promised, no providence hindering, to comply with the re quest.

Accordingly, on the first of March, we left our home to meet with our brethren in Covington, and arrived at Piqua about 5 o'clock in the evening, having traveled two hundred and fifty miles. The trains on the layton and Michigan Rold not much meeting in the place, and men and glorify God. meetings in three other churches in There was no undue excitement

above alluded to, first manifested town beside the one we occupied, at commenced on the evening of the the tenth. We had preaching twice each day. And after the meeting was properly started, baptism was administered nearly every day. The brethren and sisters became much interested, and were edified, and manifested a concern for the salvation of souls, and a desire to see the work of the Lord advance. A number of the members of the church was made to rejoice at seeing their children and friends conecrate themselves to God in a Christian life, and join their pilgrim band in "seeking a city whose maker and builder is God." And as the joy experienced by Christians when sinners repent and turn to God is general, and not confined to those whose friends are brought to Christ, there was a general rejoicing among the friends of Christ. There are few occurrences which give greater joy to Christians than the conversion of sinners. It was for connecting with those on the Co- the salvation of souls that Jesus lumbus and Indianapolis Road, we labored so faithfully and suffered so were taken from Piqua to Coving- intensely. And the Christian mind, ton by br. M. R. Shellenberger, being in harmony with that of The meeting commenced the same Jesus, cannot but rejoice with him, evening of our arrival. And not, when it witnesses the success of his withstanding there had been so remedial scheme of mercy, to save

manifested at the meeting no more ers, nor things present, nor things than what may be looked for, and, indeed, what seems to be the natural consequence of the dark mind being enlightened by gospel truth, and of sinners discovering themselves lost and stopping on their way to ruin. The heart of the sinner must be broken and subdued, and this work is accompanied at times with strong emotions of distress, which are frequently followed with emotions of unspeakable joy." Fervent prayer was offered to the Lord for the success of the meeting, which seemed to be heard and to "be answered, and a deep and solemn feeling pervaded the meeting particularly at times which clearly indicated the presence of the Lord. Upon the whole, the meeting was a very pleasant and profitable one. There were forty three baptized, and two candidates whose baptism was deferred, making in all forty five additions. The wross of Christ was preached and accepted as an element of the ancient gospel, and we hope that those who took upon them that cross, will experience its power to such a degree, that they can say with Paul, in truth, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crueified unto me, and I'unto the world." We still think with interest of those who made the good confession, and our prayer still is, that they may be kept from "the evil," and be enabled by divine grace, "to war a good warfare," and prove themselves "more than conquerors through him that loved them," and be so well established in the truth, "that neither death, nor life, nor "abhor that which is evil, angels, nor principalities, nor pow-cleave to that which is good."

to come, nor height, nor depth, nor any other creature, shall be able to separate them from the love of God; which is in Christ Jesus our Lord." And if they hold out faithful, a glorious future and a blessed reward await them.

We left the place where we with others found it good to be, with reluctance, but look upon such occasions only as antepasts of the great supper of which all the faithful will partake when the number of the elect is complete. Such being the Christian's hope, but Lord. vain thing to serve the Lord. Newton is four.

miles south of Covington. Here the Newton and Painter Creek congregation has a house of worship. Brethren Murray and Leedy, from Huntington Co., Ind., visited this congregation and in connection with it, commenced a meeting some days before the meeting at Covington commenced. It continued the most of the time that the other meeting wastin progress. Lord was with his people here, and they had a very good and success. ful meeting. There were added to this congregation fifty eight persons within the time the meeting continued, making the whole number of accessions to the churches of the brethren in this vicinity within the last few weeks, one hundred and three. If those prove faithful to their holy principles and solemn vows, they cannot fail to exert an influence which will be felt, and which will bring others to embrace the truth. We do hope and pray that they may appreciate their positions as followers of Christ, and

es have been owned and blessed by were two letters at our post office the great Head of the church, we not called for, and from certain trust the dear brethren and sisters knowledge I had of the parties for comprising those churches will be whom they were intended, I was more devoted, more prayerful and convinced that they were at the watchful, more holy, and more united than ever; that they may hold and found that one was from Lafast and improve the grace that the Lord has bestowed upon them; babes committed to their charge, that under proper gospel teaching, they may grow "unto perfect men, the fullness of Christ."

Dear brethren, while we gratefully acknowledge the reception of the Lord's special favor, let us not fail to give him all the honor, praise, and glory.

For the Visitor.

Take the Periodicals-Read them-Mis-directed Letters.

Brethren, again I say, take the periodicals. The advantage and the knowledge that may be gained from them, may be to you, im-Take them, read them, store up the knowledge they impart,

that may be useful.

from almost every page. Yes, remarks to my mind.

And as the labors of those church-mation, by reading, that there wrong office, so I went to the P.O. grange, Ind. directed to George Helman, Indiana, Indiana Co., Pa. that they may be more encouraged Now this letter would have been all to labor for the Lord than ever; right six months ago, but if br. and that they may be prepared to Helman's correspondent would have feed and watch over the new-born been a regular reader of the Visitor and the Companion, he might have gathered from the former, Vol. XVI. page 31, and from the latter, unto the measure of the stature of Vol. 2, page 31, that he was probably writing to the wrong Post Office.

The other letter was originally directed, James Quinter, Indiana, Indiana Co., Ohio. Ohio was afwards erased and Pa. substituted. Now how brother Quinter's Lanark, Illinois correspondent could have fallen into this error, I cannot explain. I directed our Post Master who, by the way, is very accommodating, to send these letters to, what I thought to be their proper destination and I hope all is right. Will br. Helman and br. Quinter please inform me, whether I was right, and if the letters in question were not intended for them, they would better send Useful knowledge may be derived them to the writers respectively.

A few weeks ago a beloved knowledge useful both for your brother called on me to draw an intemporal and spiritual wants. It is strument of writing between him not my purpose in this brief notice and a neighbor, granting his neighto speak on things spiritual, and bor privilege for a road over the, therefore, I will come direct to the brother's land. This would have incidents which suggested these come under the head of conveyancing, and under existing laws, I Two days ago I obtained infor- was compelled to decline. The

brother asked me from what I obtained my information that I was not qualified to accommodate them. I said, from the Almanac? yes, from the almanac I learned that conveyancers must pay license, an almanae, too, that any one can get gratis at nearly all our drug stores.

About a year ago I read a small extract in the Family Companion relative to recording deeds. That small article might have been a benefit to a great many brethren, and I think a reprint of the same would be justifiable. Many other things useful to know might be inserted in our papers and read with benefit.

Brethren, do not think that I am urging on your notice things that do not concern you. You wish to lead an honest, peaceable life, then qualify yourselves for it.

Ignorance of the laws of health can not be pleaded in expiation of your offence when you break them. Ignorance of the laws of God is no excuse or atonement for their violation. So ignorance of the laws of your country will not excuse you, under any circumstance in violating them.

I had almost said it is a sin, in these days to be ignorant of these things.

Now dear Editors, give us all the instruction you can, on useful knowledge; and, brethren, read that you may be wise, yea, wise unto salvation, and forget not that wisdom and knowledge are convenient. I would also suggest for obvious and good reasons, that correspondents give their full name and address. So here is mine.

JOSEPH HOLSOPPLE. Indiana, Indiana Co., Pa.

Letter from Minnesota.

Beloved brethren and sisters in the Lord. In taking up my pen it is my design to direct the attention of those who intend perhaps to seek a home in the West, right here to Minnesota. There is much land for sale at reasonable prices here on Buffaloe Creek and on Crow River. The land belongs mostly to people in the towns, who do not farm the land, and want to sell it on account of the taxes. The land is very good, and cannot be surpassed any where. Sorts of timber are oak, ash, red and white elm, sugar-maple, iron wood, &c. The land is very suitable for raising stock, has n plentiful supply of good water, and it is a healthy country. There have a good many families from Ohio, Indiana, Kentucky and Virginia come here. since we live in this section, but no brethren yet. For a year and a half we have been in no meeting, and you can conceive how much we desire to have meeting here to the glory of God, and for our comfort and edification. In hope that the Lord would bless these lines, and move some brethren thereby to come and visit us, or what would be still hetter, settle among

There are brethren somewhere in Minnesota, hut we do not know their residence or address; we should be very glad if they would write to us. Greeting all in the name of the Lord.

Address

GOTTLIEB ROESH,

Watertown, Carver Co., Minnes.

For the Visitor.

CHRIST AND SATAN.

BY AMANDA.

"Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." Luke 22: 31.

What a picture, to our vision,
Stands revealed in this address!
Satan striving to possess us,
Jesus praying God to bless.
Satan tempting; Jesus praying,
That our faith may still increase;
Savior, guard thy flock from danger;
Fill our souls with heavenly peace.
In Thy ploasant pastures feeding,
Keepeus safe from every harm;
Closely folded to thy bosom,
Guard us from the wolf's alarm.

When we death's dark valley enter, Let Thy staff our steps support; Oh! How joyfully we'll praise thee, When we reach the Heavenly courts. Port Providence, Pa.

For the Visitor. LINES

SUGGESTED ON READING W. B. B's "LOVED ONES AT HOME."

Beyond this life of joy and sorrow, Beyond the waiting for the morrow, Beyond the hopes, beyond the fears, Beyond the tide of coming years, We'll be in heaven.

Bevond the life-blood's thrilling beat, Beyond the desert's burning heat, Beyond the chill, beyond the blast, Beyond all earthly pangs at last, We'll be in beaven.

Beyond the shadows of the night, Beyond the rainbow, born of light, Beyond the shroud, beyond the tomb, Beyond the valley's fearful gloom, We'll be in heaven.

LAURA.

Heurs from the Churches.

Quincy, Adams Co., Iowa, March 7th, 1866.

Editors of the Gospel Visitor: DEAR BRETHREN: We inform you that we held a series of meetings within the last three weeks, and received thirty nine new members, reclaimed three, and there is one more applicant for baptism. And we think there are others who are convinced that God must be worshipped according to his word, and that obedience to his commandments is essential to salvation. Thus through the bitterest opposi tion we have had to fight the battles of the Lord. But Jesus being our captain, and the word our sword, the enemy was dismantled of his power, and the people were; pointed to the Lamb of God that taketh away the sins of the world. May the Lord continue his work. We much desire the elder brethren help us."

C. HARADER.

' 'Editors' Table.

A word to our New Subscribers.

As our first edition of the January No. has become exhausted, we have not been able to supply our new subscribers with that No. But finding our suscribers, generally, very desirous of having the complete volume, we design as soon as possible to print another edition of the first No. though it will require labor and expense which it would be desirable to avoid. We therefore hope our subscribers who have not received the January No. will not become impatient or discouraged, as we shall furnish them with it as soon as possible.

We still solicit subscriptions for the Gospel Visitor, and we shall thankfully receive them at any time, and will furnish new subscribers with the volume from the beginning of the year.

NOTICE TO COMMITTEE.

Dear Brethren. In compliance with the order of standing committee of last Yearly Meeting, I hereby inform the members of the committee "on a change in the manner of holding Y. M." that you are requested to meet at the house of Eld Joseph F. Rohrer, 12 miles north of Smithburg, Washington county, Md., on Friday morning May the 18th, at 9 o'clock A. M., for deliberation.

The members of the committee coming by the Baltimore & Ohio R. R. will stop off at Martinsburg, Va. and take the eoach for Hagerstown, Md. Those coming via Pittsburgh will take the Cumberland Valley R. R. at Harrisburg, and run to Hagerstown, and all repair to the Washington House, where the brethren will meet you, and convey you to place of meeting. You will make your arrangements to visit us, and we would say, so as to arrive at Hagerstown on "Come over into Macedonia and Thursday, the 17th. The brethren will furnish conveyance after the arrival of the evening train.

If any one member of the committee can not attend the meeting he is hereby respectfully requested the following 3rd report of contrito have his views and suggestions written and have them forwarded Total amount reported in Jan. No. to the writer or any other person, so that the committee receive them. Any one not complying with this request, will be considered neutral, and the committee will proceed accordingly. A prompt and full attendance is requested.

In No. 25 of the Companion, and July No. of the Visitor, I gave notice to the Brethren, requesting a free expression of sentiment &c., and that any suggestions the Brethren would offer would be thankfully received, and duly communicated to the committee. A number of brethren have however published their views in the Visitor and in the Companion. Now I do not know whether these brethren think I shall earry a file of these papers with me to the place of meeting and there look up their articles, or are they content with the public knowing their views on the subjeet? To those brethren who have sent in their suggestions, I will say, your letters are all regularly filed and will be submitted to the committee.

For prudential reasons, I am much pleased that none of the members of the committee published any suggestions.

In No. 7, Vol. 2, of the Companion, bro. Holsinger says, "Bro. Thos. S. Holsinger introduces an idea which has not yet been suggested &c." For brother Holsinger's information I will only say the idea referred to was not new to the committee, for one member at least had it written two months ago, as a prominent feature in his plan.

In love I remain your colaborer in the kingdom and patience of Jesus.

D. P. SAYLER, Foreman. Double Pipe Creek, Md.

Brother Sayler's Roport.

Editors Visitor: Please publish butions received and distributed.

ADDITIONAL RECEIPTS.

TIDDITIONAL ILLUMITED			
Elder Peter Long, Perry church, Pa.	36,50		
Elder Peter Gethel, Swatara church, Pa			
Elder Philip Boyle, Pipe Creek, Md.	100.00		
Elder J. Longenecker, New Enterprise	75,00		
Wm, Rolerson, New Germany, Md.	25,00		
Elder Jacob Mobler, Dry Valley, Pa.	37,00		
Amount received in 1st report	\$3714,15		

CONTRA.

Distribuhed (reported in Jan. No.) \$3	464,00
Express and incidental charges	16,50
By Express to P. R. Wrightsman, Tenn.	194.53
Colombia Cartoti Tar	400,00
Amount forwarded in 1st report \$3	714,15

\$7789,68

\$7789,68

You will observe the \$100 above from the Pipe Creek church was received on the 4th of October and consequently as on hand at the time of my 2nd report, and as Elder Boyle informs me that the contributors wish to know why it was not then reported. In reply I will say the reason is this. Bro. Boyle informed me a few days previous to my receiving it, and by bro. Stoner at the time be paid it to me, that the church would do more, and I having reported more money than I had orders from the Brethren South to forward, I retained it, but reeeiving no more money from the church, I now report it.

Yours in love.

D. P. SAYLER, Receiver. Double Pipe Creek, Md.

P. S. Some brethren have written to me, wishing the Eds. of the Visitor and of the Companion to give my address more fully so that the writers could address more correctly de. In reply I will say, Double Pipe Creek. Md. is my proper address. The office at this time is on the Carroll county side of the Creek, while the P. M. lives on the Frederick county side, and as there is no other P. O. by the above name in the United States, a letter addressed as above, can go to no other office. D. P. S.

OBITUARIES.

Died at his residence near Mt. Blancbard, in hope of a glorious immortality. Hancock county, Ohio, February 1, brother John SHOEMAKER, aged 68 yeare 11 days.

Died in the Baugo church, St. J He was a worthy member of the church. neral service by the writer from 1 Cor. 15.

Died in the Rome district, Hancock county, Ohio, January 25, CLARISSA, daughter of brother Jacoh and sister Elizabeth Oakes, aged 16 years 8 months and 5 days. She made application for baptism a few days before ber death, but she was considered too weak. We hope the Lord will take the will for the deed. Let others take warning from this circumstance. Funeral service by the writer from 1 Cor. 15: 22. [Companion please copy.]

J P Ebersole.

Died in Montgomery county, Ind. February 6, brother JACOB HARSHBARGER, aged 73 years 7 months and 13 days. On sabhath morning he was talking of going to moeting, but lo! which caused his death. As did not talk much, and said his time was not long. He leaves a widew and 8 children behind. A large concourse of people assembled at the funeral, and the occasion was improved by the brethren from Isaiah 38: 1. Samuel Harshbarger.

Died in Manor cburch, Indiana county, Pa. September 6, 1865, 105ES ALEXANDER FYOCK, aged 5 months 9 days. Same house. September 14, brother JOHN FYOCK, aged 64 years 3 months 13 days. Discourse from St. John 5: 24, 25. Same house, December 17, sister MARGARET FYOCK, mother of the above child, after a protracted illness which she hore with christian fortitude, aged 30 years 10 mo. Discourse from Rev. 14: 1-6. All the above hy brethren Levi Fry, David Ober and John

The deceased were the father, wife and child of our dear brother David Fyock, who is now in sole charge of a family of small children and an aged mother. Their comfort is that the de-ceased departed in the bope of a glorious res-urrection and a bappy reunion in the mansions of hliss. Joseph Holsopple.

Died in Adel, Iowa, November 22, in the 6th year of his age, George A., son of hrother Emanuel and sister Goughenour.

Goughenour.

5, JANE, another daughter of same parents, of scarlet fever, aged 5 years 7 months and 27 days.

Also same alternoon, sister PHEBE, mother of the phoya children and wife of the phoya chi the above children, and wife of friend George Rigglo, aged 33 years. Also February 5th, ELMER D., son of friend Georgo L. and Louisa Rush, aged 17 months. Funeral on the 7th for all four, at the same time and place, sister Rigbefore seen. Funciar see.

Miller and A. Witmer from 2 Cor. 5,

D Ruple.

Died in Huntington county, Ind. January 27, SAMUEL ULRICH, aged 19 years and 3 days. His sickness was of long standing, within which he became a member of the church. He died

John II Ulrich.

Died in the Baugo church, St. Joseph county, Ind. February 15, brother JOHN SHIVELY, aged 71 years 5 months and 12 days. Funeral services by D. C. Ullery and the writer

C Wenger.

Died in the Jonathan's Creek church, Somerset county, Obio, January 28, CLARA M., infant daughter of brother Amos F. and sister Mary Scofield, aged 11 months and 20 days.

Also in the same church, February 1, JOHN, son of brother Jacob and sister Sarah Sager, aged about 25 years. The furneral services of both the above by the writer.

W Arnold.

Died in Coldwater cburch, Floyd county, Iowa, January 20, brother JOSEPH S. GAR-BER, son of brother Joseph and sister Eliza Garber, aged 32 years 8 months and 14 days. In his affliction he made application to hecome a mamber of the church by haptism, but was not able to have the ordinanco performed (being very weak and so sore that he could not be handled), hut baving a strong desire to become a memher, he was received as an applicant for baptism. This is a warning to all and especially to those of his relatives and friends that have not made their peace with God. The occasion was improved from Luke 7: 13, 14 by B. Ellis and the writer.

Also in the same church, Butler county, Iowa December 17, MARY C., daughter county, lowal December 17, MARY C., daughter of hrother William and sister Mary Kingery, agod 1 year 10 months and 9 days, Funeral service by the same from Matthew 19: 14. Also in the same church, January 31, DAVID NEWTON, son of hrother Elibu and sister Eliza Moore, agod 3 months. John F Eikenberry.

Died on Cahin Run, Ritchie county, W. Va. November 21, Mack, only son of Joseph and Amzella Flanaghan, aged 3 years 9 months and 16 days. Disease diptheria. Also January 31, nf the same disease, MARY CATHARINE, only daughter of the same parents, aged 10 months and 23 days.

Died in the Owl Creck church, Knox county, Ohio, of spinal affection, sister ANNA FINNY, aged 39 years 11 months and 13 days. Sister Finny was a descendant (by her mother) of the Died February 4th, in the Pine Creek church, Smutz family in Fayette county. Pa. Funeral St. Joseph county, Ind. LYDIA ANN, infant occasion improved by the writer from John 5: daughter of friend Georgo and sister Phebe 25—27.

A H LEEDY.

full hopes of changing this mortal life for life immertal. Funeral occasion improved by elders Christian Lehman and Joseph Berkey from 1 Jacob Holsopple. Thess. 11,

Died February 25, MARY ANN E. MONG, gle and her children buried in one grave, and daughter of hrother Jacoh and sister Catharino the other infant in another, buried at the same Lilly, aged 28 years 2 months and 18 days, time, a circumstance which many have never She leaves a sorrowing companion and 3 chilbefore seen. Funeral services by Elder David dren to mourn their loss. Funeral service by the writer from Phil. 1: 21.

George Wood.

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had left, never to return until they agan violate nature's laws. Now, the reason of this is simply because Dr Sturgis the author) does not doctor the symptoms of disease alone, but removes the gause, by a scientific course of vegetable medicine, thereby establishing a healthy action of all the secretions and excretions, thereby purifying the blood.

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Prospectus

Of the

Gospel-Visitor,

FOR THE YEAR 1866, VOL. XVI.
The GOSPEL VISITOR, edited by H.
Kurtz, and J. Quinter, and published
by J. Quinter and H. J. Kurtz, at
Columbiana, O.. is about completing
its fifteenth volume. We issue this
prospectus for the purpose of obtaining
a supporting patronage, and of increasing our list of subscribers for volume
sixteenth. which will commence the
first of next January.

Our work is a Christian Magazine, devoted to the defense and promotion of the Christian doctrine, practice. and life of the apostolic Church, and the Church of the Brethren.

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HENRY KURTZ.
JAMES QUINTER.

COLUMBIANA. Columbiana co., O. September, 1865.



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A MONTHLY PUBLICATION,

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CONTENTS

OF MAY NO

01 11111 1101			
Saved by Grace -		page	129
The curse of Meroz -		-	134
The Jews and Jerusalem		-	138
Sisters of Jesus -	-		139
The Christian Sabbath -			141
True greatness			148
Remarks on Acts 27. 23		-	150
At evening time it shall be I	igl	ht	152
The Family Circle Kindn	ess	3	153
Correspondence -			154
News from the churches		-	357
Contributions			_
Editors' Table.—Notices	-		159
Obituaries	-		160
For other notices see cover			

Letters Received

From Cyrus Royer. P man Slifer. H Koontz. Philip Boyle. Eman Slifer. Christian Negly. Jon Berkeybile. H R Hol-Maggie Laman. singer. Eliza Koller. Brenizer. And Snow-Sam Lidy. berger. John D Gans. Barbara Snowberger. D P Sayler Catharine Cronise. C Custer. H Dilts. D P Sayler. Dav B Klepper. Jac Steel. H F Miller. J P Nice. D P Sayler. Philip Boyle. Eman Heyser. tian Bowman. Daniel D Sell. A B Brumbaugh. David Gerlach. Sam. Garber. PR Wrightsman.

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From John H Baker. John Leatherman. Ellie Reichard. G Mourer. Dan Earnest. D H Plaine. Benj Beeghly. John Wise. Conrad G Lint. A I Casebeer. Geo S Frantz.. John Nicholson. David Geiser. Mark Minser. C Cronise. Henry Haines. G Wood. Mrs Susan McCammon. Henry Hershberger. P J Brown. Isaac Kulp. Franklin Forney. Henry Kline. Mary Ann Taylor. C T Raffensparger.

will await those, who may stop to be with us. to convey them to the place of meeting. By order of the church.

W. R. DEETER.

There will be a Communion Meeting on the 26th and 27th of May, in Johnson Co. Missouri, five miles north of Knobnoster station. This will be the place to stop at. It is on the Pacific R. R. We heartily invite brethren, and especially ministering brethren to be with us.

ALLEN TAYLOR.

JOHN KNISELY, JOSEPH WAMPLER.

A Communion Meeting on the 2nd of June at br. David Buchly's about nine miles north west of Marshalltown. A hearty invitation to the brethren. especially to ministering brethren. Stop at John Murray's or Jesse Nicholsons's near Marshalltown. and we will take them to place of meeting.

Lovefeast in Linn Co. Iowa, June 23rd and 24th. A general invitation, and especially toministers of the Gospel.
THOMAS G. SNYDER.

"Companion please copy.

There will be a Communion Meeting, the Lord willing, in the Snake Spring Valley congregation, on the 25th and 26th of May, in the Hopewell meeting house, near the residence of the writer. A hearty invitation is extended to all the brethren, and espehially to the ministering brethren. The meeting will be four miles from the Hopewell station, on the Broad Top R. R.

JACOB STEEL.

There will be (Providence permitting) a Communion Meeting at our meeting house, in Manor church, Indiaua Co. Pa. to commence at 10 o'clock A. M. on the 17th of June next. A general invitation is extended to members and especially to ministers.

SAMUEL LIDY.

Notice of Meetings.

Notice is hereby given to our Western brethren, who expect to attend our next Annual Meeting, that there will be a Lovofeast in the Newton and Painter Creek church, on the 15th of next May, commencing at 3 o'clock P. M. Those pasing over the Columbus and Indianapolis Central R. R. are invited to be with us. The nearest station is Covington, which is about three miles distant from the place of meeting. where conveyance

Notices.

We received a communication from the District Meeting of the state of Va. advising the brethren of the North to make no contributions for the brethren in the South, to any person unless he come properly recommended. We did not receive the communication in time for this No. We will insert in the next.

THE GOSPEL - VISITOR.

Vol. XVI.

MAY, 1866.

No. 5.

For the Visitor. "SAVED BY GRACE."

of Lancaster Co., Pa.

than himself.

inexorable law, infants are freed from sin by the grace of Christ, not A Letter to brother John Newcomer, as a constituent of their nature, but as a condemning power. Please Sin is a great evil. It is worse weigh this well, lest you misapprethan poverty, siekness, reproach, or hend me. In the matter of sin, all sufferings put together. It un- Jews and Gentiles, Greeks and Barderlies all these. As an element of barians, bond and free, are one in our nature, it does not take posses- Adam; and they are one in Christ sion of us at any advanced stage of in the matter of Grace. Men love sin our being, but is an essential con- and revel in it as their natural elestituent of man as a fallen creature. ment. The "carnal mind is enmity "Behold, I was shapen in iniquity; to God." It "eannot please God." and in sin did my mother conceive It is "not subject to the law of God." me." Ps. 51: 5. We are apt to "The whole world lieth in wickedcontemplate sin only in its phenom- ness." -"A corrupt tree cannot bring enal aspects, but God regards it as forth good fruit." "Cleanse first that the hidden source of these phenom- which is within the cup and platter, ena. As an occult principle-a that the outside of them may be clean moulding power of life, influencing also." "Their inward part is very all its developments, sin is in us all; wicked." "The heart is deceitful and in this view we are all sinners above all things." Its first unfoldby nature, having neither an un-ings are toward evil. It exhibits warped disposition nor absolute the inherence of sin long before it power to become holy. As far as ean discriminate between good and the corruption of man is hereditary, evil. "Men love darkness rather than it is not imputed; but infants, eon- light." As soon as we are eapable sidered simply as the offspring of a of making intelligent choice, we are corrupt stock, are not a whit less so "blinded by the god of this world" sinners now than if Christ had nev- that we reject the good and pursue the er come. The same laws that trans- evil. No child that was begotten mitted the sinful nature from Adam without the special supervision of to Cain, are operative in the gener the Holy Ghost, from Cain to the ation of every human being. Man present hour, followed after good cannot beget a higher order of being How it was with Isaae, Samuel, and This would be a John, as to the manifestations of sin, contravention of the Divine ar- we know not; but we do know that rangement. It is even morally im. they were begotten by earthly possible for God to give birth to a fathers, and not by the Holy Ghost; being superior to himself. Nothing and needed a Redeemer to save them from the common ruin of the in heaven or earth can exceed its race, like all other children. Withown nature. Notwithstanding this out a propitiation, "the sin that GOSP. VIS. VOL. XVI.

dwelleth in the flesh," that is, our man is as inexplicable as that of constitutional proclivities to evil, Levi in the Patriarch Abraham. would forever bar the race from the It is the fact with which we have to Divine favor; the babe an hour old do, and this is confirmed by scripas well as the hoary-headed crimi-tural testimony, and individual hisnal who has "treasured up wrath tory. God made but one pair and against the day of wrath" through them he made upright. The first the prclonged period of perhaps human generation was not after five score years. This sin by which the Divine model, but was a duplithe race is polluted and condemned, cate of the fallen man. Previous to is not eradicated from our nature, the transmission of Adam's degrabut atoned for, by the vicarious sac- ded moral nature to his first born, rifice of "God manifest in the the way of escape from ultimate flesh." It was for sin that Christ ruin was pointed out; and the died, as the warp and woof of an efficacy of Christ's redemptive apostate race, as well as for the work began at this first promise. direful effects that flow from it. We need borrow no trouble about He died for the nature He assumed, those who are taken away before but His death was not the annihila- hereditary evil ripens into conscious tion of sin in that nature. nature He wore, and the sin He bore, deliverance was communicated by making atonement for this, and sanc- "The Word of God" to our federal tifying that in proportion as His head, and this is the Name of the life becomes in it the reigning pow- Deliverer Himself, and this is the

What then is to be done? is man to be restored to the Divine parents believed "the word spoken," favor? In Adam the door of heav- and in this faith he reproduced his en was shut against the whole hu-fallen nature-a son in his own likeman family, for the entire race was ness. Like begets like. "Every in him. As Levi paid tithes in Abraham when he was yet in the loins of the Patriarch, (Heb. 8: 9, 10,) so in Adam all sinned, or as ence many were made sinners." Rom. 5: 12, 18, 19. er was promised. not confined to Adam, or else the curse would have been confined to him also. Our involvement in the curse demonstrates our implication, in some sense, in the sin which is

The transgression. The assurance of only Name by which any of the hu-How man family can be saved. Our first thing after its kind." "Who can bring a clean thing out of an unclean? Not one." Job. 14: 4. If then we are "by nature the children Paul says, "by one man's disobedi- of wrath," and are prone to evil "as the sparks fly upward," and But before have in us nothing that merits fathe curse was pronounced, a Deliv- vor from the Source of our being, The sin was it is plain that there can be but one way of salvation, namely, by Grace. "By Grace are ye saved, through faith; and that not of yourselves;

it is the Gift of God."

What is Grace? How are we the root of the curse. The mode of saved by Grace? "It is not of ourthis co-existence and co agency of selves." Does it therefore exclude the whole human race in the first our agency? Have we nothing to

do because it is by grace? Are we loved the world." This is Grace. not his own?

allowed to be listless and supine be- In this aspect of Grace, man's works cause it is the "Gift of God?" Cer- not only, but his knowledge and tainly uot. We must "work out our faith, are excluded. God had purown salvation with fear and trem- posed to provide a Redeemer before bling." "Not of works, lest any He communicated His gracious inman should boast." Are works then tentions to man. That God should excluded in every sense? By no contemplate our redemption is wonmeans. "Whosoever heareth these derful: that He "predestined us sayings of mine, and doeth them." unto the adoption of children, by "Blessed are they that do His com- Jesus Christ," O this is Grace inmandments." Even Christ had to deed! The highest illustration of "work while it was day." We must Grace is in the Savior Himself, "finish the work given us to do," "who gave Himself for us"—the for so did our Lord and Master, and Giver and the Gift-without any we are to "follow in his steps." previous merit of works on the part Paul rejected Mark from being his of man. Whoever is chosen of minister because he "went not with God, is chosen in Jesus Christ, "acthem to the work." Epaphroditus cording to the foreknowledge of God," "was nigh unto death because for and before the foundation of the the work of Christ. We are to be world." "Boasting" is indeed ex-"established in every good work." cluded. But this is only the first "A doer of the work shall be blessed." step in the great scheme. That "Every man's work shall be made which was purposed must also be manifest." "The fire shall try actualized. The Maker must beevery man's work." "If any man's come the made. The Ancient of work abide, he shall receive a re- Days must become the infant of ward." And finally, in John's days. He who planned must exeapocalyptic vision of the Great cute. He had to leave the "bosom Day, "they were judged EVERY of the Father," descend to the scene MANACCORDING TO THEIR WORKS" of rebellion, assume the nature of What then is Grace? How is it the rebels minus their sin, and live that we cannot be saved by works, amidst their taunts, and spittings, and yet not without? God oweth and revilings. Oh, what an inconno man favor. That is impossible. ceivable stoop! Nor was this all. If He would owe it, how could it be After having taken a body out of Grace? How can God become a the flesh and blood of a sinful mordebtor to him whose very breath is tal, been developed under the laws of a sin-disordered world, revealed The term Grace, often occurs in and exemplified the perfect law of Scripture, and signifies favor, un- the Infinite Mind, spoken as never merited kindness, undeserved love, man spoke, taken on Him their inunbought pity, a gift. God is un-firmities, restored their dead to der no obligations to man. He sent life-after all this wondrous display not "His only-begotten Son" be- of love, compassion, and power, cause we have any claim on the Di- He voluntarily offered Himself as vine mercy, but because "God so the "Lamb of God" to make atonement for the sin of the world. The darkness that enveloped the earth mind reels in the contemplation of like a pall of eternal death. The such a spectacle. O the "breadth numerous expressions in the Holy and length, and depth and height" Scriptures which so strongly enunof the love of Christ! With what ciate salvation by Grace alone, emphasis, and joy, and wonder may without any work or merit by man, we exclaim, "Behold the Man!" have exclusive reference to this as-Here Grace culminates. Here is pect of it. This is "the Grace of the central figure and central work God which bath appeared unto all of the universe. On Calvary, on men." It is the same to all. It is this sin-accursed planet, that won- not intended more for one than for der of wonders has been accomplish- another. The infant that is cast by ed to which the lines of the Eterni- its heathen mother into the placid ty past and to come converge! Ganges, is as sweetly and securely Man, as the shrine of the indwelling encircled by it, as the babe that is Deity, writhing, and groaning, and born and nurtured in the midst of giving np the ghost under the ac-Bibles, Ministers, and Sanctuaries. cumulated horrors of the world's Yet this is not the whole of Grace. guilt. What heart can remain un- The "Gift of God" was given for the moved in gazing on the dying God- world, the whole world. and did not man! What soul will not be dis-involve our personal holiness. solved in listening to the mysterious was given in view of our sinfulness. outcries of the suffering Savior, as So far from requiring our individual His death-groans come floating over agency, as co-workers having the the centuries: "My God, My God, same end in view, it employed the why hast thou forsaken me?" This vilest and most abandoned wretches is grace that girdles the earth like to help along the work. The faila zone, embraces every latitude and ure to discriminate between these two down to the last birth.

ever have gleamed through the with burning zeal; from the pulpit

longitude, and extends to every son aspects of Grace, in its relation to the and daughter of Adam. All need it, RACE as a Gift, and to us as individand it is purposed for all, and offer- uals accepting and appropriating it, ed to all. None is excluded. It is is the great error of nearly all proa Gift for the race. The banquet is fessors of the religion of Jesus. All prepared, the supper is ready, and want to be saved by Grace, in the all are invited, all welcome. As sense that salvation was provided for original sin eovers the whole human us, except a "little flock." To profamily, by necessary laws, so Grace mulgate the doctine of the necessity follows in the wake of sin, including of works in order to be secure for the all that shared in its results, from world to come, is to be denounced its first stain in our first progenitor by all sorts of sectarians, as legal, pharisaic, self-righteous. Such do This is the ground of our salva- not know what Grace means. Their tion. Works are entirely excluded. looks are replete with high devotion-It was purposed and wrought by al fervor; their preaching is char-God. It is Grace, and Grace alone. acterized by seraphic eloquence; But for this, no ray of hope would their enterprises are carried forward

and professor's chair they speak as wrought in behalf of the race. "with the tongues of men and an- Christ's work is complete: more was gels." But having not that "char- not needed-more could not have ity" which "believeth all things," been done. But it remains for us to they are as "sounding brass, or a apprehend it and be apprehended tinkling cymbol." They must first by it. "Other foundation can no learn the scriptural definition of man lay than that which is laid, Grace, before they are qualified which is Jesus Christ." It is our to teach others. They know much, part to build upon it, We could but what does it avail them. So little is worldly wisdom worth in tion, nor could any created intellithe great matters of salvation.

Had Grace ceased when Christ's mediatorial work on earth was fin- After the sacrifice was made, the ished, we would still be in our sins. The atonement He made is the ground of our justification with God. This is the only foundation for a poor sintul worm of the dust to which it is done. GRACE HAD TO build upon. The glorious incarnate FURNISH THIS ALSO. We must build I AM for an atoning sacrifice, is the upon this foundation, and this is an immutable fact for faith in its weak- arduous, life-long work. Unless we est form to deal with. To have the build, the foundation will profit us I AM for a Redeemer-the I AM nothing. The knowledge how to for a Surety-the I AM for a Day's build, the strength with which to man between God and the soul- build and the materials to be used in the I AM for an Advocate in the building, are "not of ourselves:" it Court of Heaven-this is surely is Grace. The foundation is laid by enough for the vilest sinner to trust Grace, and the building is reared by to in coming to God. But all this Grace. The first was without us, so is finished, this all-important work that it might be by Grace is past long ago, and yet we are here, vexed with sin, encompassed are no part of the mystical strucby evil, not yet saved in the fullest ture. The first meets with credence sense of the term. His incarnation from all professors of religion; but was the only way of introducing the last from those only who are the lost life into the world, and His the true followers of Christ. The death the only oblation that could building does not go up without our avail for our sins. All this was aid. God abhors drones. We must done objectively, as far as it concerns work it we are to be saved by Grace, us as individuals, but as regards the for without work, the Grace of race it was a subjective work. Christ will but make our hell the Therefore the whole race is freed deeper and the hotter. from original sin by what Christ did A corner stone laid by Grace in Himself; but not a single mortal with nothing to build on it, and an is delivered from the guilt of personal abundance, of building material transgression simply by what Christ without a basis in Grace, would be

not have devised the plan of salvagence have carried it out when devised. IT IS GRACE-ALL GRACE. Gift given, and the "living way" opened, we could not appropriate the one nor walk in the other, without a knowledge of the means by other is by our instrumentality, or we

equally valueless to us. The works the inheritance of the Saints in that Christ did for us are of Grace, Light;" but 'Christ' is in every and those we do for him are of work and every work in Christ. Grace. God could not, in the na- To be saved by Grace is to be saved ture of things provide salvation for according to the method which us without works that taxed the Grace has ordained. To fail of the energies of Omnipotence, although means which Grace has provided, is it was all of Grace. How prepost to fail of the Grace which has proterous, how impious, for self-con-vided the means; and to fail of ceited mortals to contend for the Grace is to fail of heaven. doctrine of individual salvation with- All this is so plain that a "fool out works on the part of man. This may not err"-even a child can is an impeachment of the Divine comprehend it; yet the world in its Wisdom, and casting reproach on wisdom cannot see it. The wiser, the Divine procedure. It is virtu- the blinder. The popular theology, ally, "making God a liar." The that it matters not to what denomi-Life that made atonement by self- nation we belong, only so we are sacrifice, also gave directions for its confessedly pious, is a fearful, soulappropriation. The same Jesus destroying delusion. To reject the who died that we might be saved, doctrine that works are included in also told us what to do in order to be the Grace of Christ, is to reject the saved: To reject the one is to de Redeemer's works as well as those of Car us from the other. Not to la- the redeemed. To admit the prinbor in the vineyard because salva- ciple, is to include the CHURCH as tion is of Grace, is to "judge our- well as her HEAD; and to deny it selves unworthy of Eternal Life." with reference to the first leaves no Not to receive baptism on the plea room for its application to the last; Grace renders all ritualism hon- and this is to "bring on ourselves 'essential, is to "reject the counsel swift destruction." As a ground of of God against ourselves." Christ righteousness, the work of Christ is is God's "unspeakable Gift;" and all sufficient. Our best works are, this gratuity makes our salvation in this sense, "less than nothing and possible: our obedience to what vanity;" but as a means of GRACE, His life involves, makes it personal, evincing our gratitude, love, and actual. Had not Jesus been "obedi- faith, "making our calling and elecent unto death," we would have tion sure," works are essential to had nothing to await but "a certain the security of our unfading inherifearful looking afor of judgment, tance, reserved in Theaven. "We and fiery indignation; and if this are saved by Grace." IIIO 11 1 1578 mind be not in us, which was also "In the bonds of the Gospel, I am, in Christ Jesus," we will but we dis charges .. C. H. BALSBAUGH. ceive the greater damnation reigthe 2107 93.1 whe s have 31 505 work of Christ opens the way; our oan is the way of the obedience to His commandments The Curse of Meroz, or Unfaithfulmakes us travelers on it. We do the works which Christ requires us "Curse ye Meroz, said the angel

ness Punished.

to do, in order to be "partakers of of the Lord, carse ye bitterly the

inhabitants thereof; because they dangers which now threatened, and came not to the help of the Lord, to the circumstances which now surthe helpilof the Lord against the rounded the children of Israel, mighty." Judges 5: 23. This lan- were such, that none were justified guage occurs in the song of Debo- in absenting themselves from their rah and Barak, and it stands in re- posts of duty. Alt was a crisis in markable contrast with many of the affairs of the Jewish nation the references in that sublime song-like unto that in the affairs of the references to commendable willing- English nation, when Lord Nelson, ness and noble achievements man- a naval commander, preparatory to ifested in the struggle of the chil- a naval engagement with the comdren of Israel to free themselves bined fleets of France and Spain, from Jabin king of Canaan. The appealed in the following stirring song of praise opens with the fol- language to his men; "England exlowing passage, expressive of the pects every man to do his duty." willingness of the children of Israel, w. God, in interposing in behalf of generally, to perform their part of Israel's deliverance from the oppresthe work; "Praise youthe Lord for sion of king Jabin, required "every the avenging of Israel, when the man to do his duty." But while people willingly offered themselves." there was a remarkable willingness And Deborah mentions, in a partic- manifested on the part of many of ular manner, the governors, who all classes of the people, as we have - assisted willingly win the dwork : seen, to share in the labor and fa-"My heart is toward the governors tigue of the work, there were some sof Israel, that offered themselves will exceptions, and of these dishondralingly among the people? Magis-blemention is made in the poem or trates were willing, too, to'r bear song of Deborah and Barak . The their part in the Indion's struggle tribe of Renben was among the unfor liberty's "Speak, ye that ride on faithful "For the division's rof Reuwhite asses, ye that sit vin judgment; ben there were great searchings of and walk by the way." lo Princes too, heart." 1 It appears othere was a though previous to this, they prob-spirit of strife and contention got ably had been living in luxury and possession of this tribe, and they at ease, now, at the call of duty, go refused to do their part: anThis forth to meet in battle, their youn- caused many painful thoughts in try's foes : "And the princes of Issa-the minds of his brethreng in the achar were with Deborah; even Issa- other tribes a And it seems that all char, and also Baraki" "And so cure the Israelites on the east of Jordan gent was the case, and so strong the remained at liome and declined to "demand for help to bontend success take any part in assisting & their ofully against the "mighty," that brethren as it is said, "Gilead abode meven students engaged in the pur- beyond Jordan " The triber of Gad wsuits of literature plaid haide betweir and half the fribe of Manasseh inpens, and took the weapons of war: habited Mount Gilead and the coun-"Out of Machir came down govern-try about it. From the following ors, and out of Zebulon they that language in reference to Dan and handle the pent of the writer." The Asher, it appears that they too re-

while all the tribes which refused to must eventually fall on such. assist Deborah and Barak were cen. All God's people are called to lasured and mentioned in dishonora- bor with him, and for him, in rewere to be cursed according to the and in enlarging the church. Each

the success of all of the purposes of any may be, he cannot possibly be the Lord depends upon the faith- exempt from doing his part of the fulness of his servants whom he work in the house of the Lord. uses in furthering his purposes, we Each individual member of the may with safety assert that the suc- church of Christ has his place to cess of each individual in obtaining fill, and his share of the burden to the favor and blessing of God, de- bear, and of his work to do. This pends upon his faithfulness in per- the apostle has beautifully exempliforming the work which duty on fied in the illustration, in which be joins upon him; that while it is compares the church to the human solemnly declared that "the Lord body. "For as the body is one, and will not hold him guiltless that ta. hath many members, and all the keth his name in vain," we may members of that one body, being learn from the reference made to many, are one body; so also is the unfaithfulness of the inhabitants Christ. For by one spirit are we of Meroz, that the Lord will not all baptized into one body, whether hold those guiltless who refuse to we be Jews or Gentiles, whether we perform the work to which he calls be bond or free; and have all been them. A curse will sooner or later made to drink into one Spirit. For fall upon all who refuse to come the body is not one member, but "to the help of the Lord against the many. If the foot shall say, bemighty," the mighty influences and cause I am not the hand, I am not combinations, which are enlisted on of the body; is it therefore not of

fused to do their duty: "Why did the side of evil for corrupting and Dan remain in ships? Asher con-destroying men. Against all such tinued on the sea shore, and abode powers the Lord is warring, for the in his breaches. (Marginal reading, purpose of overthrowing them, and creeks.) And as the inhabitants of of delivering men from their strong the town of Meroz, seem to have hold. To his help, the Lord calls been particularly unfaithful, and his church. And neither the diviswickedly refused to help their breth- ions of Reuben, nor any of those exren, it is not unlikely that they cuses which the unfaithful tribes of dwelt near the place of conflict, and Israel, and the inhabitants of Meroz. perhaps showed some secret favor offered to justify them in declining to the enemies of God's people, and to assist their brethren, should be the angel of the Lord charges Deb permitted to hinder us from doing orah to curse them bitterly, "be-our share of the Lord's work, if we cause they came not to the help of would avoid being called "wicked the Lord, to the help of the Lord and slothful servants," and the against the mighty." So that withering rebuke and curse which

ble terms, the inhabitants of Meroz forming the world, in saving souls, command of the angel of the Lord. one should bear his part. Whatev-While we would not assert that er the circumstances or position of

the body? And if the ear shall say, tion of such precious privileges. because I am not the eye, I am not And council meetings for transactof the body; is it therefore not of ing business pertaining to the affairs the body? If the whole body were of the church are often neglected an eye, where were the hearing? by many. And if there is a meet-If the whole body were hearing, ing house to be built, or a sum of where were the smelling? But money to be raised for some worthy now hath God set the members purpose, or any thing else of this every one of them in the body as it kind to be done, there is often a hath pleased him. And if they backwardness in coming "to the were all one member, where were help of the Lord," and a manifest the body? But now are they many want of the proper disposition to members, yet but one body. And bear the burden according to our the eye cannot say unto the hand, several abilities. And, then, what I have no need of thee: nor again would become of the blessed cause of you." 1 Cor. 12: 12-21.

Barak down to the present time, many who bear the christian name? there have always been too many All the deficiencies in christian like the inhabitants of Meroz and character and christian labor above while many endeavor to excuse censure, let us avoid the evils. themselves from taking any part in The love of ease, the love of gain. ble causes, and in promoting the others, though they refused to help. various departments of Christianity. They were unkind to their brethren. proper attendance at the meeting of And so it is with those, who refuse public worship! A full attendance to help in whatever way their help is desirable, to encourage the preach- may be needed, in promoting the

the head to the feet, I have no need of Christ, if there was no more power exerted by prayer and a consistent From the days of Deborah and godly life, than is exerted by too those tribes that did not "come to the named, have their origin in a spirit help of the Lord." The hardships similar to that possessed by the into be endured, the work to be done, habitants of Meroz, and the unfaithand the sacrifices to be made for ful tribes censured, and are modifithe promotion of the cause of cations of the same evils that were Christ, must always be done by on-charged against them, and which ly a part, and not unfrequently a drew upon them bitter curses and small part of the members of the dishonorable insinuations. If, therechurch. A part must do the work, fore, we would avoid the curse, and

the labor. Some abide among the the fear of danger, the dread of ensheepfolds, "to hear the bleatings countering the hardships, the labor of the flocks." Others abide beyond and the sufferings of war, were Jordan. And some, like the tribe probably among the causes which of Dan, remain in their ships. It is led them to refuse to come "to the often painful to see the backward- help of the Lord." They no doubt ness manifested, that we must see, desired, and expected, to reap and in contributing to advance charita- enjoy the reward of the labors of How often is there a want of a as well as unfaithful to their God. ers, and to show a proper apprecia- interests of the church and of Chris.

tianity. They are willing to share against the mighty," and though in the comforts, which are the fruits we should, like Zebulon and Napof the labors of others, though they thali, "jeopard" our lives, unto the

struggle between the people of God lives are hidden with Christ in God. and their enemies, as referred to in When Christ, who is our life, shall the song of Deborah and Barak, appear, then shall we also appear the hard fought battle was won by with him in glory. It was went by the former, it was known who did will it link and beaut. Q. the work, and who refused to do their duty, and the faithfulness of the former was highly applauded, THE JEWS AND JERUSALEM: while the unfaithfulness of the lat- The Jewish race still look forward ter was as severely condemned to the repossession of the Holy So will it be at the close of the pro- Land and the rebuilding of the tracted struggle between good and Temple at Jerusalem. No longer evil that is now going on, and in persecuted as once, admitted in alrelation to which it is said, "And most every country to the full rights the Lamb shall overcome them: for of citizenship, they have never forhe is Lord of lords, and King of gotten the land that once was are kalled, and chosen, and faith Germany, they enjoy the happiest offul?ha Hero the faithful are said to conditions of wsocialbrand political be with the Lamb, in his war with life. The old restrictions have been the powers that a opposed him removed, and old vulgar prejudices They came "to the help of the have been forgotten! Jews are Lord against ithe mighty." W And chosen Dord Mayors of London, and their, faithfulness; and devotion to in Prussia, where but a short time the Lord will be recounted in the ago no Tew was permitted to sleep presence of assembled nations, to outside of the quarter assigned to their everlasting honor, when they his despised and hated race, they shall sit down with their victorious have made their way to peace and and glorious King on his throne public respect of course, in this But the fearful and unfaithful will country they stand on an equal be publicly exposed, and clothed footing with all other nationalities. with "shame and everlasting con- But under the most favored constemptie voil threat ent n glon! ditions, they are a discontented and Las Then, dear reader, shrink not unsettled race. From generation to from danger, listen to no solicita generation one thought has been tions of ease that would prevent transmitted, one desire, one hope you from doing your share of any that to fulfill their national destiny llabor; seek do excuse to keep you they must return to Jerusalem. from doing your duty, shun not Dispersed among all nations, shatthe cross of Christ, for there is tered, persecuted, hunted, and in a nothing inglorious in it, and come thousand ways afflicted, they have willingly "to the help of the Lord remained one family, kept together

decline to assist in those labors. "death in the high places of the But when, in the case of the field," still we are safe, "for our

kings: and they that are with him theirs In England, France and

national splendors, of great wrongs, and partly by the hope of a great atoning restoration. This hope has found frequent expression during the last half century. A few years ago, many thousands of the Jews in Russia bound themselves by oath to a compact, that, as soon as the way was open for them to go up to Jerusalem, they would go thither, and there spend their days and nights in fasting and praying until the Lord should send the Messiah. In England, we are told, the constant prayer that concludes every Jewish festival is, "The year that approaches, O, bring us to Jerusalem." In Poland, the wealty embalm the bodies of their dead for burial in Palestine, or import its sacred soil to imbed their consecrated cemeteries. Of late years, also, the emigration of Jews (to Palestine has been constantly increasing. Less than fifty years ago, the Jews in Jerusalem were said to number about a hundred only d now, they count nearly thirty thousand. This enormous increase is partly due, it supposed to rule over a kingdom somewhere in Asia, which was circulated in Poland towards the close of the late Czar's reign. Il and Char

But the strangest fact of all is the recent interview with Napoleon, at which the question of a return to

partly by the remembrance of great be, the old feeling has certainly revived in all its early force; and Napoleon, the great prophet and exponent of the doctrine of nationalities, has thought it worthy of public recognition. · A to comment of the contraction of the contractio

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For the Visitor. SISTERS OF JESUS.

We being sisters of Jesus, are equal heirs with Him to all things both in heaven and on earth. But we must take into consideration what it is that brings us into such close relationship with Christ. He says it is by doing the will of his Father which is in Heaven. We must be governed by the same spirit of our elder brother, who came not to do his own but his Father's will that sent him! He has highly favored us, inasmueli as he came into the world by woman, and has taken away our reproach, forasmuch as the woman being deceived. was in the transgression, and that which we lost by disobedience, we have gained by grace. And he has bestowed upon women especial fais said; to a strange address, attrib vor. In Samaria he taught a wouted to a fletitious Jewish prince, man first of the wells of salvation. and what constituted a true worshiper of God. To Mary and Martha he showed great respect in visiting them, and teaching them the way of life. And in their deep sorrow at the loss of an only brother. he sympathized with them, and Palestine was calmly debated, as went to the grave and wept, and one likely, sooner or later, to engage called him forth from the cold emthe attention of the world. Wheth- brace of death to the warm embrace er the man of mystery who sits be of his loving sisters. We notice alneath the roof of the Tuileries in so at Nain the widow's grief touched tends to be their leader in the new his sympathy, and he restored her movement, is a problem for time son to life. We notice too with alone to solve. However this may what tenderness he regarded his agonies of the most painful death. They found such consolation in the He committed her to the care of forgiveness of their sins, that they his beloved disciple, as his mother. loved much. They even followed "And from that hour that disciple him to the cross. And when the took her unto his own house." brethren telt they were disappoint-And he did well the honors of a son ed in his being the Messiah, these to that mother, for zealous as he sisters prepared spices and were at was for the spread of the gospel, he the tomb before it was light in the never traveled until after the death morning to pay a tribute of respect of Mary, to make known unto the to the crucified Redeemer. And world the marvelous works of re- when they found him not, they told deeming and sanctifying grace.

In viewing Jesus as our brother, they would aid in searching for, with what love and tender affection and finding the body of Jesus. But should we regard him! How ear-they came and looked at the place nestly we ought to be engaged to where he had laid, and then went fulfill his requests. Naturally viewing it, no doubt, many of us have felt the force of a dying brother's request, and we have found that we him up. She stooped down to view could not rest satisfied until we ful- the sacred spot where the Lord had filled their desire. And many have laid. She saw two angels robed in through the earnest solicitation of a man why weepest thou:" she saith, dying brother. But this brother "because they have taken away my not only entreats us to forsake sin, Lord and I know not where they but he has died for us, that we have laid him. And she turned might have life. The prophet says, herself back, and saw Jesus stand-"He hath borne our sorrow and ing. He saith unto her, woman, why carried our grief. The chastise- weepest thou? She supposing him ment of our peace was upon him, to be the gardener, saith unto him, and by his stripes we are healed." Sir, if thou hast borne him hence, Now what position does this place us in? We are certainly not our I will take him away. Jesus saith own; we belong to him that bought unto her, Mary. She turned herself us: he is entitled to our service in and saithunto him, Master. Jesus full. Now what has he given us saith unto her, touch me not, for lam to do? He said, "go work in my vineyard." This is diligent and to my brethren and say unto them, careful labor. There is no time to I ascend unto my Father and your be idle if fruit may be produced in Father, to my God and your God." perfection. In noticing the labors

mother when he was enduring the never forsook nor denied him. the brethren, hoping, perhaps, that away to their homes. But Mary still lingered, weeping at the Savior's tomb, not willing to give been constrained to seek the Savior white. They say unto her, "wotell me where thou hast laid him, and not ascended to my Father, but go We see in Mary's devotedness to

of the early disciples of Christ, we the the Savior that she gained the see they forsook all and followed first interview with her risen Lord. him. And those sisters who minis- She also received the first command tered to his wants of their substance, from him. "Go tell my brethren

that I am risen." She was the God to accomplish good through see the great compassion of Jesus. He could not withhold himself from the view of that grief-stricken sister. He wanted to change her sorrow to rejoicing. Methinks she went with a glad heart with this plishing the defeat of the enemy, news, "the Lord is risen indeed." for the victory is of God, and unto Now sisters, how does our devoted- him be all the praise and glory. ness to the Savior compare with Then may we exclaim; "O my soul this sister's? Are we less indebted thou hast trodden down strength. to him? Have we not received the So let all thine enemies perish, O forgiveness of our sins, and in ad- Lord; but let them that love him dition to this, his Holy Spirit? The latter, Mary only had the promise of. We eannot find that Jesus exeused any of labor that entered the vineyard. His command is, "go work," and we must not question let us have them based on love to our ability to work, for in that we would question the ability of God, test, and we all be gathered home for when he gives us strength to enter the vineyard, he will give us us by our brother. ability to labor, if we believe all things are possible. We have the victories of faith recorded for our benefit, of those who "out of weakness were made strong, waxed valiant in fight, turned to flight the Dear Brethren: In my observaarmies of the aliens." Now the tion of things at home and abroad, Savior says to us; go tell my breth- I have seen and heard of so much ren that I live, and will meet with being done on the Sabbath day that them, and their heart shall be ought not to be, and so much comforted. They are soon discour- neglected that should be done, (at aged, urge them to faithfulness by least in my opinion) that it seemed your example of eonfidence and to me to be in opposition to the steadfastness. Sisters, let us be en- will of God, the interests of the soul, gaged, our Master has laid no re- and the better regulation of Chrisstriction upon our labor, and it is tian and moral society, and I have to him alone we stand or fall, and been moved from what I hope to be, it is according to our work that our pure motives to speak my views or reward will be, for he said, "what- convictions in public discourses in

first one sent to publish the resur- our weak effort. Perhaps there are rection and ascension of the cruei-some Baraks now that feel that fied Redeemer. In this instance we they cannot go forth to battle with the enemy unless Deborah goes along. Let us go up to the battle and give our encouragement to the rest of the soldiers. They care not whom the honor falls on of aecombe as the sun when he goeth forth in his might." Soon that aneient river, time, will have all our cares, privations and sorrows swept away, but our works they follow us, and Jesus, that they may stand the to the mansions above prepared for

New Philadelphia, O.

For the Visitor.

THE CHRISTIAN SABBATH.

soever is right I will give thee." various portions of our country, and Let us not doubt the ability of finally by request to write them out

for publication, so that if correct, ods pass away, they no less require more might be advantaged by them, it, but much more. Poor physically and if erroneous, the error detected, enfeebled, and diseased body, enand we all saved from its delusion: slaved for riches and wealth, and Proposition, The first day of the the moral powers taxed, called out, week is the Lord's day or Christian Sabbath, and is to be kept sacred to ishable, surely need rest, and special religious purposes, by abstaining from all secular labor and recreations, by a devout observance of all ly, when we consider that iniquity the means of grace both private and public, and by preparation for that rest which remaineth for the people of God.

1st., The Hebrew word for Sabbath signifies rest. Hence the day is called the sabbath of rest, see lieve that the seventh day should yet Exod. 31: 15; and again, the rest be observed as the rest day, assuof the Holy Sabbath, Exod. 16: 23. ming as a foundation for their faith, The time of its institution, or the that the seventh day being hallowhallowing of the seventh day, took ed, the period of time, or the hours place at the close of the creation, constituting the seventh day from Gen. 2: 3. And its sanctity was sunset to sunset, was holy time, distinctly marked in the history of and that it differed in its moral the manna. Exod. 16: 22. When character from other time, and, conthe law was proclaimed on Sinai, sequently, it takes this time (Holy this requirement was renewed, and time) to make an holy day. Hence inserted in the great epitome of they assert that the hours from sun moral and religious duties. The to sun, in Eden's garden, are the obligations to keep it, always exist- hours appointed of God for the holy ed. They grow out of the very na- rest day, and say that all who do ture and relations of man. The du- not keep that time, make void the ties of the decalogue did not origi- commandment of God, and fail to nate when the law was given on Sinai. Every command given re- Holy Sabbath. Now we think that lates either to moral beings or such err in their views of the moral things of a moral nature already existing. No new moral obligations gave it the character of an holy al acts were there required; "Re in character from any other day, member the Sabbath day," implies but that it was the keeping of the its previous existence. It was im- day holy, and entirely to the honor had no existence. require it. And as times and peri- cannot be sanctified in the sense

and strained for that, which is pertime to work and consider the interest of the immortal soul, especialin the last days shall abound, and the love of many wax cold.

2nd. Now we advance to notice the change from the seventh to the first day of the week. We are well aware that there are those who besecure the help and blessings of the character of time. were there originated, no new mor- day, was not that the time differed possible to remember that which of God, and to be devotionally em-The Sabbath ployed to the strengthening of the was made for man. Both his phys- life of God in the soul. Time may ical and moral natures absolutely be set apart for holy purposes, but

contended for, as it has no intelli- go north or south from the Equator, gence or moral faculties. Hence it the length of days increase in the is said that the altars built of stone, summer season until (says a certain and the priest's garments were sanc- writer), the sun ceases to set for tified. But how? Who can sanc- many weeks of our reckoning. tify a stone which is unintelligent, Now if the command of our Creator and having no rational powers? requires all mankind to keep the so with the garment. "Yet an altar Sabbath exactly from sunset to sunmay be built of stone only to offer set, or from midnight to midnight, holy offerings upon, and a garment may be made of cloth, for special priestly service, and it may be said of them with consistency that they are holy. And, again, to take the view of it that all the world must have the same, hours, and all begin at sunset, gets us into great difficulty, for the arrangement of things. in this mundane system or Globe on which we live, will not admit of the inhabitants of it, all to begin at sunset, and all have the same time. For sunset does not take place at the same time every where. For instance, at Jerusalem the inhabitants are six hours in advance of us; at the Sandwich Islands they are according to information six hours behind us. There is already twelve hours difference between Jerusalem and those Islands. Now it is impossible for them to have sunset at the same time, or have midnight to midnight at the same time, or in this time all to have the same hours. Again, you may set sail (according to a certain writer) at Boston, all calling it the same day and name, at your departure, and you go around Cape Horn, cross the Pacific Ocean to China, then leave China, and cross the Indian and Atlantic Oceans back to Boston, and at your arrival at Boston, it will be Tuesday with you, while it will be Wednesday with the people of Boston. And

what shall the Greenlander where the sun does not set for months together? How much more rational to understand the law as requiring the seventh portion of our time after six portions have been devoted to labor? Moses requires the seventh day to be kept holy after six days of labor, but does not define the Epoch when the series is to commence. From Adam to Moses it is doubtless true, that the series commenced with the first day of Creation. Moses commenced the series from the departure out of Egypt.

The apostles commenced from the resurrection of Christ. many learned divines have attempted to prove that in the Septenary cycle, or that of dividing time by seven, that the Christians of the present day observe the same day as Adam and the Patriarchs observed, and it is very difficult to disprove it. For us to get a correct knowledge of the seventh day that would have in it the same hours as the seventh from Creation, would be very difficult. . The Bible tells us that the sun stood still and hasted not to go down about a whole day, but does not say how near it was a whole day; neither have we any account of it as I can perceive that the day was counted for two days, or that nights were lengthened or besides this difficulty, we find as we shortened so as for the sun to rise

even so also as to the time lost in the were instituted under the new dis-Ahaz's sun dial going ten degrees with their glory, so that it hath no back. Now from all the foregoing glory; because of the gospel and its considerations, with the fact annex- means of grace which excelleth in ed that the apostle declares that glory. But the principles of the what was written on stones was moral law form yet the basis of the done away or abolished, and surely religion of the cross, and will until all that was done away touching the last day of the Gospel dispensathe Sabbath, was the obligation by tion. For read your Bible, comlaw to keep the seventh day, and meneing with the first command, not the principle and spirit of which says "thou shalt have no Sabbath law or that the children of other God before me," &c. Now men were no more under obligation try it together with the rest of the to keep a rest day holy to the Lord, commands in the decalogue, by the or that they no more needed the help or advantage of a Sabbath day. For as we have before seen, man's physical and moral nature both need it. And as we shall yet show before we close, that the Sabbath was intended for man's good until the end of the gospel dispensation, and is a type of man's complete success to the obtaining of unending enjoyment in heaven.

Now from these before mentioned facts, may we not safely conclude that the obligation to keep the seventh day has ceased? But the principle of the moral law which enjoins on the children of men, supreme love and submission to God, love and justice amongst men, and unbasis of all true religious worship.

and set at its former hours. And offering, and day, and washings account given of the shadow of pensation, which eclipse the former gospel, and see whether you ean live holy, and be justified, and serve more gods than the living and true God, worshipping idols, doing murder, stealing, committing adultery, coveting, bearing false witness, &c., or disregard the Sabbath law, or whether, if you regard the example of Christ, and the teaching of the disciples you will not keep the first day of the week a Sabbath, holy unto the Lord, and for the comfort and salvation of the soul?

That the Sabbath law and rest day blessings were intended for both dispensations, and that they were necessary, is to be seen, it seems to me, in the reconstruction of things by the Savior. For after ceasing efforts to save the soul, is he had fulfilled the law, nailed the not done away, but still forms the ceremonies and days to the cross, made an atonement for sin, so that There is something that was con- the apostle could say, "let no man nected with the moral law that is judge me any more, (i. e.) by the done away or abolished, or which is law, in meat, and drink, and days or removed and obscured by better the keeping of Sabbath days. He things; and that is the sacrifices, having arose from the dead, and offerings, washings, and days that having all power in heaven and on were the then constituted means of earth, keeps no more the seventh teaching, illustrating, and enforcing day, any further than to suit himthem, and a better sacrifice, and self to the prejudices of the Jows

among whom he has a work to do, declared that he had all power in and consequently, must meet with heaven and on earth, consequently them, for they that are sick need he was good authority to abolish, the physician. But where the Sav- and to ordain. And as we also see ior's example, and teaching of the that the spirit and principle of the disciples was regarded and obeyed, fourth commandment or Sabbath there the first day of the week was day, was intended for the christian's kept it seems to me, as the Holy advantage and comfort until the rest day. For we read that on the end of the gospel dispensation, why evening of the first day of the week, not then avail ourselves of the benhe eame to his disciples where they efit of this means of Grace, and were assembled together. Eight work out our salvation with fear days after that which was the first and trembling? Now once more. day of the week, according to the That the Sabbath was intended for then existing mode of computing both dispensations, is taught by time, he met with them again, and Paul to the Hebrews 4:3-1. Thomas is now assembled with Read those verses, and eonsider them. And on the first day of the them in their order. The 3rd verse week the disciples met together to in short, means to say, that God break bread. And on the first day made a promise of rest to those who of the week Paul commands the believe. They to whom the offer when they come together, to have enter in: "Saying, as I have sworn saints, &c. And upon the first day speaks of God's rest taken on the was in the spirit on the isle of Pat- from putting forth ereative power,

Now why all these things thus recorded, and especially mention brance there is not any thing that the Savior and the apostles did, and record, that eites us so precisely or of the week. And since we see the Satan, the world, and his own de-

members of the church at Corinth, was first made failed and did not somewhat by them as the Lord had in my wrath, if they shall enter prospered them, to give to the poor into my rest." The 4th verse of the week, or Lord's day, John 7th day, which rest was a eessation and rejoicing himself in the harmony, wisdom and glory of the things created and made. Now see in the made that it was the first day of promise of a rest to the believer; in the week, if it was not to instruct us verse 3rd, the character of the rest to do likewise, for to my remem-promised is called up in verse 10, and it is a rest like God's rest, a eeasing from labor, and God as if was made by them a subject of looking over their success, and the glory and bliss to which they have so often to the day of the week, as attained, spoke as he did. And truthe manner in which they have ly, such a rest as that, the pilgrim shown us to respect and make use eannot have in this life while he of the resurrection day or first day has to labor, and have conflict with old day written and engraven on praved nature, and through many stones abolished, and a new day sorrows, and great tribulations, ehosen by him who said he was must enter-enter into the everlast-Lord of the Sabbath day, and also ing kingdom of God's dear son. So GOSP. VIS. VOL. XVI.

seventh day, and then ordained the of society. Sabbath for man's benefit, both for Now from all the foregoing conthe use of this day as a type of want to be understood, as the prac-· the time Israel started to the promgiven them all implied in these types of rest, why should he after so long a time have spoken of another day? day, summing up these types, and the people of God." Who then can thought they could do without the tempted to break the law.

that we can easily perceive, that again were glad to annex it to their the rest which God took on the civil code, for the better regulation

soul and body so that he might siderations, and under the light and have one day out of seven to spend example of Christ and the apostles holy to the Lord, refreshing his who can be justified in treating soul, cultivating his godly graces, slightly, and spending indifferently and invigorating his faith, through the Sabbath day? Not that we that glorious day that will know no tice of some professors would seem toil, temptation, nor wearisome lato say, that if we keep the Sabbath bor. Then, and till then, will he by doing no servile work, but enenjoy no rest that will be like unto gage in reading, going to church, God's rest. And the other verses and praying to God, why then on show clearly that the rest spoken of the six days we can prey on our in its true sense, was not merely neighbors, and live disobedient in the rest in Canaan, for the apostle other respects. Oh no, we would says "he limiteth a day in David" have men and women take up the after so long a time, showing that cross daily as Christ has command-David in his day, encouraged the ed. Who can have the example of believer on account of a rest, which Christ or the apostles for it, if they was some five hundred years from are well, and go to bed and sleep away the Sabbath, and say they ised Land, and adds even of those are keeping it holy? They may that Joshua led there that if he had keep the letter of it and do no servile work, but the spirit of it they do not keep, and hence they receive no spiritual advantage. Neither can And now hear the apostle yet in his any be justified in spending part of the day right, in going to church, or saying to his Hebrew brethren, at home, and the other part in "there remains therefore a rest, for servile work, when the Sabbath law never permitted it, not even so much doubt or say that the Sabbath law as to gather a few sticks without was, or is done away, as all types incurring God's displeasure, nor in are to be used till the things typi- earing time, nor harvest, would it fied comes? Who then will go in allow men thus to labor. God espewith infidel France, in the times of cially forbidding it, knowing that Robespierre. I am told they men at such seasons would be most Sabbath, and had it even taken that from the character of the law, from their code of civil law. And as recorded, and from the acts of the result was, that society became the Savior, and teaching of the disso irreligious, reckless, deistical, ciples, nothing was done on that that they saw the great necessity day but acts of worship, necessity and blessing of the Sabbath and and mercy. And whoever goes outhis example, though he was often charged with his disciples, of doing more, but never proved guilty.

And who can have Christ and the apostles for it, and go visiting, to see the well or the sick, and spend the day under pretense of sympathy (and may be the six working days they could lie there for all they cared) making it a day of confusion. That the sick themselves feel more like thanking God than any thing else that the Holy Sabbath is past, and the house is quiet, and the disgusting conversation of prices of grain and stock, and calculations for money making has again ended, and the children's romping ceased, is not unlikely. And the cook perhaps is heard to say, "I am more tired than on the six working days, thank God the holy rest day is another time past." Or who can be justified in going on the Sabbath to engage help to butcher, thrash grain, or go see the shoemaker taking the children around back of the hill, or through the woods, so that the rest of the neighbors do not see it, or go see when the weaver can weave their piece, or if it is already done, why sneak it home, or go pay off or collect a little debt, or say, "boys go hunt the horse, cow, sheep, or swine that have been gone for some days. See it is Sunday to day, the soul's day, and the law will not let us do other work. like to live in that world? Why But two of you can do that, let yes, papa. Well now God has given John stay, there is quite a lot of us the Sabbath, and told us not to running about the fields, or along Will you not then after this, be

side of that, is not taking Christ for the creek fishing, or in the woods hunting, only mind do not let yourselves be seen by neighbor E. as they come home from church." Or perhaps mother is heard to say, "I must hurry and dress up these ehildren and start them off to the neighbors so as to get clear of their annoyance, and lie down to sleep, so I can keep the Sabbath." Surely it will not take much of a prophet. to tell what kind of fruit such influence or life will produce. God save us from such customs. Little children are generally anxious for the Sabbath, but what produces this anxiety? they are heard to ask father or mother how often must we sleep yet till it is Sunday?" It is very often that they do it, expecting some of the before mentioned gratifications. Whereas they should be taught as early as they can be made to understand that there is a better world than this, and as they often get tired working, we might say to them, my little son or daughter, do you know why we do not work on Sunday, but go to church, read our books and engage all day in doing good? Why no father or mother. Well, I will tell you. God wants us to be happy. And here you see we have to work hard so that we all get very tired, and sometimes sick. Well now, son, there is a world where they need not work, nor be sick. Now would you not shoes ought to be greased to have work as in other days, and on it them ready for Monday. Now if just do good, and through its bless-you do all these things up till noon, ings we will be able to live right then this afternoon you may go every day, and then when we die, and play with neighbor B's boys, we shall all go to that good world.

careful how you spend the Sabbath? such a being as Christ in the world, "Yes papa, I will so." O how diff- that he was crucified and rose erent would be the effect upon our from the dead the first day of the children, neighbors and community, week. For the skeptie has only to and how much more happiness inquire and search after the change would we all enjoy, and how much of the Sabbath, and it will lead more the cause of Christ prosper, him back, Sabbath after Sabbath, if we would do our duty.

And now dear sisters, before I dismiss the subject, I yet want to say, the Sabbath law declares or says, "whatsoever ye bake, bake it to day, and whatsoever ve seethe, seethe it to day, for to-morrow is the Sabbath of the Lord," &c. Now this makes it our duty to prepare a prevailing sentiment in the breasts all that can be or is necessary to be prepared the day before the Sabbath. O, but stop, says the preacher or the traveling (hen eoop) we must have our good meals. Well, to do this, some one must stay at home and neglect the worship of God on his holy day, and break the command of God by baking and cooking to accommodate who? why, the (would be ealled) servant of God. Now what was God's arrangement for the priest's food? why bread was to be baked and laid on the table in the tabernaele to be eaten only by the priests. Good and wholesome food for preachers, bread a week old. No fears of their clogging the stomachs, and dulling their intellect. Now I will elose, believing it to be a profanation of the Sabbath, the first day of the week, to do any other work thereon, save works of worship commanded of the his misery in this world, and final-Lord, and works of mercy and ne-ly, to plunge him deeper in the gulf eessity. And that the change from of despair. The greater then our week, is divinely authorized, and bility. The more God has commitgives to me the easiest chain of test ted to our trust, the more does he

to the resurrection. Yours in love. JOHN HERSHEY.

Covington, O.

For the Visitor. TRUE GREATNESS.

A love for applause, seems to be of many. What efforts have been made, in order that they might fill honorable positions; and that they might stand high in the estimation of their fellow men; yea, they have waded through seas of blood; they have sacrificed every thing upon the altar of their ambition. This sentiment is a noble sentiment. When we see a person aspiring, and trying to fill an elevated position in society, we may eonclude, with certainty, that such a person possesses the germs of greatness. There is a latent power-a remain there one week, and then to power that will cause its possessor to make his mark in the world. He will indeed wield an influence, powerful either for good or for evil. But as man is a fatlen and depraved creature, every power of which he is in possession, unless governed and guided by divine grace, will only tend to enhance the seventh to the first day of the talents, the greater is our responsitimony to prove that there was require at our hands. Talent then

is a natural endowment, and in unprofitable servant and bind him proportion as we possess this ele- hand and foot, and cast him into ment, are we capable of exerting outer darkness; there will be weepan influence. The influence which ing and gnashing of teeth. Ah! we exert, will depend entirely upon dreadful doom! Terrible crisis! the cultivation of our talent. capital we can invest as we may see one who hath worshipped at the

There are two speculations, in either of which man may embark; barks in the other speculation, will the one will perhaps lead him to be led in an opposite direction. the goal of carthly ambition, and will lose his relish for earth. seat him upon the pinnacle of fame, will not seek her wealth, nor her there to receive the applause, and bonors. homage, of his fellow man.

cure much of the glittering ore of will turn a deaf ear to the applauses earth, and in every respect be one or censures of his fellow man. of earth's favored ones. Yea he will only rejoice when God approves, may be clothed in purple, and fine and tremble when he frowns. linen, and fare sumptuously every will become crucified to the world, day. This may be the reward and then the world will become which earth will bestow for his crucified to him. He will forsake devotion to her. But ah! what of the world, and then she will forsake the soul? She has been neglected. him. She will heap reproaches all his means were expended upon upon him, and will treat him with the body. Earth was the God he contempt. She will try to blacken worshipped; to her shrine did be his character, and ruin his reputabow in filial obedience. Around tion. Yea, she will make every this center did his affections en- effort to drag him down to her levtwine, and his heart revolve. He el, and compel him to engage in her became assimilated to earth. The service. But he is impervious to all finer feelings of his heart were this, "for he is dead; his life is hid crushed and subdued; the baser with Christ in God." In this reones encouraged and cultivated. treat he feels secure, although the All the Godlike principles within outer elements may rage, and the were sacrificed to the idol of his billows roar. With holy confiheart. But ah! Jehovah can be in- dence can he say, "thou hast been a sulted no longer. Hear the stern refuge from the storm, a shadow echol Take from him the talent from the heat, when the blast of the which he hath, and give it to him terrible ones is as a storm against who hath ten talents. Ah, behold the wall." He becomes more and him now! robbed even of his in- more assimilated to Christ. The nate good, stripped of the last spark baser passions become subdued; the of Godliness. He is now prepared nobler ones triumph. He studies as a brand for the burning. Soon the commandments of his dear Masthe summons will be given, take the ter; and it is his constant aim to

This But such is the future reward of shrine of mammon.

He who with equal talents, em-

Nothing that she is in possession By this investment, he may pro- of is sufficient for his wants. He

obey them, regardless of earth's rid- tian, who has read the life of the icule. She may withhold her treas- apostle Paul to be found in the ures from him, but what eareth he Acts of the Apostles, that he was for this? His heart is in heaven, no ordinary man either before or and there his treasures are. is the center of his affections. Tol his dear cause will he devote his whole energy. He knows that he is the only source of life, light, or comfort; and in proportion as he is brought under the influence of this glorious sun of righteousness which is the center of our, moral system, so will he shine by his reflected light. He becomes more and more hid to the world, as he advances nearer and nearer to this glorious light, until he is swallowed up in the bright effulgence. He will then become one with Christ; and in his brightness will he bask for ever. This then is the reward of one who hath devoted himself to the service of God; who hath crueified the flesh and cultivated the soul.

M. A. LEAR. of the world allowed Tally

Remarks on Acts 27: 23.

For there stood by me this night the angel of God, whose I am, and whom I serve.

- HUM 10 T

Before giving the immediate circumstances connected with the solemn declarations of the apostle Paul, as set forth in the above Seripture, carrying with it not only solemnity, but edification, and comfort to all Christians under trying circumstances, it will perhaps be necessary to give the prelude to the trying eircumstances, which surrounded him at the time when he uttered the language of the text.

reader, or especially to the Chris-lone of the many ways of the Al-

Christ after his conversion. Our space would not admit, nor is it our purpose for the present, to speak of his eonversion, which of itself was a miracle. But let us in this prelude commence our notice of his glorious Mission, at his meeting with his brethren at Troas, where he communed with them at night in imitation of the example given to him, by his heavenly Master as set forth in John's Gospel, ch. 13.

He was then on his way to Jerusalem, no doubt, as the principal Messenger to earry up the alms of his Grecian brethren, bestowed upon their necessitous Jewish brethren. Warned of the perils awaiting him, nothing deterred him, but he went on to meet them, and very soon realized the prediction of Agabus. Here for the first time he accepted at the suggestion of the apostles, the doetrine of expediency, upon which he very frequently practiced. The object of his counselors was to avoid the clamor and perseentions of the Jews. He conformed to some of the Jewish customs, but in what followed we clearly see the Providence of God manifest. It is fair to suppose that the Jews did not condemn him for such conformity; nor did they apparently inquire about the matter, but at once concluded that he had taken into the Temple some of those who accompanied him into the temple, who were Greeks. Hence the great persecution that arose, the arrest, and subsequent imprisonment of the apostle Paul. It is well known to the Bible But what of all that? It was but of the gospel to the knowledge of Rome. And I fancy I hear him the mighty of the earth.

which the apostle Paul had to pass, he was assured by God that his conduct met his sovereign approbation, and that there was yet more work for him to do. For he must appear at Rome in the furtherance of God's purposes. Hence, he availed himself of the privileges of a Roman citizen, though it may be said he was a subject of a higher kingdom, yet he failed not to avail himself of the advantages which civil law gave his appropriating it to himself? It him to protect himself from the is but akin to that other declaration evil machinations of his enemies. of his-"I have fought a good fight." Transferred from one authority to deal after another, he never failed to acquit himself as the true Embassador of Jesus Christ, bringing glory to the name of God; and accumulating one constituent after another which was ultimately to constitute that diadem of glory which could do thee no harm. Yea, this awaited him when his glorious work was done,

In this transit through tribulation he extortss protection from many of his enemies, the Pharisees, he causes Felix to tremble, makes Agrippa exclaim, "Almost thou persuadest me to be a Christian."

ferred against him being fully establas we are all by creation, and even lished; Festus would have dis- by preservation, and many by adopappealed to Casar. Almost any apostle Paul, "Whom I serve?" other person would have availed All we have done to magnify and themselves of this suggestive privi- glorify God, will be unavailing to lege of withdrawing his appeal, save us, if we cease to serve him. Not so with the apostle Paul, re- "Whom I serve," implies not only commendation he received from relates to the present, but implies a

mighty in bringing the great light declaration that he should go to say, "Thy will be done, O God." Early in those vicissitudes through Hence we find him embarked upon vessel after vessel, until we find him threatened with ship-wreck; and in the midst of this imminent danger he is not forsaken; but the same God assures him of his safety, together with all who are with him. About to be saved, yet not fully, he believed he was to be. Then he breaks out in the language at the head of this article.

Who will doubt the propriety of

Whose I am. Yes Paul, you another, passing under one fiery or- were his by creation, and adoption, and clearly by preservation, as indicated by your wonderful escapes trom imminent danger. Yes, even the venomous serpent which entwined upon his hand, upon the Island to which you had to resort, circumstance excited adoration from the inhabitants of this Island. But ignorantly they worshipped the creature instead of the Creator. Alas! so it is too often now.

"Whom I serve." Yes, the key to the whole matter. What will it profit, if indeed it can be said that His innocence of the charges pre- we have been the property of God, charged him had it not been that he tion, if we cannot say with the

membering no doubt, that in the our present status, and purpose as God, they were connected with the continuation of this service to the

end of our natural lives. The Sav-the "forever of time," let us try to purpose.

E. S.

For the Visitor.

gloomy. The clouds hung black ascribing "Alleluia to the Lamb." and ominous. Now and then the Crosses borne. losses sustained, rain would come, seemingly drench-duties performed bring a fulfillment ing everything. But later the of the promise "at evening time it clouds are clearing away, and lo! shall be light." The minister of all at once the sun breaks forth, the cross whose office calls him to and all nature seems to rejoice at go through many hardships and the changed aspect, and one is much self-denial, when he comes to forcibly reminded of this passage of lie down at night, thinking over Zechariah which, although it may the events of the day, feels a calm have no bearing upon this physical consciousness of having performed phenomena, may be beautifully ap. his duty, and a heavenly light floods plied.

Again, our moral sky may be clouded, and the heavens appear like brass, and God seem to hide himself-but let us remember that although there is many a cloud in nature without a bow, there is none in grace. And although clouds of adversity and affliction loom black before us, still the gloom will dissolve and the bow break forth. "Whom the Lord loveth he chasteneth."-Our favorite flower may be blasted, our cherished gourd withered: but if in the Lord we put our trust, "At evening time it shall be light," with the radiance of the bow of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness and sorrow and sighing shall flee away." And if we are mourning the loss of some fort us. loved one whose voice is hushed for

ior says, "he that holds out to the think of the return of God's ranend shall be saved." God grant somed ones to Zion when the sorthat this may be our unwavering rows of time shall be swallowed up in the joys of eternity. They have only anticipated us in receiving their crown. A few more tears and fears, and we will join them and At Evening Time it shall be Light. form part of that innumerable com-The day had been dark and pany who surround the throne,

> his soul, and his thoughts go out in praise to God. And when the night of death steals on, with the apostle Paul he can say, "I have fought a good fight, I have finished my course," and he approaches the grave

> "Like one who wraps the drapery of his couch About him, and lies down to pleasant dreams." To the seeker after Christ this promise will also be literally fulfilled. Although bowed down with the weight of our sins, still the mists will dispel when we take Christ as our all-sufficient Savior, and the "Sun of Righteousness" will shine forth and nature, even, will wear a brighter aspect.

O the presence of our Savior, promise. "And the ransomed of bright bow, one limb resting amid the cloudlands of life, and the other melting its hues in the dark valley; yea even the valley of the shadow of death-which he will enable us to pass through fearing no evil, for his rod and his staff will com-

HATTIE.

The Family Gircle.

For the Visitor. KINDNESS.

the human nature that will secure us more real happiness than kindness: and at the same time a principle more easily overcome by evil passions. How natural it is for us to be kind when all is peace with us, and yet how unnatural when not. No one will deny that kindness is not an indispensable element of religion, or that it is not one of the chief attributes of Christianity. Nothing so easily purchased more valuable, nor nothing so easily practiced more remunerative. kindness there is invisible power, and a power which will sustain us in all the various vicissitudes of bered that she was kind and faithful this mortal life. A man or woman in affection, that in all her sayings with a kind disposition will find friends every where; and are in by kindness. Yes, kindness is an possession of a power that can in no other way be obtained. It is kindness that elevates, purifies and ex. Christian professor. It is to our alts us beyond that of selfishness, soul as rain is to the drooping flower. around us. It is kindness that should live, but are cold and unments that have been buried for be loved. years.

to whether they have been kind to tim to such a nature.

many acts of kindness and fond forgiveness for past offenses, your conscience knocking dolefully at the door of your heart, begging for ad-There is perhaps no principle of mittance to remind you of a want of obedience and due reverence of her tender love? Son, have you not looked for the last time upon the paternal countenance of your departed father, and remembered that all his admonitions and teachings were characterized by kindness, yet you were heedless?

Husband, have you not visited the grave of that dear departed wife, and after weeping long and deep over the mouldering dust of her whom you loved the dearest of all your heart could love-yea, after shedding many bitter tears of sorrow and sad meditations, rememand all her doings she was governed immortal principle of our nature, and should be cultivated by every and anathetic indifference to all without it we can not live as we softens the heart of the most invet- yielding in our natures, and as erate enemy, and renews attach- equally incapacitated to love as to

We very frequently find persons There is doubtless no trait of the who are very kind to their neighhuman character that presents it- bors and those with whom they asself so vividly on bestowing the last sociate when from home, but who look upon the lifeless form of a de- seem to have closed the portals of parted friend as that of their dispo- their heart when at home with their sition of kindness. It is the first families. How desperate must be impulse of our recollection, either as the lot of those who have fallen vicus, or we to them. Daughter, have many do we find, even among the you not stood by the couch of your professing classes. To be truly dying mother with a throbbing Christ-like we must give unboundheart, seriously reflecting over her ed space to kindness; and as it is

one of the Christian graces, and an | Va. by the name of ----- passed essential element of the Christian through here. He was a smart character, let us cultivate it as pre- man, and after preaching he would tionate heart.

forever in the memories of our made up \$45 for him, and the friends, and which will cherish the Miami church about the same, and fondest reflections and recollections he is gone on preaching and I have laurel that never fades, and the trib- dollars. Now that brother may ute that never dies. It is that have been all right, I cannot tell, but which decks our brow with loveli- would it not be a great pity if the ness, and imprints our cheek with brethren should be imposed upon? beauty. To be kind is to be good. It is true times are somewhat hard S. G. KARN.

Peru, Ind.

Correspondence.

subject it refers to of importance, much about the condition of the and being personally acquainted brethren in the North Western part with elder Naff I can certify to his of Va. But could not this, or someveracity.

> FRANKLIN Co. VA.) March 27th, 1866.

Dear Brother. I have been made to rejoice when I think of the sympathy and brotherly love manifested by our brethren East and West towards the suffering poor of the South at our last Annual Meeting, in making such liberal contribution for our relief, for which we feel their guard against being imposed thankful to our brethren for their upon, and contribute to no one who liberality and love. But I have redid not have the proper authority cently seen a letter from a brother from the church. Now brother in the state of Ohio, which has Daniel I will submit this to your drawn me out to write these few consideration, and if it meets your lines to you as you have been ap-approbation, please have this or pointed an agent for the charity something like it published, as I fund. I will insert one clause of have been no correspondent for the that letter which reads

cious seed for the food of an affec- rise up with tears in his eyes, and set forth the suffering of the South Kindness is that which will live with horror, so that our church when we are no more. It is the no doubt he will get thousands of here, but as far as my knowledge extends in the south western part of Va. I know of no real suffering, and we have great cause to be grateful to an over ruling provi-Editors Gospel Visitor: Please dence that he has provided for us publish the following extract of a and sustained us through our diffiletter forthwith. I consider the culties. But I do not know so thing like it be published through the "Companion" and "Gospel Visitor," that where there is great need for aid in the southern districts of the church, that no brother should go to make a collection without authority from the church, with a letter showing where it is needed and how much, so that our brethren in the East and West may be upon thus. "Visitor," nor the "Companion." 'There was a brother here from So no more, but commend you to

God, and the word of his grace which is able to build us up, and give us an inheritance amongst all sanctified, is the prayer of your unworthy brother in the bonds of the Gospel.

ABRAHAM NAFF.

I would say that imposition is possible, but if any brethren or churches are imposed upon by evil disposed persons, they must blame themselves. The brethren at last Y. M. guarded against it by appointing their agent through whom their alms should be distributed. And thus far I am happy to say I have received no letter on the subject from the brethren south, from any one that is a stranger to me, and I can vouch for their veracity and fidelity. I stand amenable to the Y. M. for the faithful discharge of the trust imposed upon me, until I am relieved by action of the same. Hence all the dietation from the brethren and sisters through the columns of the "Companion," advi sing a departure from the action of the last Y. M. see minutes, amount to nothing.

Hattie F. Miller in No. 13, writes on order, in which occurs this passage. "In Companion of March 6th, we have a letter from bro. D. P. Sayler, stating that the brethren in Va. and Tenn. have no further need of help, and that nothing has been paid out since Nov. 1865." Here says the sister "we need some order." I think the sister is in need of some order, for how she got that out of my letter I am unable to say, for I certainly wrote no such thing, neither is there any such thing printed in my letter referred to. Bro. Birely says in his letter

that they in his part of the church were not in need, but why charge that to me? If sister Miller will read again sho will see that on the 22d of Nov. I sent by express to bro. Birely \$400, to P. R. Wrightsman \$1000, and to S. Garber \$2000, and this too by order of council meeting, called by my request at which all the Valley churches were represented. Yet the dear sister can. see no order in all this. For the information of the contributors, I will here say, that as soon as I received bro. Birely's letter informing me that the saints with them were not needy beyond the help of the churches, then I wrote him if it was not so needed among them, he should send it into the war district where it was needed.

In regard to the probability of impositions being perpetrated upon the brethren North, I will here say that a short time ago, a stranger, called at my residence and represented himself as a brother from Savannah, Georgia, and that he, with his wife and children was now, some eight miles off, homeless, that he had lost all his property, (many, thousand dollars worth) by the rebels, &c. &c. I told him at once he was not a brother, he persisted, and said the church there numbered several hundred members. But he soon learned he had found thewrong brother, that my knowledge of the brethren South was of such a character. that his deception was detected. He, soon became the most anxious man to get away I ever saw.

D. P. SAYLER.

Seven weeks in East Tennessee.

thing printed in my letter referred I left my home in Woodford Co. to. Bro. Birely says in his letter Ills. accompanied by my companion,

quiry, and considering the condition thanks for their kindness.

the brethren will be prospecting wanted. Still the Lord has so blessthey find openings, settle and start have plenty of the substantials of brethren going South, to take their with the poor while they have any own conveyance. They would thing. They told me they did not then have a better chance to get think that any would have starved, out of the track of the army, and even if they had not got help. But find places where the truth would the more the brethren help the poor be more likely to have the' desired there, the more it will relieve the effect. If I live, and the Lord will, brethren that still have a little left.

on the 20th of last December, and I expect to visit the South in that visited the church in McLean Co. way as soon as eircumstances will Ills, near Hudson, had several admit of my doing so. We went pleasant meetings, then left for Al- from Huntsville to Chattanooga, abama. Took the cars to Cairo, from there to Knoxville, thence to there we took a boat up the Ohio Bulls Gap, Hawkins Co., East Tenn. river to Paducah, there changed Here we met the first brethren and boats and took the Tennessee river sisters, and were very kindly treatup to Florence. Then we took ed. The brethren had meeting aphack to Tuscumbia, Ala. There we pointed, commencing at the White struck the Memphis and Charleston Horn church, Jan. 6th. From these R. R. taking the ears for Huntsville, brethren we were conveyed by the Ala. Here we expected to spend brethren to Green Co. From there the winter. Our plan was to get to Washington. From Washington boarding out in the country, and to Carter. From Carter to Sullivan. spend the time preaching the gos- We visited eight churches and were pel in that region of country where conveyed by the brethren on horseour brethren have not yet preached back from place to place, had meetit. The country here is good, but ing about seventy times. Mostly badly desolated by fire and sword. good attention. We closed our So stopping twenty-four hours at meetings Feb. 19th, and left for Va. Huntsville, and making some en- The brethren and sisters have our

of things, we came to the conclusion With regard to the suffering of that the time had not yet come to our brethren in East Tenn. we commence the work in that part of would say they lost most of their the South. However, the people horses and other stock, wagons, are quiet and I do not think that plow shares, harrow teeth, irons, there is any danger of the brethren chains of all description, &c. and all being molested for preaching the the products of their farms only gospel any where in the South. what they could hide by sticking But to effect much, I think they a little here and there as they would have to settle, and stay long thought best. Often that would be enough to get the work established. found and carried off. Most of Brethren, here is a large country their houses were plundered, and opened for the Gospel, and I hope robbed of every thing the soldiers through the South, and as soon as ed the brethren they all seem to the work. But I would suggest to life and they are willing to divide

ows and orphan children that have no connection with the church that need help. So brethren let us not be weary in well doing, for the Lord loves a cheerful giver. close by wishing you and all the Israel of God his richest blessings.

JAMES R. GISH.

Hews from the Churches. NEWTON, PANTHER CREEK CH.) Miami Co., Ohio.

Brother James: I will now try according to promise, to give you a brief history of the meetings, held in the above named church by the brethren.

On the evening of Feb. 23, brethren Samuel Marray and J. Leedy, (both of Ind.) commenced a series of meetings in the Newton meeting house; they preached there, alternately, about a week to a very large and attentive concourse of people. Brother M. was now called away to labor for the brethren elsewhere. The meeting at this period had become so interesting, that bro. Murray was loth to leave, having seen at least nine baptized, and many others manifest an interest in their soul's salvation. Brother Leedy continued with the brethren a few days after bro. M. left, with very good success, there being more, who followed Jesus through the regeneration, and were immersed. The meetings still being very largely attended, and the order being very good, the brethren thought it best to continue a few days longer. Brother Leedy now left, and the duty of warning the sinner of his danger, now devolved on our home

Then there are still some poor wid- David Yonce, and Jesse Studabaker, and right well did they perform their duty; they continued the meeting till March 10th, having baptized some nearly every day from the time the meetings commenced until it closed. During the series of meetings, which lasted about fifteen days, the brethren and sisters were much encouraged and we had the pleasure of seeing fifty eight souls added to the church, fifteen of whom had been in the U. S. service. Many of the new converts are young persons, some in their teens. So brethren, you see, we will have much nursing to do. May God help that we do it properly! Brethren, please come and help us.

Often, when the brethren went to the water to baptize, the ice would be floating on the water, and the wind would be blowing very cold; but all this was not enough to hinder the penitent sinner from casting his lot with the brethren.

I forgot to state in the proper place, that elder A. Yonce was with us during the last two meetings. Yours fraternally.

W. R. DEETER.

CONTRIBUTIONS.

Editors Gospel Visitor: Please publish the following amounts contributed for the use of A. J. Carroll, the elder brother in whose behalf I appealed to the christian sympathy through the columns of the Visitor and the Companion. Bless God O my soul for the true spirit of Christianity given us. Many ehristian remarks accompanied the donations, some as family gifts or offerings, which I had intended to have published, but as the report is lengthy I forbear; and will only say to the contributors, your names are written above as givers to the needy and lenders to God, who has for you a rich reward. "For He is not unrighteous to forget your work and labor of love, which ye ministers,-Elders J. Cadwalader have showed toward his name, in

that ye have ministered to	the
coints and do minister"	tile
saints and do minister." Before reported \$	10 05
P P Brumbaugh, Coffee Run, Pa.	18,25
Anonymous, Elklick church, Pa.	5,00
David Kimes, St Peters, Pa.	5,00
Sr Elizabeth Rohrer, widow, Smithburg Md	
Eld Jos F Rohrer, " " David Stoner, " "	5,00
Benjamin Price, " "	2,00
J S Snyder, Ragersville, Ohio	5,00
Wm R Tyson, Harleysville Pa.	5,00
	15,00
Yours in love	10,00
Samuel B Cump, Upton, Pa. A Brother, Erie, Pa.	1,00
David Snowberger, New Enterprise, Pa.	5,00
Wm Pannebaker & wife, Honey Grove, Pa.	15,00
Aquilla Rowland, Lappans Cross R'd, Md. Eld Henry Kurtz, (left on ed. table) Ohio	5,00
Eld Henry Kurtz, (left on ed. table) Ohio	4,00
Tobias Kimmel, Elderton, Pa.	5,00
Sr Barbara Snowberger, New Enterprise Benjamin Burket, Goshen, Indiana P J Brown, New Pittsburg, Ohio	3,00
P J Brown, New Pittsburg, Ohio	1,00
Anonymous, Goshen, Iudiana	5,00
D Parker, Big Prairie, Ohio	1,00
Benjamin Benshoff, Johnstown, Pa.	5,00
Sr Eliz. Benshoff, widow, "Christian Roads "	2,00
Cariotian Itonue,	1,00
David R Stutsman, " D Barringer, Elkhart, Indiana	2,00 8,00
Jacob D Rosenberger	5,00
Martin and Susannah Neher, Ladoga, Ind.	
E Goughnour, Adel, Iowa	2,00
D Longenecker, Hunterstown, Pa. (col.)	25.00
Allen Bowers for br'n Potato Cr. ch. Ind.	12,50
Sisters Laura and Hattie, Valley Farm Jacob Berkey, D B Sturgis &c., Indiana Sister Mary A Shellenberger, Walnut, Pa.	2,00 27,00
Sister Mary A Shelicnberger, Walnut, Pa.	5,00
John Coffman, " "	0,70
Eld D Bosserman, Marsh Creek ch. Pa.	16,75
"Jacob Steel, Snake Spring ch. Pa.	30,00
Yours in love, G	. 5,00
Eld Jesse Royer, Eaton, Ohio	14,00
David Kingery, family gift, Albia, Iowa John Royer, Muncic, Indiana A M, Bowling Green, Indiana	2,00
A M, Bowling Green, Indiana	1,00
- Snannonville, Pa.	3.00
S T Bosserman, family gift, New Stark, O. For the elder brother, Maquoketa, Iowa Jacob Crum, Mt Carroll, 111s.	. 5,00
For the elder brother, Maquoketa, Iowa	3,00
Samuel H Wolf, Cherry Grove, Ills.	13,00 6,00
J S Walker, wife, Bloomville, Ohio	2,00
S H R, Bethlehem, Ohio	5,00
Samuel Longenecker, Upper Conowago, Pa	. 6,00
Emanuel Blough, Quemahoning ch. Pa. Anonymous, New Madison, Ohio	25,00
Anonymous, New Madison, Uhio	5,00
Jacob Longenecker, New Enterprise, Pa. A mother and her daughter, Somerset, O.	5,00 2,00
and and and and an end of the set, of	
	398,20
Less Express	1,25
	200.05

Kurtz and Quinter please publish the following, third and last report of money received for the use of the needy brethren in the South.

Received from Benjamin Wiedman, Lost

396.95

Creck church, Pa. \$39,25 H. R. Holsinger, through anonymous letter - 5,00

" John I. Lieb, Myers Mills, Pa.	- 5,00
Express charges \$1,65	\$49,25
Sent to P. R. Wrightsman by	
letter 47,60	
\$49,25 Also for A. J. Carroll, of Tenn. by	-
"Yours in Love,"Ills. Joel Garber, Coldwater, Mo	\$5,00 5,00
Sebastian Neff, Hagerstown, Ind,	10.00
Sent to A. J. Carroll, Greenville.	\$20,00

REPORT.

Tennessee

\$20.00

D. P. SAYLER.

Editors Gospel Visitor: Please publish the following correction, and receipt of money sent south.

In No. 10 of the Companion I had published the receipts of \$2000 sent to the care of Elder Solomon Garber, I supposing them all correct I did not cast it up, but the printed account showed a discrepancy of \$200. I wrote to brother Garber, and here is the correction.

April 4th, 1866. The receipt for \$246 should have been \$446; the mistake was made in writing the receipt. I hereby certify that the above is correct. I received \$446 Dec 19, 1865. Samuel Miller.

April 4th 1866. Received of D P Sayler for the use of the needy brethren sent March 21st. Express charge \$1,60

	SOLOMON GARB	ER.
eceived of	Solomon Garber, for Mill	
	Creek church, Va,	25,00
"	" for Page co. church	20,00
66	" Augusta county church	50,00
	ISAAC LO	NG.
44	" for Woodstock church	20,00
"	" for Flat Rock church	40,00
44	" for Liunville Creek church	50,00
46	" for Green Mount church	40.00
"	" for Lost River church	25,00
	FREDERICK CLI	NE.
"	" for Cooks Creek church	78,40
	SAMUEL MILI	ER.
"	" for Beser Creek church	50,00
	DANIEL THOM	AS.

\$400,00 D. P. Sayler.

Distribution of the Relief Money in Tennessee.

Inasmuch as the consignee, br. P. R. Wrightsman, was absent from home, at the time the \$1000 came to his address, from br. D. P. Say-

West, in case any more relief mon- should have retained a duplicate ey came to his address, for it to be copy of the same, for the use of the for distribution. following distribution was then made.

\$349,00 Pleasant Valley church Chcrokee church 249,00 49, Knob Creek church Buffalo church Sullivan church 49, Hollow Poplar church, N. C. 49, Limestone church, Tennessec, Mountain Valley church 52,90 49, Whitehorn church 49, 49, Cedar Grove ehuseh Contingent expenses (discrepancy of 1,) 6,10

31000,00

The donors will please accept our thanks for M. M. BASHOR. the same.

Editors' Table.

Will the friend or brother who wrote to us March 7th, and signed himself "A Friend," from Washington Co., Tenn. please give us his name, as we desire to have some correspondence with We judge it inexpedient to publish said letter without having some more definite knowledge of matter upon which it treats.

Elder John Wise has removed from Washington Co., to Armstrong. His address is now, Oak-

land, Armstrong Co., Pa.

NOTICES.

Dear Brethren: In the month of August last, when as yet it was not known when or where our next Y. M. would be held, I as a member of the committee on Y. M. made a proposition, and had it published through the "Companion" and "Visitor," the proposition was cheerfully responded to, by some of our dear brethren outside of the com-At the same time, each mittee.

ler, and as br. Wrightsman left brother while writing his article on word at home, before he went Yearly Meetings for publication, turned over to me (M. M. Bashor) committee. In case some of the Accordingly I brethren have not done so, I would laid the matter before the church, advise each of them to procure a by which I was advised to hold on copy in manuscript, and to do so to the money until br. Wrightsman forthwith, and to send the same to returned from the West. · Conse- the Corresponding Secretary of the quently, since he has arrived, the Committee without delay. I would brethren met in council, concerning also advise the brethren to write out the relief sent last of \$1000. The their copies in a plain legible, hand.

> I am in feeble health, so much so, that I fear I shall not enjoy the privilege of meeting with the rest of my dear brethren of the Committee—should 1 not, I will nevertheless, try (Lord willing) to suggest a few things to the rest of the Committee, for their serious consid-

eration.

In conclusion, I would not only solicit the hearty co-operation the brethren outside of the Committee, but, I would call upon all who feel a just concern for the welfare and prosperity of Zion, to invoke the shepherd of Israel, through the medium of His Spirit to overrule the Committee in its deliberations, so as to enable it to accomplish the end and object for which it has been appointed.

PHILIP BOYLE.

New Windsor, Md.

N. B. The brethren at Creek, contemplate holding the next communion meeting (Lord willing) on the 26th and 27th days of May

Dear Brethren and Editors: The brethren at Pipe Creek, Md. were among the first to respond to the appeal made through the last Y. M. in behalf of the needy in the South; on the 28th of June, they sent their first contribution to the Receiver; and on the 4th of October, they sent their Second contribution to him, saying the church would do more: this is to show that the church here has done more, by raising a third contribution, which it has in the exercise of its discretion sent directly on to the needy in the south.

PHILIP BOYLE.

OBITUARIES.

Died in the Cedar Creek church, De Kalb county Indiana, April 1, LYDIA, daughter of frieud David and sister Rebecca Stonesheet, aged 4 years 11 months and 13 days. Funeral discourse from Matt. 18: 3 by the writer. Jacob Gump.

Died in the Cherokee congregation, Washington county Tenn. July 14, 1865, our much esteemed brother CHRISTLY BASHOR, aged 65 years. The church mourns the loss of one of its pillars. He was a worthy and faithful deacon. He built a house to the Lord at his own expense. Ho is now dead but he yet speaketh. Funeral services from Rev. 14: 13, by the brethren.

F W Dove. by the brethren.

Died in the Solomon's Creek congregation, Elkhart county, Indiana, March 25, brother DAVID BARINGER, aged 63 years 6 months and 15 days. He died in full assurance of faith, and in hope of a glorious resurrection, leaving a widow, a sister, and 13 living chil-dren. His remains were followed to their last resting place by a large concourse of friends and neighbors. Funeral discourse was delivered by Elder D B Sturgis and others from 14: 12, 13.

John Arnold.

Companion please copy.

Departed this life in Wabash county, Indiana, March 4, SALOME MISENER, wife of Wm. C. Miseuer, aged 23 years 4 months and 13 days. Wm. C. Misener.

Died in Covington, Miami county, Ohio, at the residence of her parents, sister SARAH MOWRY, wife of brother Philip Mowry, and daughter of brother Jacob and sister Hannah Shellaberger with whom she intended to stay a few weeks to be convenient to a physician of her choice, but took worso in a few days, and died unexpectedly to her husband and relatives, aged 38 years ane 8 days. She has left an affectionate husband and 4 children with a large number of friends to mourn their loss. Funeral services by the brethren from Phil. 1: 21.

John Harshey, by request. Died in Nashville, Cumberland Hospital, PE-TER THOMAS, aged 23 years 9 months and 16 days. His parents live in Marshall county, Indiana. Funeral by writer. John Knisely.

Dicd near Ladoga, Indiana, February 6, our old beloved brother JACOB HARSHBARGER, aged 73 years 7 months 13 days. He left a companion and 8 children to mourn their loss. FIELD, aged 72 years. He left a serrowful Funeral service by R H Miller and M Ncher. widow and children to mourn their loss. Fu-D H Himes.

Died in Eel River church, Kosciusko connty, Indiana, March 17, Elder DAVID ULERY, aged 57 years 5 months and 25 days. Ho left a wife and son and a very large congregation to mourn their loss. Funeral service from 2 Cor. 5: 1. Also same day, a brother of the above, STEPHEN R. ULERY, aged 47 years 1 month and 16 days. He left a wife and 5 children to mourn their loss, Funeral service from St John 5: 25.

and 13 days. Funeral service by brother Geo. brother John Gish and the writer. Kollar and the writer.

Died in the same church, our old brother GABRIEL SWIHART, aged 84 years 4 months and 23 days. He was a consistent member of the church for many years. Funeral service by the writer from Rev. 14: 13.

Also in same church brother ELIJAH SE-CHRIST, aged 48 years and 3 months. He left a kind companion and 5 children to mourn their loss. Funcral service by Elder Swihart and the writer from 2 Cor. 5: 1.

Also in the same church -brother DANIEL BAKER, son of brother Daniel Baker, aged 33 years 11 months and 13 days. This young man had put off the Lord from time to time, until it was almost too late. Just two weeks hefore he died, he felt the need of a Savior and called for the brethron to administer to him the ordinance of holy baptism. He was very weak, but when he was asked how it would be if he would die in the administrator's hands, he replied, "I will sooner die in his hands, than not have it done." He was taken out by the brethreu and baptised after which he desired to commune with his brethren and sisters in the Lord, so preparation was made for a little lovefeast, and in the evening 15 members came in and communed together. After that he said, "now I am willing to die," and admonished his brothers that they should not put off the Lord as he had doue. Courad Kahler. as he had doue.

Died near Flat Rock meeting house, Shonandeah county, Va. sister ELIZABETH WINE, widow of John Wine and mother of Elder Jacob Wine, aged 82 years 11 months and 3 days. Funeral by Samuel Wampler and the Jacob Miller. writer from Rev. 14: 12, 13,

Died in Eagle Creek church, Hancock county, Ohio, February 18, brother WILLIAM BOS-SERMAN, consort of Elizabeth Bosserman, aged 26 years 11 months and 9 days. His sickness was very briof, only nine days. He felt confident of getting well again till within a short time before his death. He saw that he must die, and bidding farewell to wife, father, mother, brothers and sisters, his spirit left its tenement of clay and winged its happy flight to the God who gave it. He embraced the christian religion in his youth, and was a faithful member of the church, and we have a lively hope that he is now enjoying eternal rest. The funcral occasion was improved by the brethren Eli Beagle and Peter Freed from Rev. 7: 13, 14. S T Bosserman.

Died in Snake Spring Valley, Bedford county FIELD, aged 72 years. He left a serrowful widow and children to mourn their loss. Funeral service by the brethreu from Heb. 13: 14.

months and 9 days. He left a sorrowing widow and 5 children. At his funeral part of John 5 was read and a discourse delivered by the brethren to a large concourse of people.

Andrew Snowberger.

bildren to mourn their loss. Funeral service Samuel Ulery.

Departed this life in Panther Creek Branch, Woodford county, Illinois. March 2, JACOB FRY, and on the Sth, MARY, his sister, closed EL M. SWINEHART, son of brother Adam and her eyes in death, children of brother David sister Mary Swinehart, aged 25 years 1 month and sister Fry. The occasion improved by

George W. Gish.

We intend to send a copy of the minutes of the Annual Meeting of the present year, to all our subscribers as we did last year.

Brother C. Custer of Philadelphia ha. successfully applied to several R. R. Companies for the privilege of half fares in going to the A. M. and he gives the following information for the satisfaction of any who may be interested in

the matter.

The Penna. Central R. R. Co. will carry all members (brothers and sisters) at excursion rates, that is, they must pay full fare from the place they come on the Road to the place they leave it, then at the meeting they receive a ticket that will return them free to the place they started from. On the Northern Centran R. R. running from Baltimore to Sunbury, on the Susquehanna, and on the Sunbury and Erie R. R. the same favor is granted in the same way. But on the Cumberland Valley R. R. from Harrisburgh to Greencastle, they begin to sell excursion tickets on the 16th of May, and close selling about the 21st, the tickets remaining good to return till the 20th. I should have said on the three first named Roads, no limit is fixed for starting and the tickets are good to return to the 31st.

C. CUSTER.

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HALL'S JOURNAL OF HEALTH

For January 1866. will contain an alticle on Cholera, written from the Edittor's observation and experience during nearly two years continuous exposure to its influence and ravages. It will embrace the nature and causes of Cholera, what are always its very first symptoms, when its immediate arrest and speedy cure are certain in every case. if the means named are promptly used-Single numbers 15 Cts, and \$1,50 per

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Prospectus

Of the

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FOR THE YEAR 1866, VOL. XVI. The Gospel Visitor, edited by H. Kurtz, and J. Quinter, and published by J. Quinter and H. J. Kurtz, at Columbiana, O., is about completing its fifteenth volume. We issue this prospectus for the purpose of obtaining a supporting patronage, and of increasing our list of subscribers for volume sixteenth. which will commence first of next January.

Our work is a Christian Magazine, devoted to the defense and promotion of the Christian doctrine, practice, and life of the apostolic Church, and the Church of the Brethren.

Each number of the Gospel Visitor will contain 32 pages double columns. neatly printed on good paper, put up in printed colored covers, and mailed to subscribers regularly about the first of each mouth at the following

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late it.

HENRY KURTZ. JAMES QUINTER.

COLUMBIANA. Columbiana co., O. September, 1865.



GOSPEL VISITOR.

A MONTHLY PUBLICATION.

BY HENRY KURTZ AND JAMES QUINTER.

VOL. XVI. JUNE, 1866. NO. 6

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By James Quinter and Henry J. Kurtz.





CONTENTS

OF JUNE NO.

or confine	
The gospel rule for doing good page	161
Salvation	164
A call to diligence	166
Secret of ministerial success	168
God's Converts	169
Offering of early flowers .	170
Fault finding	171
Body and mind	172
Faith and works	174
Reflections on the Christian Religion	175
Man the noblest work of God	176
Joy in heaven	177
On paying ministers -	178
Remarks	180
Antichrist	182
	183
The power of habit -	186
The Family Circle Manners	187
Youth's Department I'he conver-	
sational voice.	188
Queries	
The January NoMinutes of A. M.	190
Poetry.—Contentment -	_
" Earth cannot satisfy	191
Contributions.—Obituaries	
Outiloution Outilaties	

Letters Received

From Lucinda Chase. Levi A Wenger. R. A McClanen. Sam R Krats. Benj Funk. J B Miller. Laura Miller. S B Furry. David B Klepper. C A Flanaghan. Wm Sadler. Sam. Kline. John Lutz. Bullet Burldsan. John Strong, Mary A Miller. P. R. Wrightsman. Wm H Baily. Geo Wolf. Mary Hildebrand. Adam Beelman. J Garver. S Z Sharp. Jacob Blough.

WITH MONEY.

From D H Plain. John B Shoemaker. Henry Clapper. Sam Molsbee. Rosalinda Cassel. C G Lint. Wm Mallory. M Nead. John Keiser Wendel Henry. C K Nissly. Mark Minser. John Kline. Henry Sprankle. J F Nine. D Miller. Eliz Schmachtenberger.

Notice.

We have heard of the safe arrival at home of several of our brethren who attended our late A. M. Among these is br. John Wise of Oakland, Pa., who sends us a selected article for publication. It was not received in time for the June No. We were sorry to learn from a letter from br. Arnold of Jona-

than's Creek congregation, O. that his John Roberts in the same congregation recently met with a serious acciden He was thrown from his wagon and seriously and perhaps fatally injured We sympathize with him in his sufferings.

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THE GOSPEL - VISITOR.

Vol. XVI.

JUNE, 1866.

No. 6.

let us do good. Gal. 6: 10.

seems to agree: "Now I say, that greater than he." the heir, as long as he is a child, Christians then possessing the fa-

The Gospel Rule for doing Good. | gospel dispensation, which was not As we have therefore opportunity, to be expected under the law. It is true that christians are called We frequently have occasion to babes, but notwithstanding this is notice the various differences be- the case, as they are "born from tween the Law and the Gospel-above," and of the "incorruptible" differences both of duty and privi-seed, "by the word of God, which lege. The difference relating to liveth and abideth for ever," and as duty, does not consist only in the they are made wise by "the wisdom greater obligations which the gos- which is from above," and receive pel imposes, though these are great- not "the spirit of fear, but of power, er than those imposed by the law, and of love, and of a sound mind," since the privileges and light of the if they are only babes, they know former are superior to those of the more of God, and of themselves, latter, but there is also a plain dis- and of heavenly things, than unretinetion in the manner in which generated persons can know, whatthose under them learn their duty. ever may be their age and standing The law is ealled a schoolmaster, in the world. And the Savior said, which term seems to associate with "Verily I say unto you, among them it the idea that those whom it that are born of women there hath taught were in their minority or not risen a greater than John the childhood. And with this idea, the Baptist; notwithstanding, he that following language of the apostle is least in the kingdom of heaven is

differeth nothing from a servant, eilities which we have seen they do, though he be lord of all; but is un- for understanding what is right, der tutors and governors until the and having "an unetion from the time appointed of the father. Even Holy One" helping them to "know so we, when we were children, all things," there is not in the goswere in bondage under the elements pel the minute detail of all the duof the world: but when the fullness ties that they may be required to of the time was come, God sent perform, under all the variety of forth his Son, made of a woman, eireumstanees under which they made under the law, to redeem may be thrown, as we find there them that were under the law, that was in the law of Moses. Many of we might receive the adoption of the duties which devolve upon sons." From this language of the christians are to be learned from apostle we may infer that he would general rules and principles, and have us to understand that there is not from specific laws. Paul trava growth, development, and matu-eled and preached extensively, but rity of moral character under the we do not find that he was called

GOSP. VIS. VOL. XVI.

often as he was into Macedonia. really needy, upon whom "A vision appeared to Paul in the could be profitably bestowed. Or night; there stood a man of Mace- the minister may have a vacant donia, and prayed him, saying, Sunday to be spent in some locality. come over into Macedonia, and help Then it is necessary that he should us." More frequently we find lan- find an opening somewhere to use guage used when his field of labor that time in preaching the gospel is alluded to, which implies the ex- to the people. It is very evident ercise of his enlightened judgment that if we should find an object of and pure conscience in determining charity in our travels, and have his course of duty, as will be seen nothing with which we could refrom the following allusions to his lieve the necessitous or suffering, ministerial labors: "Paul purposed we could do no good in such a case. in the spirit when he had passed At least, we could not give what through Macedonia and Achaia, to we did not possess. And if we posgo to Jerusalem, saying, after I sessed the means to relieve the have been there, I must also see needy, and would know of none Rome." Acts 19: 21. "He pur- such, in this case we could not do posed to return through Macedo good with our means in that way. nia." Acts 20: 3. "Now I would Hence, as already remarked, we not have you ignorant, brethren, must possess the means or ability that oftentimes I purposed to come for doing, and also have an occasion unto you, (but was let hitherto) that for using those means and exerting I might have some fruit among you that ability. And where we do not also, even as among other Gentiles." possess such opportunities, we are . Rom. 1: 13.

But we come to our subject, to possess them, we are. which the preceding remarks were As we have opportunity. This is designed to be introductory, the not the rule by which our responsirule by which Christians are to be bility is generally measured. We governed in regard to the extent of very often give and do according to their labors, or the limitation of what is given and done by others. their responsibility. As we have If a subscription is circulated for First, the possession of the means ison between these and

not responsible; but where we do

opportunity, let us do good. Here is the purpose of obtaining funds for the rule, and no other restriction some object, and it is presented to should limit us. As we have oppor- A, he does not look at the extent tunity. This implies two things, of his possessions, and by a comparor ability on our part with which amount required, consider what good may be done. And, Secondly, he is able to do, but he looks at an occasion for using such ability what br. B or br. C or neighbor D or means as we may possess. Il-does, and is governed in doing, by lustration: We may have a little what another does. Is this prudent, money which we could spare for wise, or right? May not such a charitable purposes. Then to make course have a bad effect upon our this ability available, it is necessa- own conscience and judgment, as ry we should find some who are we do not exercise these, but are

governed by the conscience and doing christian service by us, on judgment of another? Is it right Saturday morning we may really for us to give our conscience into be worth more than we were on the hands of another person to de- Monday morning. Then if the cide what is our duty? There may Lord has thus prospered us, is not be great danger in such a course. our opportunity for usefulness in-What if the person by whom we creased? And if our opportunity is are governed does not do his duty? increased, is not also our responsi-May not the following solemn ad-bility increased? For the rule is, monition of the Savior be applica- as we have opportunity, let us do ble to such eases? "They be blind good. Then instead of being less leaders of the blind. And if the willing to do on Saturday morning blind lead the blind, both shall fall than we were on Monday morning, into the ditch."

As we have opportunity. Instead we are more able. of being governed by this rule, the Again; We do not only measure following often governs us: We our labors by what others do, but consider what we have already it frequently happens that we look done. And if this is considerable, so much at what others do, that if we do little or nothing more. If, eertain persons, whom we observe, for example, on Saturday morning do nothing in helping forward some there is a call upon us for alms, benevolent cause, we also decline (We refer to the case of alms, as it doing any thing, and simply because presents itself to our mind, though certain other persons do nothing. the same principle will apply with And, indeed, persons may sometimes equal force to other cases.) We look so much upon one another, and now refer to our memorandum book, all hesitate so much in making a or eall upon our memories to aseer- beginning, that the enterprise may tain what has been done by way fail, because no one is found willing of charity during the week, and to make a beginning. This should find there has been considerably not be. If the proposed enterprise done. And in complying with the is a useful and worthy one, and we Saturday morning eall, we perhaps have the opportunity of helping to are governed by what was done promote it, it is our duty to do so, during the week. But while we and if we do not do it, we violate look at what we have given during the gospel rule under consideration, the week, we must also look at which requires us to do good as we what we have received. Men in have opportunity. Others failing to successful business are experiencing do their duty, will surely be no just a gradual increase of property or excuse for us failing to do ours. wealth. The farmer's crops are ma- The language of Jesus to Peter is turing and thus increasing in value instructive and suggestive: "What and the capital safely, and profita- is that to thee? follow thou me." by invested in any other business, Then, dear reader, what opporis also increasing in value. Now tunities do the position in life which

we should be more willing, because

whatever may have been done du- we occupy, the influence given us ring the week in giving alms, or in by the circumstances under which we are placed, the little or much not find fault with this state of property we may enjoy, and the things, but rather rejoice that the experience and knowledge we have mind in general is led to think of acquired, afford us for doing good? the future state in connection with According to these opportunities this term. will the Lord hold us accountable.

nection with those at the head of host in pursuit, they became afraid faint not." Then as we are to reap what Moses says: "Fear not, stand portunities for doing good, and we deliverance from some immediate them. And further, should we not the more glorious deliverance which have opportunity let us do good.

J. Q.

For the Visitor. SALVATION.

When the children of Israel came The following words stand in con- to the Red Sea and saw Pharaoh's this article, which we have called the -they saw an impending evilgospel rule for doing good: "And let a danger of their safety; their fear us not be weary in well doing: for was expressed in words of complaint in due season we shall reap if we addressed to their leader, but hear a reward for our christian labors, still, and see the salvation of the we should be glad that we have op- Lord." Here the term means a should try, by all means to improve temporal danger, and it is a type of seek for opportunities for doing the Lord has vouchsafed to man. good? It is said of Judas, after the Though the Lord with one great devil entered into him, that he act saved the whole army of Israel sought opportunity to betray Jesus. from that danger, they were not yet And it is said that the devil, "as a transferred to a state secure from roaring lion, walketh about seeking all danger. So in the salvation whom he may devour." If the dev- wrought in our behalf through the il, then, and his agents are active in sufferings and death of Jesus Christ. seeking out opportunities for doing Though he has finished a plan of evil, should not Christians be active perfect salvation sure unto all men, in seeking opportunities for doing for Paul says: "We trust in the good? Surely they ought. This living God who is the Savior of is both consistent with their princi- all men especially of those that ples, and in harmony with their believe," 1 Tim. 4: 10, there is yet highest enjoyment. Then as we something required of us, and that something is more than implied in the latter clause of the text just quoted, "Especially of those that believe." Believe what? Believe the Gospel which is the power of God unto salvation. To whom? The term salvation in its general to every one that believeth,-besense, means security from some lieveth that Jesus Christ brought impending evil, but custom in our this Gospel-glad tidings-into the day has given the following defini- world. How then with the unbetion-"preservation from eternal liever? He shall be judged, by death," a degree of prominence what? by that Gospel which he has that makes our idea of the term al- heard and rejected. How shall most restricted to that sense. I do they believe on him of whom they

have not heard? The Gospel does not judge such.-How shall they now leave the believer to himself, hear without a preacher? and how shall they preach except they be sent? Who shall send them? The Lord. How? Through the medium of the Holy Spirit. Who is to bring them on their way? Here I will leave it to every member to consider in what degree he should be instrumental in having the Gospel disseminated in its primeval simplicity and purity, among those who have hitherto been deprived of this glorious gift.

I have remarked that the Gospel does not judge those who never heard of it; but it is equally worthy of remark that it confers no special benefits on them. It teaches that Jesus Christ rose from the dead for our justification, and the inference may be drawn from the same that all the children of Adam shall rise in virtue of His resurrection, so that the natural or physical death which has reigned in the world since the first transgression, is in a certain sense neutralized, and the salvation of those who are incapable of exercising faith secured without further legislation. Therefore those who would legislate for the security of such, are engaged in a work altogether gratuitous, and injurious to themselves, inasmuch as it draws their attention from the "Law and Testimony."

"Honor thy father and thy mother" is the first commandment with promise, and so long as this law is not violated, there is no other given. But a willful and active disobedience of this command, which in one sense is a negative duty, will cause the necessity of the positive duty "Repent and believe" the Gospel."

For the sake of brevity, 1 will and refer him to that gospel in which he believes, for instruction in his duties. These instructions are there plainly recorded.

Hoping that he has complied with those requirements, and become a child of God, being born again "of the word of God which liveth and abideth forever" I will address him in direct language You have now complied with the initiatory requirements of your salvation; in short, you have "put on Christ," Christ, now, is your righteousness, through him you have the promise of cternal life. You are justified in the sight of God; but it is by grace that you are saved,-grace the favor and gift of God,-you can now look back as the Israelites did, and see the awful destruction from which you have been delivered. You now feel to thank the Lord for the unspeakable gift: but in your joy do not forget that you are not yet in the haven of rest. The Israelites after passing through the sea had yet many trials, temptations, and conflicts to go through, and overcome. Their journey was one of continued warfare, and so is yours. But we wrestle not against flesh and blood, but against principalities and powers, against the ruler of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand. therefore, having your loins girt about with truth, and having on the breast-plate of rightcousness: and your feet shod with the preparation of the gospel of peace; above

all take the shield of faith, where-experience the reality of an eternal all the fiery darts of the wieked. And take the helmet of Salvation, and the sword of the Spirit, which is the word of God. Being thus armed with the Christian's panoply you are destined to conquer if you have laid aside every other weight. you believed because you heard; pluck them out of my hand." now you have revealed to you the John 10: 28. righteousness of God from faith to faith. Rom. 1: 17.

"have tasted the heavenly gift," which you obtained through put in behalf of your weakness, his ting in practice what your faith righteousness can only be once suggested. Christ's righteousness transferred to you: But if you hold is now yours, and though you out faithful, you can ultimately say should sin in weakness, and justice with the apostle, "Christ is made would demand your forfeit of eter- unto us wisdom, and rightcousness, nal life, Christ the Mediator, your and sanctification, and redemption." Righteousness, intercedes for you He that gloricth let him glory in thus: "Father these temples were the Lord. goaded by the crown of thorns, these cheeks were smitten, this Indiana, Pa. back had the furrows drawn on it both deep and long, these, hands and feet were pierced by the nails on the cross, this side was pierced by the Roman spear; Father, I do, do it with thy might, for there thy other and milder attribute in the grave to which thou art hasshine forth, have mercy on him for tening." my sake." O the boundless love! Do you not think you now love your Savior better than all else! But remember this righteousness is that there is a work to perform, a remain an infidel forever; you will for

with you shall be able to quench existence. But if you make shipwreck of your faith after you had applied Christ's righteousness to yourself you may never experience eternal felicity. But you need not despair, if you have not yet taken the false step you can not be overcome against your will. "I give Your faith was at first theoretical or unto them eternal life: and they historical, that is, you heard and shall never perish, neither shall any

Thus you see he will not east you off, nor abandon you to another; Now you believe because you but of this be assured, that, however often he may plead his sacrifice

For the Visitor.

A CALL TO DILIGENCE.

"Whatsoever thy hand findeth to have died that he might live, let is no work, nor device, nor wisdom

The most prominent idea which the Preacher of Israel conveys to the mind, in the above passage is now transferred to your keeping, work that can not be delayed or like your faith, it is now your own. trifled with, but must be done with Of your faith you can make ship- our might, done earnestly and perwreck, you can east it away, and severingly; for "the night cometh you can take it up again, and you wherein no man can work." We will take it up again for you can not must not dream away our existence; . "Not enjoyment and not sorrow, Is our destined end and way; But to act that each to-morrow, Finds us farther than to-day."

There is work all around us, and no one who would follow the footsteps of Him who came not to be ministered unto, but to minister, dare fold his hands and say there is nothing to do.

If we bury our talent in the earth, ours will be that fearful doom, "cast out the unprofitable servant into outer darkness." Some may think, I have no influence, what can I do? But each one must do all he can; and He who "seeth not as man seeth but looketh upon the heart," will reward the efforts of His humble servant, if done in kindness of heart, and lumility of spirit. We need not go from home to find opportunities to do good, for there is suffering all around us. "The poor ye have always with you," says Jesus; we can minister to their wants, lighten their burdens of care, cheer the widow and the orphan, pour the balm of consolation on their wounded hearts, brightening their pathway to the tomb; thus imitating the example of Him who wept with those who wept, who sorrowed over the sins of a world and who died to redeem it.

It is the solemn duty of all to bear some burden. "There must be something done in every true and worthy life,, not as amusement, but the farmer will gather food for his as duty; not as play, but as earnest work, and no one can attain to the christian standard without it." We are placed here for nobler purpoaspirations in our hearts, has also would become an heir to the treas-

given the power to achieve something noble. That life only is noble that answers life's great end. Now is the time to work as there is no work in the grave. The golden moments are passing away, soon "the pitchers will be broken at the fountain," then it will be too late to work. Let us then all so live that when our pilgrimage here is ended we can look down from happy realms above on work well done, and enjoy heaven triumphantly gained.

> В. S.

New Enterprise, Pa.

For the Visitor. A FEW THOUGHTS.

"To be carnally minded is death; but to be spiritually minded is life and peace."

Dear reader, which of these two minds do we possess? As we are at our daily occupation, what are our minds mostly engaged in? Are they engaged about the affairs of this world, how we can make the most money, or on political affairs? Or do our minds run with the word of God? If we try to lay up treasures in heaven, we must have our minds there, for we learn in the word of God, that where the treasure is there is the heart also.

When the winter is near at hand stock, if possible for them during the winter. So those that have come to a mature age, should prepare for the future, and to do so ses than merely to take thought of they must become heirs of God and what we shall eat and drink, or joint heirs with Christ. So it is evwherewithal we shall be clothed, ident we must first be adopted into And He who has placed such high the family of God's children, if we ure that awaits the people of God. student at Andover, prominent in Then we can truly say "Our Father promoting, in the Seminary and which art in heaven," &c. So we the Academy there, a deeper piety should daily be in posession of that among the students for the ministry spiritual mind, for we find that the and an earnest attention to religion carnal mind is enmity against God, it is not subject to the law of God; neither indeed can bc.

And why are we yet spared, my dear friends? I must often think that God wants us to prepare ourselves more fully for that rest which awaits his people. Then we should be earnestly engaged in the work of the Lord, in trying to understand his word, and to do his will in the love of it, that as we grow in days, and in years, we may also grow in grace, and in the knowledge of the trutb, love God, and keep his commandments, for this is the whole duty of man.

N. M.

Secret of Ministerial Success.

The biographies of those who have accomplished most for Christ in the work of the ministry show that the secret of their success has been in their deep and earnest love for souls. Their learning has often been deficient, their methods of study and their manner of preaching irregular and defective, but their fervent desire for the salvation of men counterbalanced all such difficulties and made sacrifices, but delights to multiply them effective and useful ministers them—that in its deep devotion, forin an eminent degree. Dr. Asa D. Smith, now President of Dartmouth burdens it has to bear, the rough-College, for thirty years a most suc- ness of its pathway. O, it is more cessful preacher and pastor in New heart we need in the pulpit, rather York, whose church was the scene than more of the head. A greater of many revivals, and whose minis- boon to the chuch, with the work try was blessed to multitudes of she has to do, were one Peter the souls, writes as follows upon this Hermit, with only the fanaticism topic.

among the scholars in the Academy, to the present time, he has exemplified the truth of these words of wisdom, the result at once of deep conviction and long experience.

"There be those who fancy that the chief deficiency of the modern ministry is of an intellectual sort; that if only the memory were more richly stored, and the logical faculty more thoroughly disciplined, and the art of rhetoric more fully mastered, the cause of Christianity would receive a new impulse. I have no sympathy with such views. God forbid that I should disparage learning—the more of it the better; and in this respect, I am confident, the ministry of the present day will bear comparison with any that has preceded it.

"The chief want of our clerical order-and I mean no aspersion when I say it—is not lore of any sort, but love: - the love that prostrates itself, first of all, with streaming tears of gratefulness, at the foot of the cross, and then looks with unutterable yearnings upon souls for whom Christ died-the love that measures not carefully its gets the thorns in its pillow, the From the time he was a omitted, than a thousand Erasmus-

cold, sluggish and timid. Having reached the point of respectable ability and acquisition, it is the loving life beyond the sermon, it is the tears that bedew it, it is the heart that flames out in every sentence, however simple and unadorned, that moves, more than all else, even the callous and skeptical."

GOD'S CONVERTS.

There is no cause so absurd but that it may gain adherents. A live church will have conversions; but additions by no means prove that a church is holy. Every thing depends upon the character of the converts; not what they were before, but what they are after their conversion. The old Pharisees were extremely zealous; they compassed sea and land to make one proselyte; worse, for his conversion. Is it not so with many converts at the present time? Is there, as far as human observation extends, any reformation? Is not their piety, so called, in reality bigotry? Do they cease loving the world?

In a new country, the first thing to be done to clear off the forests is to cut down the trees. After they twigs, are consumed, while the

es. Our greatest peril is dead or | renders it almost impossible to prothodoxy, a perfunctory service, mote a thorough work of grace. a ministry merely professional, or The consciousness of guilt, and the apprehension of the wrath to come, which irreligious persons generally feel, render them accessible to the arrows of divine truth.

But a profession of religion-no matter how poor the kind, or how poorly sustained—operates as an armor through which the sword of the Spirit with difficulty penetrates. For conversions to be a blessing, and not a curse, the church must be in a state of Salvation. The Bible standard of religion must be held up in the testimony and in the lives of professing christians. they are proud and covetous-if the women are fond of fashion and display, adorning themselves in gold, and pearls, and costly array-if the men love the world and are bent on making money, as will always be the case when extravagance is to be maintained-then the converts will but he was no better, but rather the partake of the same general character.

Some months since, we saw at the altar a young lady sceking pardon. She seemed deeply in earnest and professed a willingness to "come out from the world and be separate." She was taken to another altar where the Bible requirements concerning dress were not insisted on. She put on extra jewelry after have laid sufficiently long, if fire is going to that altar. She was applied at the right period, much taught to believe in Jesus, professed of the labor in clearing of the land faith in him, and went away to is obviated. But a poor burn is lead as vain and fashionable a life worse than nothing. The kindling as before. But conviction was siwood-the leaves, and smaller lenced, and the heart was hardened.

"Cursed be he that doeth the large brush remains to be removed work of God deceitfully." Do not piece by piece. So a superficial re-suffer souls under your influence to vival burns over the ground and be deceived, if you can help it. Let.

tian. Tell them plainly and kindly niversary of its dissolution, do not what are the fruits of the true memories crowd thick and fast of christian character. Let the Bible years agone? standard of religion be held up so Our dead! Lost for the, forever plainly that there can be no doubt of time. But "when the Lord himas to what is meant by becoming self shall descend from heaven with religious. Every person engaged a shout, with the voice of the archin promoting the salvation of souls angel and the trump of God, the dead -and every follower of Jesus en- in Christ shall rise first," and then gaged in this work-should have in will the husband and father come their experience, the prayer of the forth "Clothed in the righteous-Psalmist answered; and the result ness of Jesus Christ," which was his which he mentions will be sure to only plea for acceptance with God. follow; "Create in me a clean heart, O God, and renew a right spirit time when the "Lord will come within me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee."-Earnest Christian.

For the Visitor.

Offering of early Flowers in memory of my Father.

Acres 1 Facility

Although the earliest flowers do not yield the most perfume, still we love to gather them as soon as they come; and we even present them to our friends because they are flowers, and as a daughter, I wish to present these few half blown flowers as a tribute to his memory.

A year has passed since death, relentless death, laid his icy grasp on a member of our household, and rudely severed the tie which till then had been unbroken. But so it is,

Death enters and there's no release, His progress none may stay.

And to-night the remnant of us is scattered. I am alone. The home ties have been severed.

them know what it is to be a christ hold band, and on this the first an-

Our faith looks forward to the with all his saints" "and those that are alive shall be caught up to meet the Lord in the air." For we know in whom he believed, and that with Job he could say "Though after my skin worms destroy this body, yet in my flesh shall I see God."

O the blessed hope of the christian! It reaches to that within the vail. Although the body may be racked by disease, it looks forward to the time when this "mortal shall put on its immortality, and this corruptible incorruption"when this earthly tenement shall be dropped, and these nights of weariness and suffering exchanged for that unending day, where no night shall come, and "where the Lord God shall wipe the tears from off all faces" and the burden of our complaints be,

"Turned to the gladsome song of heaven." Such was his faith and hope. O reader may you, too have this assurance that it may be to your soul an anchor sure and steadfast. If you are careless or impenitent, turn, O turn, to Calvary's mount and there But O mother, O sisters, do you view the bleeding Savior-hear remember our once unbroken house- him say, "Father, forgive, they

ly upon His merits. Cast yourself the Pharisee showing our good upon His mercy desiring "rather to works, but like the publican bowed be a door keeper in the house of to the dust with a sense of our un-God than to dwell in the tents of worthiness, crying, "God be merciwickedness." Then may the com- ful to me a sinner." forting words be yours "The righteous hath hope in his death."

wrought many changes. Earthly ties have been sundered, and some of our fondest expectations have been rudely snatched from our grasp. Some of those who have passed away from earth during this "Let me die the death of the year, have, no doubt, opened their eyes on scenes which pen cannot describe. Shut out from God's smiling countenance, banished to that eternal night, "where there is weeping and wailing and gnashing of teeth." Whose friends have parted from them never to meet: Can we realize it! Sealed from our vision-from our embraces! Crushing thought to behold God only as a Judge! Let us consider well whither we are tending! What is our probable destiny! Have we started for heaven or hell! Yes reader, there is no half way place; overtake us, and we attempt to en-seemed chilled. ter to the marriage feast without Now brethren this is not Christian.

know not what they do." Rely sole- merits of his Son. Not come as

May the voice of the bridegroom salute our ears, Friend come up A year! Verily it must have higher" and we rise to a position at our Father's table, upon which shall be prepared a "feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

righteous, and let my last end be like his."

HATTIE.

Valley Farm, W. Va.

For the Visitor.

FAULT FINDING.

Except vulgar and profane language, I hear nothing so disgusting or wearisome as fault-finding. The continual picking out of errors in one's actions and presenting them as faults without making any allowance for, oversight or inexperience, is very unfeeling. We are all liable one or the other will surely receive to err more or less, both in judgus. All desire to go to heaven, but ment and action, and we are often many delay till a more convenient pained to know that we have comseason and to many it never comes. mitted error, and would gladly re-The present is all we can call our call it; but the burden is made own. We know not what a day much heavier and less easily borne, may bring forth. Let us finish when we are told of a fault comthen the work before us while it is mitted, in such a sneering contemptcalled to day ere the night of death lible way, that our warmest feelings

the wedding garment, which is the I say brethren, because I intend it righteousness of Jesus. We must for you, and all who may be guilty come pleading no merits of ours, of this uncharitable feeling. And I and the Father will look away am led to do so for no other reason from our deformities to the atoning than to urge you to use a little more patience with our editors and hear thee thou hast gained thy ministering brethren. They may never tell you of your neglect and the reproaches they have to bear on your account, but I will tell you, and also remind you, that it is very unkind, unmanly, and not christian. They may often commit many errors, and no doubt they do, but so do we. They often make apologies for what they may have done, and ask our pardon; now do we? I am afraid we do not always do so well.

I shall hardly be able to present this subject to you as I would like, for the circumstances of life are so varied, and errors are so common and different, that what may be said to one about the fault he may have committed in faulting others, will be applied to him only, and others no less guilty, will scarcely feel any reproof. But I do hope that each one who is guilty of finding fault, or of judging another, before they censure the actions of a brother, sister, or any one else, will "first cast the beam out of his own eye, and then he can see clearly to cast out the mote out of his brother's eye." It is then time enough to say, "Brother, I think you have done wrong." Do not tell him that he has done the wrong, but say "I think so," and when you have shown thee rror, ask him to do so no more, and he will love you.

brother." Oh, how much bad fceling may be prevented each day, if we would but follow this little command of the Savior.

Now brethren, do not fault me for being so plain with you, for I want you to understand what I say. And when it seems to you that our editors and preachers have done wrong, let them hear it in the mildest words you can give. ' For it may often occur that you are mistaken, and if you do this way, no one can be offended. Brethren, bear with our editors for not many of us know that theirs is a life of toil and trouble'. And remember that we commit errors too, though world may never know them. Forget not to respect your ministers, for they have much care for you, and often while we are censuring them roughly, they are remembering us at a throne of Grace. None but the eyes of our God can see and know the doings of sinful men.

E.

Sinking Springs, O.

For the Visitor. BODY AND MIND.

When we compare the two sublime pieces of mechanism we are struck with admiration. The body which is animated by the mind, is scarcely analogous to it in any I think we might in this way, respect, though wholly dependent bear one another's burdens. But upon it for vigor and action. But the most common way now, is to when separated the body immedilet every body else know the fault, ately meets with dissolution, and is before the one who should first know no more. The body is well adapted it, has learned any thing about it. to motion and capable of being con-This is very wrong. "Go" says the veyed from place to place by the co-Savior, "and tell him his fault be- operation of the will and its peculitween thee and him alone; if he ar structure. Though how tardy

which would require the body at the greatest speed imaginable, a period of more years than the drops in the ocean, or the sands of the sea shore. This corporeal frame steep mountain. But the active through space illimitable, and expatiate regions which perhaps would not sustain animal life a moment. The body is material and compound: the mind immaterial and uncompounded. The grave is the goal of the former; but the latter is destined to live through eternal ages. The former is doomed to dissolution as certain as the moral law is fixed and binding; but the latter is immortal as its Author. What a complicated structure is this clavey by the immortal breath of life! It may be that sometimes the soul is despairing of this terrestrial stay and would fain be separated from the casket of clay to soar a disembodied spirit in regions of felicity: though, however weary of giving life and action to its fast demind can kill the body by that he has given us the power of will

and impeded this bodily action, great influence which it exerts over when compared with the flight of it in some instances. It can enthe mind! Why, it can travel a slave the body and reduce it to a distance in the twinkling of an eve living skeleton, till not capable of sustaining life any longer. body subsists on vegetable and animal matter: the mind is expanded and nurtured by the thought alone. Here we see in whatever particular is chained down upon earth by the we attempt to compare the twolaw of gravitation, and can not rise matter and mind, there will be a above this earthly element any contrast so great that they scarcely more than a river could ascend a admit of comparison in any respect whatever. Though the same Auliving principle within, can range thor called both into existence, he designed the one to survive forever, while the other is only a temporary dwelling place for the probationary state of the mind, to stay only a few days. The "inward man" should therefore engage much of our attention as it is this living principle which will either render eternal happiness or misery to its possessor in the bourne beyond the grave. We should bring the mind under due subjection to the will, and train it to intelligence and the knowledge tenement, animated and kept alive of truth. The thinking faculty may be prone to evil, though the will may decline, and from this we are certain that the mind may be governed by the will. But should the mind incline to good and the will refuse, then the responsibility rests on the latter. The conscience will condemn the will in case of refusal caying tabernacle, so long as this to do right, though it may never ephemeral fabrication stands, the condemn the mind. God never despirit must inhabit it, and keep signed that this never-dying princialive. Again, the organic machin- ple should be cast into dark despair, ery of the body is impaired and its but that it should be refunded to numerous functions refuse to act in him again with usury. We know unison, when the final termination God to be the author of all good, is death, and the mind returns to and being the author of the mind. God who gave it. Yet, again, the we admit it to be good; and since

over the mind, how carefully should float in circles forever. In vain we train and fit it for that high and would his passengers await his arholy calling! Now is the time to rival. In vain would his wife and perform the three imperative duties little ones expect his return. He which naturally devolve upon us: would never more return. Proba-1st. To pay Him that tribute so bly he would drift out to sea and be justly due to Him: 2d. To spare lost in the immensity of old ocean. neither time nor means to save your The above is an emblem of faith soul; 3d. To love your neighbor as and works united. The Christian yourself: for to-morrow may bring has a calling or occupation in which you a summons to the grave, and he makes progress so long as faith deprive you of that eternal home and works are united. They are to prepared in heaven. O, may we at him as a propelling power, urging tend to these important obligations him forward in his pathway to imere death closes the scene of earthly mortality. He exerts a holy influprospects and we made to pine ence wherever he goes, and leaves away an endless eternity. Know a brilliant track behind him. It is we not that God is lengthening out seen that a man of God has been the brittle thread of life and extend- there. But let him lay in one of ing his loving kindness and tender his oars; let it be said of him he merey from day to day that we may hath left off to do good, and his return from darkness to light? progress in the divine life will at Soon the "doors of the Ark" will once be checked. Let him lay be closed, and the high rolling cloud aside faith, and the effect will be the like wave will close over us forever, same. He may indeed go round

GEO. W. CRABILL.

Near Springville, O.

Selected for the Visitor, FAITH AND WORKS.

plying at his daily occupation will bear him outward and down-He has just left a passenger on ward, and land him eventually in the other side. See with what the gulf of the lost. Some there are, precision he guides his little boat, who have faith, yet who are destiby pulling both oars with equal tute of good works. The devils bestrength. He makes rapid prog-lieve, but they neither love nor ress, and steers straight. He leaves obey. Devils they continue. Dethe waters foaming in his track; ists again, men who believe in the this is called his wake. If he should being and unity of God but reject lay in either of his oars his prog- the Bible as an inspired book, have ress would at once be stopped. As faith, but are their works perfect long as he plies both, he goes ahead, before God? Will their faith save but let him pull but one ever so them? hard, and he could not advance a Some on the other hand, strive

and round like a mill-horse, in a circle of dry performances, but he will never reach the Christian's home. In vain will his friends who have gone before him, expect his arrival; he will never see the King Look at the honest waterman in his beauty. The current of sin

foot. Round and round he would to abound in works, who yet are

destitute of faith. Cain who benignant, religion of Christ, which brother Abel was of this class. The consolation to its possessor. Pharisees who paid tithes of all Evils great and terrible would they possessed, and who cried out, soon grow up among us were it not crucify him, crucify him, were also for the salutary influences of the of this number. The professors of Christian religion. By its influence good works in our own day, who we are preserved from idplatry, or have no true faith in Christ, are of the worship of false gods. Philosothis number; for all offerings what-phy has had no hand in working soever, that are not perfumed with out this deliverance for us. the odor of Christ's sacrifice they we argue, that if the Christian reliare an abomination to the Lord, gion were banished from the world, prayer.

J. K.

Marshall Co. Ind.

For the Visitor.

he must have some kind of religion, which the religion of Christ brings I presume will be admitted by all. to the soul of its possessor? In my And from our present knowledge soul, I have felt sympathy, and of the nations of the earth, I think pity for those whom I have seen in we may be justified in saying, that affliction without the consolation there is not one totally destitute of which the Christian religion affords. some sense of religion, and some When loved ones are called away, in form of worship. This is a fact, too, Christ, we can look forward to a refrom which both Plato and Cicero union when our sorrows, and toils, have derived many important con-shall be exchanged for peace, joy, clusions. Take away from us one and eternal blessedness in that object of worship, and we would world of light, where the Chrissoon be inclined to attach ourselves tian religion at all times points us. to another. There is something in Again there are many who have

brought his offering and slew his ean not fail to bring comfort and

May God bless all his children to it would be the greatest ealamity work both oars, until death, is my that could befall the human race. The general state of morals in France, during the period that Christianity was proscribed and atheism reigned, was such as almost exceeds belief; says a certain writer. But to come to our own Reflections on the Christian Religion. personal experience, who of us can-That man is so constituted that not attest to the salutary influence

the nature of man which leads him passed the age of youth and beauty; to religion. If those persons, there and have resigned the gay pleasures fore, who oppose the Christian of that smiling season, who begin, religion, hope by its subversion to like myself, to decline into the vale get iid of all religion, they greatly of years. Some, are impaired in deceive themselves. But those who health, some, depressed in fortune, do succeed in subverting the Chris-some, bereft of friends, of Children, tian religion soon find themselves perhaps, still more tender connecsurrounded by superstitions, foul, tions. Now the principal sources and false instead of the pure, mild, of activity are taken away; those

who sweetened all the toils of life Do any doubt the Divine origin are gone. Where then ean the soul of the religion of which we speak, find refuge? I answer, in the let them read how it has always Christian religion. As experience flourished under bloody persecuis the best teacher, those who have tions. In most causes by cutting experienced its comforts under these off the leaders of a party, however trying eircumstances can best an-furious their fanatieism, the eauso swer the question, and, for one, I will deeline and become extinct. can answer in the affirmative again, Not so with the Christian religion; and again. What resource can this for its increase under ten persecuworld afford under these trying tions, can only be accounted for, by circumstances? It presents a dark supposing that God, by his superand dreary waste, through which natural aid, and by his grace on there does not issue a single ray of the hearts of men persuaded them comfort. Now an experience very to embrace it in the love of it, and different from what the open and inspired them with more than hegenerous soul of youth had fondly dreamed has rendered the heart almost inaecessible to new friendships. Under these trials, with the eonsolations which we may draw from our holy religion, we may look upon the world without regret for its losses, and rejoice in the prospect which is before us of rising into life, eternal life beyond this vale of

Dear brethren and sisters in the Lord, let us strive to recommend the Christian religion to all around There are many ways by which we may do this, and cause it to become attractive, so that many in the Christian Religion. poor wandering, wayward ones may flee unto its fold for shelter and protection. O, how sad to see so many at the present time seeking consolation from this poor sinstained earth! It is contaminated, him to embrace it.

roie fortitude in suffering for its defence. The Apostles and many of the early Christians attested the truth by martyrdom, and sealed their testimony with their blood. But there is no doubt that they are now reaping their rich reward in the Paradise of God. Sinner, dear fellow traveler to the bar of God, pause and ponder well the eourse you are pursuing in laying up for yourselves perishable riehes, such as will be consumed when the elements are eonsumed with fervent heat, but choose rather the imperishable riches which are found alone

C. A. H.

For the Visitor. "Man the Noblest Work of God."

Though we admire all the works of God, and daily feast on the beauand an undue attachment to it will ty and the perfection with which cause taint and putrefaction to the He has endowed every department undying soul. And he who thinks of nature around us; yet it is man himself seeure while living without that we behold the "image of his the influence of the holy religion of maker." All else, earth with its the Bible, will find his mistake, seas and mountains; vegetables when it will be forever too late for with their flowers and fruits; animals to roam the forests, and birds

to soar in the air; all these were ehurch history where we learn that created before man. He was the St. Luke was born at Antioch the last, the crowning excellence of the metropolis of Syria, a city eelebrawisdom of his maker. High above ted for its schools of literature, scithe beasts of the field, he is lord of ence, and art. all that surrounds him; master of the soil and its productions, and governor of the beasts that become his servants in the labors of life. stands pre-eminent in the majesty of his person, in the perfection of his organization, and in the beauty and harmony of his mental and phyisical endowments. To him, then, we turn our attention, as above all else in nature, he is worthy of our most eandid consideration and our most protound study.

> For the Visitor. JOY IN HEAVEN.

"I say unto you that likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance.", Luke 15: 7.

As to the character of the writer of the above verse, the Scriptures are almost silent. The first account we have of him is his declaration of the lineage, birth, life, death, and resurrection, and ascension of our blessed Savior.

The next we learn of him, is his writing a treatise on the actions and sufferings of the apostles of our Lord and Savior Jesus Christ. It is likely St. Paul has reference to him when gospel. Paulin writing to Timothy, straining the point. From the text

And being reared in the midst of such advantages as these, with the bright intellect he possessed, he could not fail to acquire a liberal education. But history further informs us that he was not content with the learning of his own country, but he traveled into parts of Greece and Egypt, and there he explored the great fields of knowledge, where he became skilled in the art of healing, and was a noted physieian. He was also skilled in the art of painting, which from an inscription found in the churh of St. Maria, near Rome, which gave an account of a picture of the virgin Mary which was one of the finest pictures of the day, which was painted by St. Luke.

He was a Jewish convert and at what time, or by whom he was eonverted, is uncertain. One historian says he was a convert of St. Paul's, and that he wrote his gospel under the instruction of St. Paul, and hence the eminent apostle calls it his gospel, from the great share he had in the work. But to erown all the rest of his labors he laid down . his life for the faith of the gospel he wrote to a dying world.

A tew thoughts on the above passage of Scripture, repentance or reformation. If we would say this he speaks of the beloved physician, new birth affected three worlds at and brother whose praise is in the the same time, we think it not speaks of certain brethren having above quoted, we see that heaven is left him, and that only Luke was very strikingly affected when a soul with him. We here leave the repents of his sins and turns to Scriptures, and search the pages of God. Oh what joy it ereates in GOSP. VIS. VOL. XVI.

the courts of heaven! Joy inde-wicked for rowards." Isai. 5: 23. scribable by poor mortal man, and "The heads thereof judge for reward; experienced only by the inhabitants and the priests thereof teach for of that pure and holy place. We hire, and the prophets thereof dihave often seen the effects in this world of this change of life when children have turned to God. Oh how the parents have been made to rejoice in the God of their salvation! There seems to be no greater joy to parents than to see their children walking in the truth. I received a letter from my aged father a short time ago, which closed with a warm exhortation to hold out faithful to the end that we might constitute one unbroken family in heaven.

We would reasonably suppose that it would affect the lower world by frustrating the designs and ends of the devil. Oh may God help us all to create joy in heaven is the prayer of your weak brother in the Lord.

J. O.

Eaton, O.

For the Visitor. ON PAYING MINISTERS.

As some brethren of late have contended for a compensated minisistry, please publish the following. "And thou shalt take no gift; for the gift blindeth the wise, and perverteth the words of the rightcous." Exod. 23: 8. "For a gift doth Peter tells us he loved the wages blind the eyes of the wise." Deut 16: 19. "He that is greedy of so blind that he could not see the gain troubleth his own house, but angel of the Lord standing in his Prov. 15: 27. "A wicked man ta- ter and rebuked him, &c. keth a gift out of the bosom to per- 17. Daniel said to the King, "Let vert the ways of judgment." Prov. thy gifts be to thyself, and give thy 17: 23. "Every one loveth gifts, rewards to another; yet will I read and followeth after rewards," &c. the writing unto the King." 1 Sam. Isai. 1:23. "Which justify the 12:3,4. Samuel the servant of

vine for money; yet will they lean upon the Lord, and say, is not the Lord among us? none evil can come upon us." Micah 3:11. ents and gifts blind the eyes of the wise, and stop up his mouth that he cannot reprove." Sirach or Ecc. 20: 29. "His watchman are blind; they are all ignorant, they are dumb dogs, they cannot bark; sleeping lying down, loving to slumber, yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand; they all look to their own way every one for his gain from his quarter." Isai. 56: 10, 11.

Now when we look at the above Scriptures, can we not see that there is danger in advocating compensation for the ministry? Some may say this had reference to those who lived under a former dispensation. But we believe with Paul that all Scripture is given by inspiration of God, and is profitable for doetrine, &c. And these are among the things Paul refers to 1 Cor. 10: 11, that are written for our admonition upon whom the ends of the world are come. We have an account of Balaam the son of Bosor. of unrighteousness, and he became he that hatch gifts shall live." way. And the dumb ass saw bet-

the Lord asked whose ox have I | warfare at his own charges," &c. taken? or whose ass have I taken? "And they that preach the gospel or whom have I defrauded? whom should live of the gospel." Have have I oppressed or of whose hand not our ministers had this when out have I received any bribe to blind on official duties? And if perthe eyes therewith? and I will re-chance they must pay for a meal or store it you." And they said, lodging, they can say with Paul, "I "Thou hast not defrauded us; nor have eat no man's bread for naught," oppressed us; neither hast thou ta- &c. Our Savior took upon himself ken aught of any man's hand." But the form of a servant, and says, we have a different account of his "He that taketh not his cross and sons. 1 Sam. 8: 3, "And his sons followeth after me, is not worthy of walked not in his ways; but turned me." The good Shepherd giveth aside after lucre, and took bribes his life for the sheep. But the hireand perverted judgment." After ling fleeth when he seeth the wolf Naaman was cleansed, 2nd Kings coming. "Felix hoped also that 5, he came to Elisha and said: "I money should have been given him pray thee take a blessing of thy of Paul that he might loose him; servant." Elisha said, "As the wherefore he sent for him the often-Lord liveth before whom I stand, I er, and communed with him. If will receive none." And he urged we turn to Matt. 10, we read "for him to take it; but he refused. the workman is worthy of his But Gehazi, Elisha's servant took a meat." This we think is what is gift and the leprosy was to cleave to meant by not muzzling the ox that him'and his seed forever. Is it not treadeth out the corn. We know so at this time with those that re- the ox needs shelter, food, and a ceive so many gifts, many clothe bed to lie on, and when he has this, themselves in the finest style, and he seems to be contented. Our are very exalted in their religion, Savior asked his disciples "when I and thus the leprosy, pride, cleaves sent you without purse, and scrip, to them and their seed from genera- and shoes, lacked you any thing? tion to generation. Our church is And they said, nothing. one among a few that profess to I never knew that our Brethren preach the gospel without money. lacked any thing when they were We have frequently said that our out preaching. Now as the ox Brotherhood was bound together on when not needed for labor is turned the American Continent over one into the field to hunt his food, so it hundred and forty years, and that is a duty for the minister to labor not with gold or silver chains, with his hands like Paul, Acts 18: Shall men now stop us of this boast- 3; 20: 33, 34. And as the Lord ing? Paul would say, no. commanded, Deut. 16: 20, "that

alds of the gospel, "Freely ye have follow," &c. I cannot see that the received, freely give." But, says minister can claim any thing more one, in Luke, 10: 7, we read "The laborer is worthy of his hire." And gaged in his duties, from the words

Our Savior said to the first her- which is altogether just, shalt thou Paul 1 Cor. 9, says, "Who goeth a of our Savior, or of Paul when he says, "they which preach the gospel should live of the gospel." not burdensome to them, verse 14, "For I seek not yours; but you." words of man's wisdom, I would and teel like suggesting a few. they can also be fed.

And as regards books, Solomon his. to be watchmen have become blind ministers of the church. to a great extent through gifts and donations, &c. So that they cannot bark or reprove, and pride and all manner of sin is increasing with many professing christianity. May God preserve us from this evil.

Moses Miller. Mechanicsburgh, Cumberland Co. Pa. the church as might be found neces-

REMARKS.

The subject upon which the fore-Paul, 2 Cor. 12: 13, says, he was going article is written, is among those which are now before the brotherhood for investigation, and In Matt. 6, we read three times, is one that deserves a prayerful and "They have their reward." God eandid consideration, and we do forbid that this should be our lot. hope it will receive it. We trust we We are taught plainly, Dan. 12: 1, all love the truth, as we love Jesus 2, 3, what will be the reward of the who is the very personification of faithful. Also 2 Tim. 4:8. Some truth, and are in search of it as for seem to think the minister ought to "hidden treasure," with the deterbe supplied with books to get prop- mination to buy it at any price, and er qualfications, and that it requires sell it at no price. We have thought so much time to study, &c. The that the successful investigation of Master has not said so, and if it is the subject will not suffer, but may meant that we should study so that be furthered by a few remarks in we could speak great swelling connection with br. Miller's article, simply say a good shepherd places do not want the attention of the the food so low that the lambs can brethren drawn from br. Miller's get it, and if the larger ones stoop article, but ask them to consider our remarks in connection with

tells us "of making many books The privileges of the gospel have there is no end," and the conclusion been much abused, and, perhaps, of the whole matter was, "Fear none more so than that which is God, and keep his commandments; made to meet the temporal wants of for this is the whole duty of man." the ministers of the gospel. That And this, and what is necessary for was a severe charge which was our salvation, we can find in the made against the shepherds of Israone book, or Book of all books, the el, when it was said, "Ye eat the Bible. I will now close hoping fat, and ye clothe you with the what I have written may redound to wool, ye kill them that are fat: but the glory of God, and the edifica- ye feed not the flock." Ez. 34: 3. tion of the church. I think my And the cautions and warnings conbrethren must see with me, that tained in the passages of Scripture the people are already too much quoted by br. M. should not be overpriest ridden, and those professing looked by the church nor the

> It appears to us that there can be no doubt but what the apostle Paul taught in the following passage, as well as in others, the doetrine that ministers should receive such attention, encouragement, and help from

sary. "If we have sown unto you ceiver should be careful. To reconlive of the things of the temple? and they which wait at the altar are which preach the gospel should live of the gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void." fearful that if he should avail himself of the privilege, he might by so did in every thing, where the sucgospel judiciously.

spiritual things, is it a great thing if cile the Scriptures, we must underwe shall reap your carnal things? stand those declarations of Solomon, If others partakers of this power and others of a similar kind as conover you, are not we rather? taining general statements, rather nevertheless we have not used this than positive prohibitions against power; but suffer all things, lest giving and receiving gifts. Dan. we should hinder the gospel of 5: 17, is quoted by br. M. to show Christ. Do ye not know that they that Daniel refused gifts. But it which minister about holy things appears from Dan. 2; 48, that he did not always refuse them: "Then the king made Daniel a great man, partakers with the altar? Even so and gavo him many great gifts." hath the Lord ordained that they It appears that Paul did not always refuse gifts: In speaking of his treatment from the people of Melita, he says, "Who also honored us with many honors; and when we departed, they laded us with such things as were necessary." Acts 28: 10. And in relation to his con-1 Cor. 9: 11-15. The apostle nection with the church at Philipi, seems to have felt that the subject he says, "Now ye Philipians know of assisting ministers was a delicate also, that in the beginning of the one, and while he sustained the gospel, when I departed from Maidea that their temporal wants cedonia, no church communicated should be cared for, he declares with me as concerning giving and twice in the passage quoted, that he receiving, but ye only. For even did not avail himself of the privi- in Thessalonica ye sent once and lege he claimed for others. He was again to my necessity. Not because I desire a gift: but I desire fruit that may abound to your account." doing, injure his influence, and he Phil. 4: 15-17. And the Savior, nobly denied himself in this, as he though not dependent on any human resources for a supply of his cess of the gospel demanded the sac- wants, since by the exercise of his rifice. And because the subject is miraculous power he could produce one of delicacy and danger, it be whatever his necessity required, comes both the church and minis- still he accepted help from human ters to use this privilege of the hands: "And certain women, which had been healed of evil spirits and And we are to learn from the va- infirmities, Mary called Magdalene. rious passages relating to gifts, out of whom went seven devils, and which are quoted by the brother, Joanna the wife of Chusa Herod's that as men are weak, gifts may steward, and Susanna, and many have a bad influence, and conse- others ministered unto him of their quently, both the giver and the re-substance." Luke 8: 2, 3. Then

those passages of Scripture which to by the churches if there is a neseem to prohibit gifts, must be un. eessity for them doing so? But we derstood in a qualified sense. We are to understand there is danger in gifts, and whenever they are designed to be used as bribes, they are to be rejected, but that they are always injurious, and always to be rejected, the Scripture in connection with the practice of the faithful, does not seem to teach. Ministers in receiving gifts and favors should be careful not to let them hinder them from being faithful in reproving their benefactors if they should deserve it. While churches may by flattery and gifts injure and spoil preachers who are weak, or any who may not be well on their guard, is there not also a danger of churches discouraging and injuring preachers, by showing little or no sympathy with them in their difficulties, and no disposition to help them in their temporal affairs when help might be desirable, and indeed needful? Here there is a danger to be guarded against as well as the danger of spoiling them by flattery and gifts.

Preachers who are in good, or even in only, moderate circumstances, and who can attend to their business during the week, and only preach on the Lord's day, and perhaps not on every Lord's day, would not be likely to need, and would not be likely to expect any help from the churches except under some peculiar eircumstances. But it is very different with ministering brethren who spend much of their time in traveling, and consequently must, more or less, neglect their business. Should not the temporal wants of such, and also the wants of their families, be attended Plattsburgh, Mo.

eannot at present pursue the subject further. Dear brethren, let us seek to be sanctified by the truth.

For the Visitor. ANTICHRIST.

Antichrist is the adversary of Christ. An adversary really, a friend pretendedly. So then antiehrist is one that is against Christ, one that is for Christ, and one that is contrary to him, and this is that mystery of iniquity, against him in deed, for him in word, and contrary to him in pratiee. Antichrist is so proud as to go before Christ, so humble as to pretend to come after him, and so audacious as to say that himself is he. Antichrist will cry up Christ, antiehrist will ery down Christ, antichrist will proclain that himself is the bane of Christ. ehrist is the man of sin, the son of perdition, a beast that hath two borns like a lamb but speaks as a dragon. Christ is the Son of God. anticbrist is the son of hell. Christ is holy, meek, and forbearing; antiehrist is wicked, outrageous and exacting. Christ seeketh the good of the soul, antichrist seeks his own avarice and revenge. Christ is content to rule by his word: antichrist saith the word is not sufficient. Christ preferreth his Father's will above heaven and earth. ehrist preferreth himself and his traditions above all that is written or that is ealled God or worshipped. Christ has given us such laws and r les as are helpful and healthful to Antichrist seeke th to the soul. abuse those rules to our hurt and destruction. **P**. S.

County, Pa.

Our late Annual Meeting was one of much interest. It is true, it was not characterized by any thing more than such meetings usually are, to give interest to it. But apart from any thing of a special character to give interest to it, our pentecostal gathering was an interesting occasion. Many of the fraternity coming from various parts of the brotherhood, and meeting together in one congregation, and interchanging friendly greetings and christian salutations, and reviving declining recollections of former seasons of hallowed communion, and forming new and pleasing acquaintances in the house-hold of faith with our Father's children, and in experiencing the sacred ties of ehristian, fellowship drawing our hearts more closely together into the one Lord, one faith, and one hope of our blessed Christianity, were privileges appreciated, and esteemed by many, and regarded as susceptible of spiritual improvement, and consequently, much enjoyed.

In number, the meeting would compare favorably with those of former years. The estimation which made it fifteen thousand, was perhaps not far from the true one. The accommodations made by the dear brethren comprising the church in which the meeting was held, were extensive and adequate to the occasion. The tent was one hun-On Sabbath about five thousand tiplied. persons partook of dinner. It is In the multitude assembled on very probable that the expenses of Lord's day and which took dinner

Our late Annual Meeting in Franklin the meeting will exceed those of any meeting of the kind ever held by the brethren. But the brethren in that part of the brotherhood in which the meeting was held are abundantly able, and no doubt. sufficiently willing to bear the expenses cheerfully.

As is always the case on such occasions, there was considerable preaching, and the demand greater than could be supplied. And it is to be hoped, that notwithstanding many persons frequented the place, . not from the holiest of motives, that the gospel seed sowed found some good ground which will yield some golden sheaves of ripe wheat to be gathered into heaven's garner when the harvest of the world comes. But it is a subject of painful reflection to the thoughful and observing, that such occasions are not, and cannot be better employed and improved for the spiritual welfare of the vast concourse of precious souls thrown together. The growd is too great, the objects of attraction too numerous to concentrate the attention of the multitude on the "Lamb of God which takes away the sins of the world." What precious time is lost, and blood bought privileges misimproved! Still we hope that the labors of the church and the blessings of God are not altogether. lost. Many of our brethren and sisters return home from such meet. ings, with their attachments to the church strengthened, their brotherdred and ninety feet long, and nine- ly love increased, their vows of conty wide, affording accommodations secration to God and his cause refor seating, when refreshment was newed, and their desires for holitaken, about one thousand persons. ress and heaven deepened and mul-

with us, were Governor Curtin of Revised, was subscribed for by the Pennsylvania, and his secretary of brethren. These friends expressed state Mr. McClure. made the remark that he never saw visit to our meeting and their so large a multitude of people as-acquaintance with our brethren. sembled on a religious oceasion, and that though he had seen larger assemblies at political meetings, he had never been more respectfully Governor Curtin and other official men in our government have put our brethren under obligations to them for taking an interest in us as non-combatants during the war, and in extending to us whatever favors our non-resistant principles entitled us to under the different departments of our government. It is very proper that we should respect the men who have befriended us, and show that while we cannot from the unworldly character of the kingdom of Christ of which we are subjects, and to which we owe supreme allegiance, take an active part in the from the place where the A. M. political affairs of this world, that we respect the government of our tions and entertainment were encountry, and the officers entrusted joyed in this christian family by with the execution of its laws, and the committee. Here nearly two that we are as ready to obey those days were spent in prayerful deprecepts of the gospel which re-liberation upon the business enquire us to render "tribute to whom trusted to the committee. And altribute is due; custom to whom though some difference of opinion custom; fear to whom fear; honor obtained among the brethren eonto whom honor," as we are to obey stituting the committee, at the inany. We were also visited while troduction of the different parts of the meeting was in session by C. A. the subject, a commendable spirit Buckbee and R. H. Austin, agents seemed to pervade the committee, for the American Bible Union. and influence its deliberations, and They delivered short addresses perfect unanimity was attained to upon the subject of Revision, show- in its final conclusions. When the ing the necessity of a revision of report of this committee was prethe English Bible. Their remarks sented to the Annual Council, there were interesting and listened to was some little discussion upon some with attention. A number of cop- points contained in it, but it was ies of The English New Testament, soon adopted with great unanimity.

The Governor themselves much pleased with their

There was much important business before the Council Meeting. The business relating to the change in the manner of holding our Annnual Meetings was justly considered important and much interest was felt upon the subject. Very satisfactory arrangements had been made by br. D. P. Sayler for the meeting of the committee which had been appointed by the last Annual Meeting, to report a plan for holding our Annual Meetings, which will be more likely to make those meetings as business meetings more successful, and to report the same to the A. M. of the present year. committee met on Thursday evening, the 17th of May at the house of br. Joseph Rohrer, about ten miles was held. Excellent accommodaThere was as we might suppose, erhood. And if it has these, success some difference in the judgment of will crown it, and we hope an imthe brethren upon the merits of petus will have been given to the some of the recommendations in the extension of the Redeemer's kingreport, but the impression being so dom, that will not cease, but contindeep, and so general among the ue to operate, and in the operation brethren that a change should be bring many "strangers and foreignmade in holding our Annual Council ers to become citizens of the saints Meetings, there was a remarkable and of the household of God." readiness on the part of the general Council to receive and give the further. The meeting both as it recommendations of the report a trial. And we feel very sanguine in our expectations, that if there is a general co-operation among the brethren throughout the brotherhood, to carry out the plan adopted by the late Annual Council relative to such meetings hereafter, there will be a decided improvement manifested. It will require some time to adapt ourselves to it, and to bring it into practical and successful operation. We must therefore, be patient, and if every thing does not move off at once in perfect harmony, we must not become discouraged. We are very hopeful that our Annual Meetings conducted under the general principles recently adopted, will be conducted with much less expense, with less annovance, with more success as business meetings, with increased facilities for preaching the gospel, and with more general satisfaction and edification to all in attendance.

Another important subject before the meeting and one that received apparently the hearty approbation of the General Council, was the move of the Indiana brethren to carry the gospel with its accompanying blessings into the South that he might sanctify and cleanse among the freedmen. This work it with the washing of water by the should have, as we hope it will, the word, that he might present it to

But we cannot specify subjects regards the subjects before it to be deliberated upon, the spirit that was manifested, and the unanimity which characterized its decisions, was one of the best we ever attended. We are happy to believe there is a growing desire throughout the brotherhood for a complete union upon all doctrinal points and practical subjects, and also a tendency toward such a union. And with a proper exercise of christian prudence, patience, meekness, forbearance, love and perseverance, we may confidently hope for improve. ment in that direction.

Upon the whole, dear brethren. we think we have cause to thank God and take encouragement. We believe from the evidence afforded by our late General Council, that we have made some little advancement in the right direction. Let us hold fast what we have received. Let each individual member of the general church feel the concern for the honor, purity, union, and enlargement of the church, that becomes his profession as a christian. and his relation to Christ. It is said of Christ that, "he loved the church, and gave himself for it; sympathy and prayers of the broth- himself a glorious church, not have

There is nothing so Christ-like, as a self-sacrifieing spirit, and yet how little of this spirit is manifested among those who bear the christian name!

J. Q.

THE POWER OF HABIT.

But few are aware of the power of habit, when once fully formed. Almost every thing we do is the result of habit. It is said with much truth, that "man is a bundle of habits." His manner of walking, talking, eating, working, thinking, etc., are the result of habits formed. How important, then, that we form, good habits; such as will honor the Lord, and cause us to rejoice in him. Good habits are a source of continued comfort; whereas, bad ones only rob us of our joy and peace; panions for others.

Bad habits are like tyrants over us. In the case of eating and drinking, the bad ones produce a hankering, an uneasy longing for the bad thing, that is not felt by those who do not indulge in food and drinks that are unhealthy. The following is an instance:-

"Coleridge, one of the subtlest intellects and finest poets of his time, battled for twenty years before he could emancipate himself from his tyrant, opium. He went into voluntary imprisonment. He hired a and keep him by force from tasting World's Crisis. the pernicious drug. He formed

ing spot, or wrinkle, or any such resolution after resolution. Yet, duthing; but that it should be holy ring all the best years of his life, he and without blemish." He gave wasted his substance and his health, himself for it. Oh, for more of the neglected his family, and lived deself-sacrificing mind of Jesus! graded and accursed, because he had not resolution to abstain. would lay plans to cheat the very man whom he paid to keep the drug from him, and bribe the jailer to whom he had voluntarily surrendered himself."

The same is true of tobacco, tea, eoffee, and intoxicating drinks. When one has formed the habit of using these things, it requires much decision and self-denial to break up one of these bad habits. were formed gradually; and every time they are repeated they gain new power over us. Their repetition is like winding a cord around an object; every coil secures it more firmly. Satan is trying in every possible way to bind us up with bad habits. Our only safety is in continued resistance, and in no ease yielding to what we know is not right. The following bad habbesides making us unpleasant com- its are among those to be avoided entirely, if we would have christian's peace and joy :- all unkind words to every one; all evilspeaking, backbiting, and joking. Wherever these things abound, vital godliness will be very low. But few, we think, are aware of the evil arising from an indulgence in these evils; but they are as common as they are wicked. only tendency is to spread ruin wherever they are allowed.

Let us commence a war of extermination against all our bad habits, that we may be ready for the reman to watch him day and night, turn of the Son of man .- The

THE JOY OF DOING GOOD.

love it; for it tells us of happiness. Much might be said about it, far will be joy in heaven in the faces more than I can tell you.

Joy comes from God. "In Thy presence is fullness of joy; and at thy right hand are pleasures forevermore."

Joy was in all heaven on the birthday of our world-for then "the morning stars sang together, and all the sons of God shouted for joy."

Joy was the constant companion of our first parents, until they did wrong: then Joy forsook them and flew back to heaven.

Joy, since then, "like angels' visists, few and far between," has seldom tarried with men.

But Joy again burst forth over our world on the birth-day of the Savior, when the angel-sons of God brought us "good tidings of great jov."

Jesus, "for the joy that was set before Him," of saving myriads of millions of children, and men, and women, from sin and death, "endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Joy unspeakable and full of glory is sent from God into our hearts again, when, sorry for our sins, we trust in Jesus Christ, and in Him alone, for pardon and salvation.

Joy comes, too, after that, if, out of love to Him, we try to do all the good we can to those around us, especially to those who love and reverence the Savior.

Some people would fain have joy but they seek for it in wrong ways. It is always soonest found when doing acts of kindness to the suffering and the helpless.

And so if you would be joyful Joy is a gladsome word; we all with the joy of God, seek pardon for your sins first, and then there of the angels over you.

> Then try to do good to others, and Jesus Christ Himself in His glory will joy over you to do you good all the days of your life. Remember the words of the Lord Jesus Christ, how He said, "It is more blessed to give than to receive."

> May all our readers know the joy that comes of getting good and doing good, for that is the way to be truly happy. And then they may hope to hear the Savior say, when He comes in the glory of His Father-"Well done: enter into my joy and sit on my throne."

The Family Circle.

MANNERS.

I make it a point of morality never to find fault with another for his manners.-They may be awkward or graceful, blunt or polite, polished or rustic, I care not what they are, if the man means well and acts from honest intentions without eccentricity or affectation. men have not the advantage of good society, as it is called, to school them in all its fantastic rules and ceremonies, and if there is any? standard of manners it is founded in reason and good sense, and not upon those artificial regulations. Manners, like conversation, should be extemporaneous, and not studied. I always suspect a man who meets me with the same perpetual smile on his face, the same congeeing of the body, and the same premeditated shake of the hand. Give me

the hearty, it may be rough-grip we advance in years, our life betion, and when occasion requires, the homely but welcome salutation, "How are you my old friend?"

SMALL COURTESIES.

I want to tell you a secret. way to make yourself pleasant to others is to show them attention. The whole world is like the miller at Mansfield, who cared for nobody -no, not he, because nobody cared And the whole world would serve you so if you gave them the same cause. Let every one, therefore, see that you do care for them, by showing them the small conrtesies, in which there is no parade, whose voice is still to please, and which manifests themselves by tender and affectionate looks and little acts of attention, giving others the preference in every little enjoyment at the table, in the field, walking, sitting, or standing.

Youth's Department.

The Conversational Voice.

The comfort and happiness of home and home intercourse, let us here say depend very much upon the kindly and affectional training of the voice. Trouble and care and vexation will, and must, of course, come; but let them not creep into our voices. Let only our kindlier and happier feelings be vocal in our homes. Let them be so, if for no we have forgotten to hear. For, as we gave in Vol. X. No. 10.

of the hand, the careless recogni- comes more interior. We are abstracted from outward scenes and sounds. We think, we reflect, we begin gradually to deal with the past, as we have formerly vividly lived in the present. Our ear grows dull to external sound. It is turned inward, and listens chiefly to the echoes of past voices. We catch no more the merry laughter of children. We hear no more the note of the morning bird. The brook that used to prattle so gayly to us, rushes by unheeded—we have forgotten to hear such things. But little children, remember, sensitively hear Mark how at every them all! sound, the young child starts, and turns and listens. And thus, with equal sensitiveness, does it catch the tones of human voices. were it possible, therefore, that the sharp and hasty words the fretful and complaining tone, should not startle and pain, even depress, the sensitive little being, whose harp of life is so newly and delicately strung; vibrating even to the gentle breeze, and thrilling sensitively, ever, to the tones of such voices as sweep across it? Let us be kind and checrful spoken, then, in our homes.—Once a Month.

Queries.

THE BLASPHEMY AGAINST THE HOLY GHOST.

Several queries upon the blaspheother reason, for the little children's my against the Holy Ghost are on sake. These sensitive little beings hand, and as we have not time now are exceedingly susceptible to the to give the subject any special attones. Let us have consideration tention more than we have hitherto for them. They hear so much that done, we shall give the observation

manner of sin and blasphemy shall every other pardonable sin of man be forgiven unto men; but the blas- by this, that in it there is not even phemy against the Holy Ghost the least of Satanic deceit practiced shall not be forgiven unto mcn. upon the understanding (Gen. 3: come." Matt. 12: 31, 32.

light and opportunities of the gos- ance and faith in divine grace." pel dispensation—the dispensation against Me, even for a whole life time, and yet forgiveness stand open to him; but there is, even in this world, a willful contradiction and resistance which forfeits all grace for ever—therefore, I have reason to say to you, Beware!"

The following remarks from Stier bly correct: It is the rejection-

"Wherefore I say unto you, all ment; It is distinguished from And whosoever speaketh a word 13), or compulsion of any nature, or against the Son of man, it shall be by any creature, upon the will, but forgiven him: but whosoever speak- the purely evil is willed, spoken, and eth against the Holy Ghost it shall done instead of the known and renot be forgiven him, neither in this jected good, the lie, as such, instead world, neither in the world to of the blasphemed truth. That it should be forgiven is impossible, not The language of the Savior is a on God's account, but on account of solemn note of warning not only to the creature, who has put himself the Jews to whom it was directly under such a ban, that be hencespoken, but to all who enjoy the forth remains incapable of repent-

It appears to be the stubborn reof the Spirit, and it is as if he had jection of all the testimonies affordsaid, "It is a very scrious and dan- ed by the Spirit, in confirmation of gerous thing! Many a one may be the truth of Christianity. And not against Me, may speak or act only so, but the blaspheming of that Spirit-the reviling and speaking reproachfully of the Holy Spir-

It is the office of the Holy Spirit to apply the truth to the heart of the sinner, and to perform an important office in bringing the sinner into a penitent state. If, therefore, the explanatory of the sin of blasphemy Holy Spirit is blasphemed and drivagainst the Holy Ghost are proba- on away from the heart, it is left in such a state that it cannot repent, and on account of this its inhe- and of course then there can be no rent eternal nature as a sin-the forgiveness. It is not simply the eternally unpardonable rejection of greatness of the sin that renders its the perfectly known, immediate, pardon impossible, but the peculiar testimony of the Spirit, with which manner in which it effects the Holy the Holy Ghost has presented the Spirit, an essential agent in the truth and grace, developed in a hu- work of repentance, which must man being till it brings him to be precede forgiveness. Hence we are of the same nature with Satan. It admonished by the apostle not to is committed when the man, with "grieve the Holy Spirit of God, entire conviction, knows what, in whereby we are sealed unto the day complete wickedness, he does, for of redemption." Eph. 4: 30. We thus did Christ on the cross, mark therefore should be careful not to the limits of forgiveness and atone-grieve or resist the Holy Spirit.

We, however, must be eareful to such to inform us, and it will be distinguish between resisting the sent to them. We want all our sub-Holy Spirit, Acts 7: 51, and griev-scribers to have the complete voling the Spirit, and blaspheming ume, and hence have gone to the against the Holy Ghost; the last expense of preparing a supply of only is the unpardonable sin.

stance for persons when they become distressed on account of their sins to imagine that they have committed the sin for which there is no forgiveness. It is, however, a very good evidence that that sin has not been committed, when the Holy Spirit is present applying the word and convincing the soul of sin.

The following paraphrase of the words of the Savior presents the subintelligible manner: in an "You have represented me as a wine-bibber, a friend of publicans and sinners, and as one who casts out devils by Beelzebnb; and you will still go on, after all the miracles which I have done among you, to represent me as a false prophet, and a deceiver of the people; nevgrievous sins ertheless all these shall be forgiven you, if that last dispensation of the Holy Ghost which I shall after my ascension send among you, shall prevail with you to believe in me : but if when I have sent the Holy Ghost to testify the truth of my mission, and of my resurrection, you shall continue in your unbelief, and shall blaspheme the Holy Ghost, and represent him also as an evil spirit, your sin shall never be forgiven, nor shall anything further be done to eall you to repentance."

THE JANUARY NO.

Our first edition of the January No. was exhausted early in the year, and, hence, we could not supply many of our subscribers with that number. We have printed a second edition and can now supply our subscribers with the January No. We shall now send that No. to all our subscribers who have not vet received it. We tried to keep a list of all who did not get it, but should we fail to send it to any who have not yet received it, we request

the January No. We ean now sup-It is not an unecommon circum-ply new subscribers with the present volume from the beginning, and we still solieit subscriptions.

THE MINUTES OF THE LATE A. M.

We will supply our brethren with the Minutes of the late Annual Meeting in both the English and The dethe German language. mand for the German Minutes is not sufficient to justify us in publishing them if considered merely in a business point of view. But as there are some brethren who wish to have them in the German language, we feel like accommodating them, though it should be at a peeuniary loss to us. We hope our German brethren will send in liberally their orders for German Minutes.

For the Visitor. CONTENTMENT.

BY MRS. S. S. SPICER.

Of all the blessings God bestow'd, On us vilo creatures of his hand, With wisdom and with honor glow'd, Contentment was most wisely plann'd.

'Tis not confin'à to pomp or state, Nor in the bosom of the gay; Nor in the home of riches great, Ner at the hall or public play.

Nor yet to those that love to read The bloated page of carnal love, Which is the step that often leads The mind to any thing but good.

Some seem to think if they resido In pompous state or monarch's hall, Contentment then is at their sido, For they have now obtained it all.

Contentment of a purer kind, Springs from the peace within the heart; When it is eherished in the miud, Oh, never let it hence depart.

If in a cottage you reside, Or on the broad and boundless main, Or in the desert far and wide, Contentment still is all the same:

Or in the city wide and gay, Where objects float, and mirthful seenes; Or in a peaceful, rural way, Contentment may there too, be seen.

Selected for the Visitor.
EARTH CANNOT SATISFY.
EARIN CANNOT SATISFI.
Ob! take me away from this world of pain,
While the flowers around me bloom;
Where the stillness of night is ever to reign
In the cold damp arms of the tomb.
Rest I shall gain for this long aching heart,
When laid in that stillness profound;
Sin and its sorrow will surely depart,
When covered so deep in the ground.
Oh! take me away from this world of wee
While the heavens are clear and hright,
Where the ransomed host of Christ shall go,
In robes of ineffable light.
Up to the courts of the Savior above,
Where holiness sparkles around;
There millions of saints are quaffing bis love,
And nothing but pleasure is found.

Oh! take me away from this world of sin While nature is covered with green, Where happiness greets the spirit within, And beauty's eternally seen, Then, happy soul, without breathing a sigb, Look back o'er the path you have trod,

And speed away to mansions on high, To dwell in the palace of God,

Oh! take me away from this world of death, While evenings are mellow and sweet. Where sin never more can poison the breath Or folly entangle the feet.

I long for the robes of spotless white To cover my spirit around; To share in the joys of henvely light, Where sorrow can never be found. Smithburg, Md. SARAH.

Report of the Relief Fund.

FREEDOM, Washington county, Tenn. April 17, 1866. March 22, 1866 Received of brother D. P. Sayler, by Express, \$194,53, which has been distributed as follows to the official brethren. Henry Garst, Sullivan church Heury Swadly, Knob Creek church \$19,34 19,32 Samuel Miller. Pleasant Valley church 19,33 Joseph Klepper, Buffalo church Jesse Crosswhite, Cherokee church 19,32 19,33 Joseph Sherfy, Limestone church 19,33 Henry Brubaker, Mountain Valley ch. 19,33 Christian Simmons, Ceder Grove church William Shepherd, Whitehorn church 19,32 19,33 Henry Masters, Hollow Poplar ch. N. C. 19,33 For expressage 1,25

Total \$194.53 Be it said to the donors, in the judgment day, "For I was a hungered, and ye gave me meat; I was thirsty and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me." The destitute receive your liberality with great thankfulness. May flowers bloom in your pathway through life, and in the end may heaven he your happy lot.
P. R. WRIGHTSMAN,

FREEDOM, Washington county, Tenn.)

May 8, 1866. Received of brother D. P. Sayler on April 24th, by mail, (a letter containing \$47,60) fortyseven dollars and sixty cents, for the poor members of Tenn. of which the following distribution bas been made.

Limestone oburch	\$4,85
Pleasant Valley cburch	4,75
Sullivan church	• 4,75
Buffalo church	4,75
Knob Creek church	4,75
Cherokee church	4,75
Mountain Valley church	4,75
White Horn church	4,75
Cedar Grove church	4,75
Hollow Poplar church, N. C.	4,75

Total \$47,60

Dear Bretbren and Sisters: Your alms bave greatly relieved our poor members. We believe they now will be able te reach harvest, which with the present prospect, promises ahout a half crop. We feel to thank the Lord that he has caused his servants to remember their poor brethren in the South. "He that giveth to the poor lendeth to the Lord."

P. R. WRIGHTSMAN, Receiver & Distributor.

OBITUARIES.

Died April 7, in the Owl Creek church, Richland county, O. of quinsy, sister SOLOMA LEEDY, aged 58 years 5 months and 21 days. She was the second wife of Daniel Leedy and leaves a sorrowful husband and 5 children to mourn their loss. She was a faithful member of the church, a kind wife, and an affectionate mother. On the 10th her remains were consigned to their final resting place in the bury-ing ground attached to the Brethren's meeting house at Owl Creek, whither they were followed by a largo concourse of friends. The occasion was improved from 2 Tim, 4: 6-8 by brother. Henry Keller and the writer.

Peter Brubaker.

Died in Coventry, Chester county, Pa. Feb. S, our dear brother ABRAM GRUBB, of spinal affection, aged 71 years 4 months and 5 days. He was deacon in Coventry church for a number of years. His death is deeply lamented by many, but we do not mourn as those without hope, for the language of his heart was, "I am in a strait betwixt two, having a desire to depart and he with Christ, which is far better." Although his suffering was intense, he was enabled to meet the pale messenger with a smile and hid adieu to his sorrowing family and exhort them to meet him in heaven. He leaves a wife and 3 children to mourn their loss. Tho occasion improved by hrother John Umstead from Revelation 14: 13.

Died on the 13th of February, in Poplar Ridge congregation, Defiance county, O. of ty-phoid fever, ELIZABETH FLORY, daughter of brother John and sister Susanna Flory, aged 20 years 5 months and 25 days. Also in same family, of same disease, on the 20th of March, CATHARINE FLORY, aged 14 years 9 months and 24 days. Also, in the same family, of the same disease, on the 10th of April, SAMUEL FLORY, son of same parents, aged 26 years and 5 days. He was a very promising and obedient young man and beloved by all who knew him. He made application for baptism on his sick bed, but was considered too weak. He was received in the church as a candidate for baptism. Funeral occasion improved by hrother Eli Metz and the writer.

Died in the New Jersey church, November Also, in the same congregation, April 17, 27th 1865, old brother JACOB LAWSHE sen. brother ABRAHAM BIXLER, aged 75 years in his 99th year. He was the oldest member in 10 months and 19 days. The funeral occasion the church and had long been a father in Israel, was improved by brother J Mack and the writer.

lingering illness which she bore with christian filling bis seat in the house of God, and an at-resignation to the will of God, sister NANCY tentive hearer of the word.

J Cover. HOGELAND, wife of brother Thomas Hogeland, Died in the Clare of the word. aged 56 years 6 months and 8 days. Funeral Pa. April 14, ELISABETH, daughter of brothservice by brother R. Hide.

ELIZA JANE PARKS, wife of brother Asa and she suffered extremely but very patiently. Parks, aged 41 years 3 months 21 days. She She endeavored to make her peace with God on died of heart disease with which she suffered much for the last two years, being fully conresigned to the will of her heavenly Father. Funeral service by brother Israel Poulson.

Rebecca A McClanen.

Died in the Donnells Creek church, Clark County, O. April 5, MARGARET E., wife of church, Bedford county, Pa. March 28, AL-William K. JORDAN, and daughter of brother BERT, son of brother Samuel and sister Catha-Samuel and sister Elizabeth Studybaker. The rine Burger, aged 6 years 8 months 14 days. age of the deceased was 34 years 9 months and 4 days. Funeral service by brethren John Darst and Jacob Crist from Job 5: 6-9, She

Aaron Frantz.

Died in the Summerset church, Mercer coun-PALMER, aged 27 years 3 days. He was a 22: 14. member of the church for several years, and in his last days expressed a strong hope, and a desire to depart and be at rest. He leaves a sorrowing widow and 3 small children to mourn their loss which we trust is his eternal gain, Finneral services by brother S. D. Garber and the writer from 1 Peter 1: 24, 25.

Lefcis M Kob.

Died in the Nimishillen church, Stark co. O. February 15, sister ELIZABETH CARPEN-TER, wife of Israel Carpenter, aged 35 years 4 months 28 days, leaving with the sorrowful widower three small motherless children. She was much afflicted for some years, and met with a terrible accident shortly before her death, falling in a fit on a hot stove when only nessed his dying daughter's exhortations to the friends present. Also, in New Berlin, February 25, SAMUEL HOLL, the parent of the fora-25, SAMUEL HOLD, the parent of the form going, aged nearly 68 years. He had removed from Lancaster county, Pa. come thirty years ago to this neighborhood, and leaves an aged widow, a beloved sister in the Lord, and of 14 children born to them eight are living, all married with the exception of the youngest, and a

Fayette county, Pa. February 14, sister MARY COVER, aged 72 years 1 month and 17 days. have, that she has gone to share in the heavenly proved by the writer. joys of her glorified Lord. J. Q.

and we trust has gone to reap the reward of the righteous. Funcral service by bro, I, Poulson. Also in the same church, January 15, after a humility and innocence. He was punctual in

Died in the Clover Creck church, Blair county er Daniel Lidy, aged 20 years 2 months and 14 Also, in the same church, February 22, sister days. Her disease was of three weeks duration her death bed. We sincerely hope she succeeded, and is now resting with the saints. Oh, that scious that her work here was dono. She was this had been taken as a warning by all those outside of the true church of Christ! Funeral discourse from John 5: 24-29 by brother G W Brumbaugh. S B Furry.

J B Miller.

Died in the San Joaquin River church, San Joaquin county, Cal. April 13, brother JOSEPH leaves a sorrowing husband and 5 children, the MISHLER, with typhoid fever, after an illness youngest only one week old.

Of seven days, aged 35 years 10 months 3 days. He was a deacon and consistent member of the church. He leaves a wife and numerous friends that deeply mourn their loss. Text Revelation George Wolfe

Companion please copy the above notice.

Died iu the Sugar Creek church, Allen county, O. May 7, ELIZABETH M. WEAVER, aged 2 years 5 months. Funeral services by D Miller and the writer.

J B Miller,

Died in Eel River church, Wabash county, Ind. April 2, sister MARGARET LESH, wife of brother Joseph Lesb, aged 44 years 5 months 27 days. She was an exemplary christian and during her illness gave us warning of her approaching dissolution. Her amiable disposition and warm friendship won the esteem of many W C Misener. friends.

Died in Ashland church, O. April 4, brother JOHN B. MOYER, aged 55 years 7 months and small children were present. She was the 22 days, leaving a sorrowful widow and twelve daughter of Samuel and Mary Holl, passing children to mourn their loss. He was a minisaway only 10 days before her tather, who wit- ter in the church. Funeral services from 2 Cor.

> Also in the same congregation, April 26, CHARLES L. BEEGHLY, son of brother Isaac and sister Auna Beeghly, aged 5 months 26 days. Funeral services from Job 14: 1, 2 by Moscs Weaver and the writer. Wm. Sadler.

Died in the Tuscarawas, Ohio, district, March 11, John Henry, son of brother George and large numbers of grand children. Funeral services in both cases by the brethren.

Died in the Georges Creek congregation,

Bender and the writer from 1 Peter 1: 24-25.

In the same district, March 28, HARRIET E. COVER, aged 72 years I month and 17 days. wife of friend Samuel Stern, aged 19 years 6 months and 9 days. This young frieud and neighbor has in two years time been bereaved of his wife and two small children which comcharacter, and indulge the pleasing hope, that the afflicted survivors of her family may also him in his hereaverent. the afflicted survivors of her family may also him in his bereavenment. Funeral occasion im-

John K L Swihart.

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Of the

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CONTENTS

OF JULY NO.

OF JULY NO.	
Encouragement to do good page	193
Honoring the head	197
Jerusalem and its vicinity -	199
	201
Transformation	202
The moral agency of man -	203
The race for the crown	205
	207
Consistency	209
How Knox and Luther prayed	211
The home of Jesus	212
Saturday night	213
An inquiry.—Pure wine -	214
Family Circle.—Hints to parents	215
Youth's Department A word to	
boys	217
A frank and noble boy	
Queries	218
Notices A caution The com-	
mittee for Tennessee	220
Poetry I am saved Bear the	
cross	221
Editors' Table	
To the friends and agents of the	
"Brethren's Encyclopedia"	
Obiiuaties	

Letters Received

From Henry Koontz. B F Moomaw. Franklin Farney. Win Zeigler. Hardin P Hilton. Geo Mourer. Abr. Cassel. S C. Cath Bare. A Ward. David Bosserman. H F Miller, Henry Hershberger. Jon Moser. Ellen Snavely. C T Raffensparge. D E Bowman.

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Andes. Nich Martin. David Kinsey,
sen. Jacob Miller. Nic la & Auvil, Jacob D Miller. H Koontz. Abr Naff.
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Kimmel.

NOTICE.

We have been out of double (German and English) Hymn Books for some time, baving been disappointed in getting a new suply. This will explain why some orders have not been filled yet.

We have again received some Heart of Man in English. See book list.

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For the information of a number of enquirers we would further say the the "'Visdom and Power of God" : displayed in creation and redemption by Peter Nead, is now in the hands tho printers, and is expected to be read some time in July-perhaps not unt the latter part of the month. Tho who have already sent in their orde will please also give us their expre office, as all packages by the dozen over must be sent by express. Bret ren can send in their orders now at a time, and as soon as the work is real it will be forwarded in rotation. The book will contain about 340 pag printed from large type on good hea paper, well bound in cloth, and will sent by mail free of postage for \$1.5 By the dozen if ordered by expr GI.15; or a free copy free of expre age to those who will send us twelve more names and remit us the money.

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Vol. XVI.

JULY, 1866.

No. 7.

Encouragement to do good.

also himself. Pr. 11: 25.

christian character. out fear, and the separation from ly life.

variably with sane persons when He that watereth shall be watered dying; we say that while from these considerations, and for these The encouragement given to us objects, Christianity is generally to prompt us to do good, are great desired and sought by the dying and many. And the close and in- that they may have its peace-proseparable connection between our ducing influence, its hallowed joys, highest interest and our duty, un- and its lively hope, in that solomn der the moral laws ordained by and critical period of their being to God for the government of his sustain and comfort them, nevermoral intelligences, is a subject, the theless, while in health, they could truth of which becomes very appa- not be persuaded or induced to berent from a careful, candid, and in-come Christians, because they entelligent examination of the charac-tertained doubts, though not the ter and tendency of those laws. least reason for them in truth, And if the connection between our whether the comforts and happiness duty and happiness is properly un- which Christianity would afford derstood, it would have a powerful them, would compensate them for influence, we think, to disabuse the the sacrifices they must make in human mind of the prejudice which abandoning the pleasure of sin, and it feels against submitting to the in submitting to wear the yoke and precepts of the gospel, and which bear the burden of Christ. We makes men hesitate frequently a presume there must exist in the long time before they commence minds of unconverted people, some the cultivation and formation of a doubts of the kind above referred to, There is a for as we have already remarked in strong and common tendency in substance, the value of Christianity the human mind, the understanding in death is generally, if not univerbeing darkened and the judgment sally acknowledged, and if the superverted by sin, to receive and en-periority of its happiness in this tertain the idea, that however im-life, over that which the world portant and essential Christianity is affords, would also be acknowledged, for them at the hour of death, to en- then its pleasures would be sought, able them to meet that event with- and its precepts yielded to, in ear-

all that they have held dear to He that watereth shall be watered them on earth with any thing like also himself. This language is a considerable degree of resignation, somewhat figurative, but its meanand to reconcile them to the thought ing is clear. Water from its excelof entering upon another state of lent, refreshing, and useful properbeing, connected with which there ties, is the expressive symbol of are solemn associations almost in blessings. And according to the

GOSP. VIS. VOL. XVI.

perfect LAW of God, he that does when God's love to men, leads good shall obtain good, and he that them to love him, and they send liberally distributes to others what forth their streams of love by obeyhe himself possesses, and what they ing his commandments, then God need, shall not simply receive the loves them with a love of complai-• same in return, but shall receive it sancy or approbation, which bewith usury. So has the Lord or- comes a saving love. And by sacdained, and so it must be, for his rifleing themselves to the service of law cannot be broken, or fail to have God, and being willing not only to its designed effect. We may illus- give all they have to him if he trate the spiritual and practical should require it, but willing also to idea of the passage under consider- spend and be spent in his service, ation, by reference to the clouds. then will he indeed water them, The clouds are the springs above and make them grow as a "tree the earth from which the water planted by the rivers of water," comes to supply it. Now the and they "shall flourish in the clouds with all other phenomena in courts of our God." the natural world, are governed by God being the great source and fixed laws, ordained by the wise first cause of all blessings, they all and benevolent Governor of the originate with him. And owing to universe, and under certain circum- the diffusive character of his goodstances, they empty themselves, ness, he is prompted by the princiand pour out their watery contents ples of his nature to circulate and to soften and refresh the earth, and spread his gifts among his creatures to bless the inhabitants thereof. for the promotion of their happi-But these clouds are replenished ness. And as the divine nature of again with water, or others are God is communicated to his people formed in their stead, from vapors in their regeneration, they, too, arising from the earth, and from will feel that diffusive goodness other causes. And so the clouds which prompts to do good, and to that water the earth are watered make others happy, and they will themselves, according to the laws send out streams ot benevolence, of nature. And by an operation charity, and holiness, which will somewhat similar, the laws of the cause the "thirsty land"—the mormoral world so work, that in refer- al wastes, "to become springs of ence to spiritual things, he that wa- water." tereth shall be watered also himself.

Although the Lord is not abso-God is love. He maketh his sun lutely dependent upon the agency to rise on the evil and on the good, of man for the furtherance of his and sendeth rain on the just and on purposes and the promotion of his the unjust. And this he does that glory, he has seen proper to adopt his goodness may lead men to re- in the economy of grace, the agenpentance. God has a natural or cy of man, and to make use of him parental love to all men, and he in accomplishing his own purposes. loves us, that we may love him. And man is now a circulating medi-Hence John says, "We love him be- um through which God spreads his cause he first loved us." Then gifts and blessings. And the bless-

ings which we as recipients of his them, in making them holy, useful, favor, receive from him, we are to and happy, and in stirring them up communicate unto others, that they and in prompting them to do too may be blessed. "When thou good to others, and thus result in art converted" said Jesus to Peter, bringing glory and honor to the "strengthen thy brethren." And to Lord as well as good to men, after his disciples he said, "freely ye have they have passed around and done received, freely give." The Lord good to many, are received by the designs that we shall do good with Lord as service done to him, and what we possess, and thus be useful this will lead him to renew his to one another. We are not to blessings unto those who have bury our talent in the earth, or let blessed him by having honored, it rust for want of use like the gold and praised, and served him, in coand silver of the miser, kept in his operating with him in his purposes eoffers and out of circulation.

God and derive the benefit from "he that watereth shall be watered them that they are designed to im- also himself," in relation to our inpart, and then become useful to tereourse with God. And as the others through these blessings, and water from the clouds moistens the thus in a manner pass them on to earth to promote the growth of vethem, then the stream flows on and getation, and then collects in the we water others by doing them earth to form springs, and streams good. And owing to the relation and rivers, and after it has accomwe stand in to one another, and the plished its design, it is taken up laws of reciprocal or mutual influ- again into the clouds purified in the ence by which that relation is gov-process, and sent out again on its erned, white we do good to others, mission of usefulness: so with the we likewise receive good in return blessings of God, when properly imfrom them, and thus "he that water- proved and used, and liberally diseth shall be watered also himself." tributed, and communicated from And not only so, but this law affects one to another, they redound in the the relation we stand in to the end to the glory of the Lord, and Lord. The Savior is represented as he receives them as a tribute or saying to his people in the day of offering to him, and he is encourjudgment, "Verily I say unto you, aged to continue to circulate his inasmuch as ye have done it unto blessings, seeing they have their deone of the least of these my breth-sired effect in diffusing happiness ren, ye have done it unto me." among his creatures, and in bring-Laying hold of this truth then, and ing glory to himself. looking at it in the light of that We make two observations, addiffusive goodness and christian ac- dressed to two characters, in closing tivity which we have been consid. our remarks upon the subject. First, ering, we may further remark, that we say to the Christian, let the the blessings which flow from God, truth which we have been trying when they have their desired effect to bring out of the encouraging pasand do good to the first who receive sage of Scripture at the head of our

of benevolence to do good. And When we receive blessings from thus will be fulfilled the promise,

watered yourself. take abundantly

article, incite you to increased la-lof the Christian has any advantages bors in the service and cause of over that of the people of the Christianity. Have you tasted of world. Now as God is infinitely the water of life? Has it in a wise, and delights in the happiness measure quenehed the thirst of of his creatures, we would suppose your soul? Has it refreshed your that in framing laws for the govweary and drooping spirit? And ernment of the moral world, he has it eleansed you from that would have respect to their welfare moral impurity which would have as he evidently had in forming the rendered you for ever unfit for the laws for the government of the society of the pure and holy, and physical world. And this, without for a place in heaven? If you have doubt, he has done. Hence we hear tasted it, and appreciate its pre-the Savior saying with reference to eiousness, your request will not the moral laws which he came to merely be that of the woman at establish, "if ye know these things, Jacob's well, "Sir, give me this happy are ye if ye do them." We water," but it will be, Lord give then conclude from the character of me more of this water, "increase my God, and from the character of the faith." And if more is desired, as laws of which he is the author, (and it surely will be, if there is a the character of those laws is simihealthy spiritual feeling, more may lar to the character of the divine be obtained. But remember if we law given,) that from the nature of would be watered, we must also be things, those laws obeyed, must willing, as far as we are able, and necessarily promote the welfare of possess the opportunity, to water those who obey them. For as the "Be diligent in business, "law is holy, and the commandment fervent in spirit, serving the Lord." holy just and good," it is ntterly Make it your meat and your drink impossible that any thing but good to do the will of your heavenly Fath- results can follow from the observer. "Be instant in season and out of ance of the principles of the divine season." "Pray without ceasing." law. And to suppose it will be less And "diligently follow every good to our enjoyment and welfare to be work." Then will you surely be in the kingdom of God, where the You will par- laws of God are obeyed, than it will of that river be to live with the world that "lies the streams whereof make glad the in wickedness," and is in a state of city of God, and it will make you rebellion against God, is to admit glad, and make you to "rejoice with virtually, that a subversion of the joy unspeakable and full of glory." divine laws is productive of more And in the second place, we have good to men, than a strict observa thought to offer to such of our ance of them. And this admission readers, that have not yet yielded not only makes Barabbas preferable to the requirements of the gospel to Christ, and evil to good, but it We have remarked that many are really makes Satan preferable to living in sin, from a secret doubt God as a master in the present life. they entertain, whether, as it re- But these conclusions must be regards the present life, the condition pulsive to every reflecting mind, and

the premises from which they are we can see the small dust flying, drawn must appear false, and Christianity desirable, not only because it affords peace in death, but because it affords us the highest and purest enjoyments in life. Then do not for one moment doubt the happy and profitable tendency of a righteous course of moral conduct, such as the gospel of Christ inculcates. Then embrace that Christianity which will prompt you to love both God and man, and to do good and right to all, and in this way you will send out streams that will water others, which will return with increased power to bless and gladden yourselves, for he that watereth shall be watered also himself. J.

For the Visitor. HONORING THE HEAD.

Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head. 1 Cor. 11: 4, 5.

become a subject of dispute. For the satisfaction of our dear brethren and sisters, I will give my views as I infer from the language of the apostle.

It appears obvious from the remarks of the apostle, that the ehristian man should have his head uncovered, during all his religious exercises; and likewise that the hair should not be long. We, who are born of the incorruptible seed, that are new creatures in Christ, have become so refined in our views, that When the sun shines into our rooms, lived in the Christian dispensation,

which otherwise would remain invisible. So our views have become We now consider that refined. "the hairs of our heads are all numbered." We now consider ourselves chosen generation, a royal priesthood, a holy nation, a peculiar people, that we may show forth the praises of him that has ealled us out of darkness into his marvelous light." In our enlightened state, we avail ourselves of all the glorious privileges of the gospel. apostle informs the Cor. 1: 9-27, "I keep under my body, and bring it into subjection." And again Gal. 6: 17, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus." From these quotations, we readily infer that the apostle wore upon his body those peculiarities enjoined upon the humble follower of Jesus. I understand the apostle to mean here, that it is easy to see, and we need not trouble him, or ask him questions, his transformation from the rudiments of the world plainly declare his christian profession. The import of this injunction, has We have come out from the world, we are a separate people. plainly understand the hair is not to be long, though there is no particular length specified. Absalom, king David's son, polled or clipped his hair at the end of every year, in eonsequence of its weight and bulk. We are informed its weight was two hundren shekels. 2 Sam. 14: 26. It is not likely that his associates were compelled from the same cause to clip their hair. Consequently they could wear it long, which the apostle informs us is a shame. we observe things more elosely. Now if Absalom of old would have and become converted, he would obscure the views of some persons, have clipped his hair for the sake of but if we consider it rightly it canhis profession, whether it was at not do so. It will only make it apthe end of the year or not. And in pear plain that the woman must herhis humble and child-like disposi- sclf, or by her request provide the tion, he would have proposed to have it clipped or shorn, just as if for a covering, but not the covering one clip would have done the whole work, which can only be done by placing the bulk of hair together neatly on the back of the neck, and shearing it straight, this leaves it not long, agreeing with the apostle's instructions, and does not conform to the world; and according to history agreeing with the custom of the Savior and his apostles. The exhortation of the apostle to the. woman is quite to the reverse. "Every man praying or prophesying with his head covered, dishonoreth his head, but every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head." The disjunctive conjunction but, implies opposition of meaning. As the man is exhorted not to wear can possibly represent the covering long hair, and not to cover his head, they so warmly vindicated, and so the woman is directed to have long hair, and to have her head If the definite article the was used, covered. The apostle in the suc-instead of the indefinite article a, ceeding verses of this chapter treats in the text of the apostle, we would very explicitly upon this subject, have more authority to consider it showing very plainly that the man the covering above alluded to, but should not have long hair, and have so we have no right to do so. If in his head uncovered, and the woman the figure, the hair is to be the have long hair and have her head lawful covering, every member of covered. According to the apostle's this body of men, would insist that teaching we understand clearly the indefinite article a must be that the man ought not to cover his erased and the definite article the head, but, not so the woman. In instead. If the woman wears no the 15th verse of this chapter, he other covering on her head than concludes his admonition by saying, the hair that God put there, she has "If a woman have long hair it is a not done the first thing to cover her her for a covering." some instances has a tendency to superfluous.

eovering. The hair is given her which is so earnestly alluded to by the apostle. If our legislative body, or any other body of men, after a lengthy discussion upon the subject, would pass stringent laws, or resolutions, that the man is not to wear long hair, and not have his head covered, but the woman to have long hair, and have her head covered. Having discussed the subject very ably, and defined it very particularly, and then in conclusion insert the following clause. Providence has given to her, her hair for a covering, and she makes a glorious appearance with it. Never would one member of this body of men have the least idea that the hair here referred to in conclusion, adopted as binding upon the woman. glory to her, for her hair is given head, consequently the apostle's This text in heaven-born admonition must be ans that he has received of the of your readers, I have thought to Lord that which also he delivered communicate some things selected unto them. If the woman has for the Visitor. If its judicious ednothing to do towards the covering iters think proper to publish such of her head, so much of the Savior's selections, they are at your disposal. life-giving words are of no account. But it is very obvious that the woman that is born of God must wear a covering on her head in honor to God, and her profession, which covcring must indicate her holy and enlightened state in the christian life. And as Christianity is in all cases compared to light, and not to darkness, and as evil is always compared to darkness, and never to light, we plainly infer that this holy garment must be a light color. It seems heaven approves of a white color. Rev. 19: 14, "And the armies which were in heaven followed him upon white horses clothed in fine linen white and clean." I have already quoted that we have been called out of darkness into this marvelous light. The apostle addresses us in his epistle to the Philippians, "I have told you often, and now tell you even weeping." Then dear reader, bear with me to remark in conclusion, that just such a covering for your head you should wear as you will wish you had worn when your dying hour comes. Wear it in all your devotions.

A. BEELMAN.

Dillsburgh, Pa.

For the Visitor.

Dear Brethren, forasmuch there is a generally prevailing opinion that the Jews will again return to their native land, I have been pools of water." reading what has interested my mind

The apostle informs the Corinthi- may be interesting to some at least

J. WISE.

Jerusalem and its Vicinity.

"At a little past noon we reached the noted reservoirs called the pools of Solomon. These are situated near the road side, about three miles South of Bethlehem. There are three of them, all standing in a line of descent from each other, so that the water emptying into the first may discharge into the second, and from that into the third. They are built of massive hewn stones, and are still in an excellent state of prescryation. The upper pool is 380 feet long, 236 wide, and 25 deep. The middle one is 423 feet long, 250 wide, and 39 deep. The lower onc is 582 feet long, 207 wide, and 50 deep. At the time of our visit there was but little water in either of them. At about one hundred yards distant is the fountain which supplies these reservoirs. The water is conveyed from these pools to Bethlehem and Jerusalem, by a small acqueduct constructed of earthen pipe about ten inches in diameter. It is not improbable that these pools once furnished water for the temple of Jerusalem, as they now do for the mosque of St. Omer. They bear strong marks of high antiquity; and this may be the site of one of King Solomon's houses of pleasure, where he made himself "gardens, and orchards, and

A short distance to the south of very much; and perhaps the same these pools, toward the Dead Sea is

a large grotto, supposed to be the entered in the most still and solcave of Adullam, where David gath-emn manner. They approached the ered his followers when pursued by spot marked as the birth place, and Saul. This cave is a spacious labyr- there kneeled, seemingly engaged inth, supported by great pillars of in the most ardent devotions. They the natural rock, and is perfectly sobbed and wept like children.

ern road, which brought us near kened in my bosom a tenderness of Beit Jalfa. Bethlehem lay to our feeling which I shall never forget. right; and after winding through a Whether I was standing in the very crooked and broken way, we ar- room where the Savior of men was rived at the gate on the west side. born, or not, I was standing in We proceeded directly through the Bethlehem, his birth-place. It mattown without stopping, till we ar- tered little to know the very spot, rived at the level part of the ridge or to have it pointed out; I knew he between it and the convent. This was born there. There the tidings building covers a vast extent of of "peace on earth and good will to ground; and from its high massive men," had been proclaimed by heavwalls, rather resembles a fortress, enly messengers. Those very ti-It encloses the church said to be dings of mercy and love, borne from built by the Empress Helena, over nation to nation, and echoed from the spot that tradition consecrates age to age, had sounded in my ears as the birth place of our Savior. from childhood. I had for many I wil! detail as near as I recollect, years known their sweetness and the most interesting things shown consolation, and now, coming like us in Bethlehem.

ed to the place where the Savior deemer, could I stand in Bethlehem was born. This is said to be a grot- without emotions never to be forto now under the church. The gotten. No-impossible! The room of the grotto is thirty seven very place where I stood seemed to feet long, and eleven wide. The me like holy ground.

grims (I took them to be Greeks) iron grating; and over the altar is

This sight with the sombreness of To Bethlehem we tock the west- the whole scene around me, awaa pilgrim from a far distant land to The reader desires to be conduct- the birth-place of the divine Re-

floor and walls are of a greenish mar- On our way from the grotto of the ble; and the latter are set off with Nativity, we were shown a large tapestry and paintings. Directly chamber called the School of St. in front of the door by which we Jerome. Here, it is said, that great entered, at the farther end of the Saint instructed his cateehumens, grotto, is a semicircular recess, lined and wrote his celebrated vulgate and floored with marble. In the version of the Bible. Not far from center of this is a gilded star, bear- this is a small chapel, dedicated to ing on it the inscription-"Hic na- Joseph, the husband of Mary. Near tus est Jesus Christus de virgine- the passage is a vault or pit, into here Christ was born of the Virgin. which the murdered innocents While standing in the grotto of were thrown. The entrance to the Nativity, several female pil-this is guarded by an altar and a coarse picture, representing the! massaere of the infants.

and has a population of about four road to salvation, While many, thousand. Now the population are very many desire to enjoy that inentirely christian. After present- numerable company of blood-bought ing the superior with a suitable souls, but are yet in the bonds of compensation, and taking leave, iniquity, putting off their return to we mounted our horses and return. God from one set time to another, tered the town. Giving a last look reading this line, the solemn quesof them in Hebrew.

which overlooks Bethlehem, we delay not your return any longer. soon had our first view of the Holy sired to see that hallowed place; elosed. Crossing the valley of Giting behind the hills of Judea. On entering, the first persons we met were a half dozen lepers, with bloated and uleerated looks, who importuned us for alms in most pitcous objects of commiscration. We were immediately conducted to the Latin convent, the only real asylum for strangers in the Holy City.

(To be continued.)

For the Visitor. A SERIOUS CALL.

Bethlehem is situated on the slope Millions in heaven are already of a hill-is a compact built town-saved; myriads more are on the

ed to the gate by which we had en- Permit me to ask you who are now to the valley of the shepherds, soon tion: are you standing in this posithe interest with which I had re- tion? If so, when the next set garded Bethlehem was nearly lost time comes, if not sooner, step boldin the absorbing feeling with which ly forth prepared to be initiated in-I looked forward to Jerusalem. to the church of the living God. By our way was the tomb of Ra- You have heard the minister secres chel. We halted to take a view of of times, perhaps, invite you; parthis. The Jews make pilgrima- tieular friends-saints of God-in ges to this place; and the interior conversation have, no doubt, caused walls are covered with names, many you to shed tears over your sins; and God's people have often prayed Passing the convent of Mar Elyas for you. These things you know, which stands on the high ridge nevertheless we tell you once more,

Remember you have an immortal City. Long and ardently had I de- soul, a soul born for eternity, a soul that will never go out of existence: and now with what intensity of millions of ages, as numerous as the feeling did I gaze upon it! Soon sands upon the shore, and the drops we were cantering our horses across of the ocean, will not shorten the the plain of Rephaim, in haste to duration of your being; eternity, enter before the gates should be vast eternity, incomprehensible eternity is before you. And you are hon, and winding up the hill on the surely convinced of the faet that west side of the city, we entered every day brings you nearer to Jerusalem just as the sun was set-everlasting torments or endless felieverlasting torments or endless felicity; and you are to-day as near to heaven or hell as you are to the grave. And how can you endure. even the thought of being east into strains. They looked, indeed, like hell, much less endure the pain and misery there? All the tears that ever have been or ever will be shed on the face of the earth; all the groans that ever have been or ever

will be uttered; all the anguish that balance compared with the joys that ever has been or ever will be en- are in Christ. Your pleasures will dured by all the inhabitants of the consist in greater things than these. world, through all ages of time, do You will rejoice in a deliverance not make up an equal amount of from sin, death and hell; the posmisery to that which is included session of pardon, peace, holiness in the loss of your soul. How true and heaven. Oh! what heavenas well as solemn are the words of born gifts you will then possess; Christ when he says, "What shall while angels in heaven, and saints it profit a man if he gain the whole on earth, will rejoice with you, be world and lose his own soul; or what shall a man give in exchange for his soul?"

Come blooming youth for ruin bound, Obey the gospel's joyful sound; Come, go with us and you shall prove The joys of Christ's redceming love. Your sports, and all your glit'ring toys,

Compared to our celestial joys, Like momentary dreams appear; Come, go with us-your souls are dear.

O, must we bid you all farewell? We bound to heaven, and you to hell; Still God may hear us while we pray, And change you, ere that burning day.

But; perhaps, you are ready to We can scarcely realize that the say, it is not my purpose to waste ever varying gold and purple hued all the days of my life in idleness, elouds that wait upon sunset, are and in wickedness, and then be but the offspring of some "stagnant doomed to everlasting misery and pool or turbid lake." But true to woe. We rejoice in the hope you the laws of nature, they come to us may not; but remember to-morrow as the feathery snow-flake, the is not yours, and you may unexpect- pelting hail, the erystal rain drop, edly and unprepared be called to or the diamond dew, that glows meet your God. I entreat you, not and sparkles in the sun's bright only that you may escape that pun-rays. Earth welcomes them to her ishment which will inevitably ensue, bosom and reproduces them in the unless you become a christian, and woodland flower, or the limpid live and die a christian; but I en- waves of some gushing fountain. treat you also for the joys you shall There is nothing lost in the great share with the people of God. It is economy of nature, every particle is true, you have your pleasures now, gathered by Him, who sees the but they are as small dust in the sparrow as it falls, and transforms

eause the dead is alive again, and the lost is found. May the Lord in his infinite wisdom help you, so that when death comes, and the heart beats its last pulsation, you will be able to sing, as angels bear the immortal spirit through the skies, lines like these:

Farewell, dear friends, 1 may not stay,

The home I seek is far away: Where Christ is not, I cannot be-This land is not the land for me.

J. H.

New Paris, Ind.

TRANSFORMATION.

watch the process through which Christ Jesus, our Lord. Be ye not they pass, yet they live, as heaven's conformed to this world; but be ye gentle emissaries, and by their transformed by the renewing of sweet influence, and winning grace your mind, that ye may prove what find an entrance into the most see is that good, and acceptable, and percret recesses of man's stony heart. feet will of God. Rom. 12: 2.

moral. Things temporal and spir- valley of the shadow of death, and itual underwent a great change feel that the last dread change is when the light of revelation shone about to take place,-when we upon poor benighted man. In the hear the rushing and roaring of the patriarchal age, a few faint gleams deep waters as they enfold us, can of the "Great Light" were we not look over the river into the seen through the moral darkness sun-bright clime and see the "angels" enshrouding the world. But as waiting to welcome us home?" time advanced the clouds dispersed, When this mortal shall have put on and the perfect day appeared. Then immortality, then shall come to pass aided by the "spirit of prophecy," they piloted their life-barks safely up in victory, for when Christ who around the shoals that wreek; men's is our life shall appear then shall we souls, and anchored upon the shores also appear with him in glory. of Immortality. LAURA.

The Ark of the Covenant, the Tabernaele and the Temple, where in the "Sanctum Sanctorum" dwelt the great I AM, have all passed away before the glory of the Sun Man is by nature a free moral of Righteousness. Man no longer agent. With respect to his future need go mourning all the days of his destiny, he can have, just whatever life, for there is balm in Gilead, and he makes choice of. "For whatsothe great Physician is ever ready to ever a man soweth, that shall he aladminister the oil of healing. In so reap:" We sometimes hear it Him all fullness dwells, for all pow- remarked by those who do not study

emotion and all things that hinder the flesh reap corruption; but he

it into forms of beauty, and em- our approach to Deity must and blems of purity and holiness. shall be put away before we gain Thoughour dulled vision cannot that perfect liberty, which is in

As in the natural world, so in the Then when we enter the dark the saying that death is swallowed

For the Visitor. The Moral Agency of Man.

, the state of the

er in heaven and on earth is given the divine oracles as they ought. into his hand. . God will not punish his creatures in He alone has power to draw all the future; he will not cast those men to him, and by the influence of whom he hath made, into a lake of the Spirit our carnal minds become fire. But, those who have this for spiritual, and we are transformed to their portion, will but reap their the image of Christ. Our nature own harvest; so those, who have must be subdued when we are cloth- eternal life for their inheritance, ed with holiness as with a garment. will also reap their harvest. "For Every evil thought, every unholy he that soweth to his flesh, shall of

that so weth to the spirit, shall of manifest unto us, that we are not the spirit reap life everlasting." welcome there. Then, with aching Although men are thus free, yet hearts, and streaming eyes, we reevery act, of both saint and sinner, trace our footsteps. When we have is as much under the control of Je- again reached our exalted platform, hovah as though they were but Jesus stands with open arms to mere machines. There is, however, receive us, and the family of God this difference between the two. will embrace and comfort us. What The whole aim of the latter is to a mercy that we are thus sorely please himself. He eareth not for chastened when we who are the the interests of others, nor regard- holy nation, the royal priesthood, eth the honor of God. He will the chosen generation, should lust afflict and oppress the child of God, after the trifling objects of time and and cause him to shed many a bitter sense; these should be beneath our tear; but, while he is thus gratify- notice. God wills that loftier themes ing his own wicked propensities, shall engage our attention. Thereall that he does is so controlled by fore when these inferior objects are Almighty power, that it accom- too much admired by us, he makes plishes, frequently, the most im-them the instruments of our punportant purposes of the great Crea- isliment. tor. We see this abundantly illus- The former also accomplishes the trated in sacred history. When purposes of Jehovah, but in quite a Herod slew the babes of Bethlehem, different way. In them, self is he had no design of fulfilling the crucified. They study from the prophecy of Jeremiah. When the divine oracles what the will of God Jews, filled with envy, crucified the is, and that will is their law. "Not Lord of life, they little thought my will, but thine be done," is the they were by this act, instrumental language of their hearts. in placing the Messiah just where they so much desired he should not same relation to Christ, that Christ be; namely, upon the throne of his does to the Father. When Christ father David. So the beating and was here he did not his own will, imprisoning of Paul and Silas by but the will of the father; so the the enraged Philippians. resulted in christian does not his own will, but the conversion of the jailer and his the will of Christ. Christ honored household. Thus has God overruled the Father by a perfect obedience to the wickedness of men to his honor, his requirements; so the christian and to the good of his children; honoreth Christ by an obedience to and thus he always will. Frequent- his requirements. ly, our most important lessons are learned from those who hate us. on earth, he made known unto man Sometimes we leave the highway of the designs of the Eternal; so the holiness and stroll into the mead-christian is Christ's representative, ows of carnality, but, ah, how soon he reveals unto the world the deare we reminded that we are in an signs of his Master. Jesus could do enemy's land. The inhabitants will nothing of himself, but what he saw treat us with contempt, and will the Father do, that could be do; so

The christian stands in much the

Jesus was God's representative

life of Christ was hid with the Fath- attitude of church members we because he came from Christ.

death of a christian, there is a stri- never reach the "mark of the king resemblance. When the Sav- prize." Stop at once. Make no proior came to his death, he bowed wil- fession of what you do not possess. lingly to the grim monster, he If Christ be not in you, you are not suffered patiently until he accom- a Christian. Begin again. Throw plished the purposes of Jehovah, away your hope; it is a false one. then he said, "Father into thy hands No man cometh to the Father but I commend my spirit;" and having through Christ Jesus. "If any man said thus he gave up the ghost. have not the spirit of Christ, he is How similar to this is the language none of his." The right start is in of Stephen, the first martyr, "Lord penitent faith at the cross; the first Jesus receive my spirit." Death step is to give the whole heart to will either conquer us, or we must the Savior. conquer him. We understand death II. The Greek racer in the Isthto be a painful change through mian Games was accustomed to which all must pass. The christian train himself for the contest by voluntarily passes through this rigid self-denial, by abstinence from trying ordeal. He leaves the intoxicating drinks and luxurious world, and becomes buried with food. He "kept his body under." Christ by baptism into death. He And when he started on the decithen dies daily until he becomes sive race in the Stadium, he threw dead, and has his life hid with offall his entangling garments. He Christ in God. When then the did not carry an extra pound; for summons is sent for him, he is found dead already, he has passed crown of victory. Even so, good through all the terrors, and can now friends! seeing you are compassed hail the messenger with the trium- about with a cloud of witnesses, phant exclamation, "Oh death, where is thy sting? Oh grave, where you-lay aside every weight and is thy victory."

MATTIE A. LEAR. Hudson, Ills.

THE RACE FOR THE CROWN.

BY REV. THEO. L. CUYLER

race for a heavenly crown is the their backs, and break down under

the christian can do nothing but cross of Christ. To the thousands what he seeth the Savior do. The who are just now coming into the er; so the life of the christian is hid would offer the timely cautionwith Christ. The world hated make a right start. If you do not Christ because he came from the begin with a converted heart, and Father; so it hateth the christian an honest purpose to serve the Lord Jesus, whether rich or poor, In the death of Christ, and in the popular or unpopular, then you will

that pound might eost him the with so many who are watching the sin which elingeth closely about you, and run with patience the race set before you. This requires selfdenial at the outset. "If any man will come after me," says the Master, "let him deny himself." Some start with too heavy a load; they The only starting point in the undertake to earry the world on

the weight. Some entangle them- two or three silver spoons "while so selves with besetting sin. The sin many poor people were lacking trips them up, and they cannot run. bread." If that same spirit actua-Every backslider I have ever known ted the churches of this day, there was the victim of some one or more would not be a wine-bottle on a besetting sins. He would not give single Christian's table; and there up his favorite sin; and so he soon might be a Bible in every house or gave up following Christ.

that other thing?" I hear you say. Christian. 'Self-indulgence lives un-Yes! you must give every thing up der the clouds; self-denial soars that is wrong, and nothing less. If above them. you find that your spiritual growth | Self-denial is one of the most and usefulness are hindered by en- beautiful of graces; we wish it gaging in certain practices or at- were more common. The standard tending certain places of amuse- is lowered every day in our Ameriment, then let them alone. If you can churches. Let the young have any doubts in your mind wheth- converts not copy the faults of their er it is the right place for a Chris-seniors; for self-indulgence is the ortian, stay away. For one, I have der of the day. Paul was a noble never known a church member to model for the new beginner. He be improved by the ball-room, the exclaims, "I keep the body under." theater, the eard-table, or the so. The literal translation of the Greek cial wine glass. I have known hnn- word is, I beat my body down with dreds to backslide when their feet smashing blows. Self-denial sinewed touched these "slippery places." him for the glorious fight. How

to surrender even their right to do toward heaven when he is enervalawful things, if by this course they ted by luxury or overloaded with can remove stumbling-blocks out of the cares of this world, or bandaged the way of others, or can strengthen with the entanglements of fashion their own graces. The Greek racer on every limb? Young brethren, denied himself many lawful indul-starting in the race for a celestial gences. So should a Christian, crown, lay aside every encumbering whenever such denial makes him weight, and so run that ye may more athletic in spiritual power. win!

hut on the face of the globe. Yet "Must I give this thing up, or Wesley was a cheerful, sunshiny

I also hold that Christians ought ean a man of God make headway

Daily food is a lawful indulgence. III. Let us remind you that fail-But fasting is sometimes profitable ure is possible. The very admonifor body and soul. Many luxuries tion "so run that ye may obtain" of domestic life are lawful in them-implies that the crown may be selves; to give them up in order to lost. To lose that means to lose have more money for Christian char- Christian character, to lose influities, or in order to discourage so- ence, to lose God's favor, to lose the cial extravagance, is a dictate of sweetest joys of life, and to lose the pure Christianity. John Wesley soul forever. There are backsliders had a right to own silver plate; in nearly every church. Will you but he refused to possess more than be one? There are thousands who

probably never enter heaven. They and bought it. - Matt. 12: 45, 46. soon halt in the race to clutch a The difference between this paral indulgence, or are entrapped into man came upon the treasure unexfatal errors. If you fail, it, will pectedly, when he was neither heart, or else were entangled by man is seeking after the pearls, and your own besetting sins.

The Greeian races commanded care to secure the very the intense gaze of assembled thousands. Royal spectators were present; sometimes princes stripped for the contest, and ran eagerly for the laurel crown. What a countless cloud of witnesses behold the immortal soul that is running for the heavenly prize! The general assembly of the first-born on high, the vast army of martyrs, the church of God, the lynx-eyed world, are all watching the combatants in the Christian race. The crown that is set before us is no wreath of laurel such as vulgar heroes win in the Stadium, or a jeweled gew-gaw such as earthly princes covet. will be the unfading crown of glory. It will be the smile of Jehovah-God kindling on the brow of the sainta diadem of celestial and supernal light!

"Run the race, Christian! Heaven is before thee: Fight the fight, Christian! Jesus is o'er thee: Onward and onward still Be thine endeavor: The rest that remaineth Flows on forever!"

Parable of the Goodly Pearls.

unto a merehant man, seeking goodly round, smooth, unclouded ones, that pearls, who, when he had found one he would be able to command great-

enter the visible church who will pearl, went and sold all that he had,

bag of gold, or are decoyed aside able and "The Hid Treasure" seems into the flowery meadows of sensu- to lie in this: that in the latter the either be because you did not set thinking of nor looking for such a out with a converted, Christ-loving thing; while in this the merchant has made it his business and his which he most desires.

> The two parables, therefore, furnish us with types of two different characters—the man who, Paul-like, is arrested by the Holy Ghost, and made to discover the hid treasure, when he was neither seeking nor expecting it; and those who, Berean-like, are "searching the Seriptures daily," that they may gather thence the pearls of grace and truth. We confine ourselves now to the consideration of the latter.

The "merchant-man" in the parable was "seeking goodly pearls." That was the object of his daily care and labor. Ordinary pearls would not answer, they must be goodly; these were the objects of anxious pursuit, because upon obtaining them rested his reputation as a pearl dealer, as well as his profits from their sale. In his diligent search he is rewarded by discovering one of "great price," and such was its size and perfection, that to obtain it he sold out all the goodly ones hitherto collected, and embarked his whole fortune in this one pearl, knowing from the estimation in which the pearl was held by oriental princes, and the enormous The Kingdom of Heaven is like prices which were paid for large, "pearl of great price" than from all heavily upon rites and eeremonies, the pearls of inferior value, how upon sacraments and ordinancesgoodly soever they might be.

We occasionally meet with persons who have, like Timothy, been ue in comparison to the "one pearl carefully instructed in the Scrip- of great price." tures from a child, or who, like Samuel, have early been impressed defective views a person come to with Divine truth, and who, possessing earnest and inquiring minds, anxiously seek for that which will satisfy and comfort the soul. They deliberately set themselves to seek the truth; they are not eareless and ignorant persons, but of meditative minds, of tender consciences, of craving souls, who believe that there are goodly pearls of grace to be found in God's words, and who diligently seek them; while at the same time they have such defective views of the character of Christ, as to make them rest short of that single-hearted faith in Him which shall find me where ye seek me alone secures salvation. There is a with all your heart." moral twilight as well as a natural one, and many there are in this ere-pearl of great price, then are their puseulous state, who, like the man when half healed by Jesus, "see men as trees walking." They have glimmerings of the truth, but have not got clear and distinct views of discoveries in truth, on theories of it; they see it looming up amidst mind, in which as goodly pearls partial darkness, but not standing they long traded and delighted, now out sharp and clear in outline appear in their real worthlessness; against a noonday sky. Such per- and, willing to sell off that which sons are apt, with a great deal that they have hitherto obtained, they is true, to mix up deadly errors. venture their eternal all upon this They seek to augment their own pearl of great price. Nothing now righteousness; they bring in their will satisfy the soul of the true bewhich shall merit God's favor; they seek to blend their work with and thus make a joint stock of their unspeakable and full of glory.

er gains by the sale of this single redemption. They lean perhaps too all goodly pearls in themselves, but not to be trusted or counted of val-

> No matter, however, with what the word of God, if he approaches it with a sincere desire to know God's will and to do it; if there is a moral honesty about him, that will not let him rest until he find the truth, then God will meet him in His Word, and reveal Himself to his mind, and cause him to find in Jesus Christ and the plan of salvation that rests on his precious death and sacrifice, the "pearl of great price;" for Christ declares, "He that doeth the will of God shall know of the doctrine whether it be of God;" and the promise of God is, "Ye

When such persons behold this eyes opened by the Holy Ghost to behold its excellency and value. They are seized with a quenehless desire to possess it; their former own morality as a ground of salva-liever but Christ; he must possess tion; they wish to do something Christ; he must make Him his own by a living, personal, appropriating faith; thus he is made to "put on Christ," to be conformed to His Christ's perfect and finished work, image, and to rejoice with a joy

pearls we may possess-pearls of which we lean, or in which we morality, or virtue, or education, trust, that we may obtain this hidor sensibility-if we have not Christ, den treasure of the Gospel, and they are valueless for all purposes possess for ourselves this Pearl of of salvation: while he who has GREAT PRICE? found Christ has found that which swallows up all lesser pearls in its priceless excellence and perfect beauty.

We are taught by these parables that we must make every sacrifice in order to obtain the rich blessings that are found in the Lord Jesus. To this duty we are urged by every consideration that ean sway human conduct, and he is dereliet to every duty to God and to his own soul, who, when Christ is set before him as his Redeemer, fails to go to Him as such and to seeure from Him the pardon and the peace which He only can bestow.

It is a matter of wonder and adorning gratitude that God condescends to put within our reach so nuspeakable a gift. He was under no necessity to save us. But Christ loved us even when we were sinners, and by offering Himself to satisfy the demands of justice, was enabled to effect our ransom, and yet preserve unimpaired the attributes of the Most High; for on Calvary "mercy and truth met together, righteousness and peace embraced each other."

Pearl of Great Price, since Christ tians. offers Himself to us in all the fullness of His redceming and mediato-philosophers and politicians. and sell it not," buy it "without our schools." money and without price," ought According to human philosophy

It matters not what goodly is made, to renounce everything on

For the Gospel Visitor. CONSISTENCY.

Consistency, thou art a jewel.

There is no human being who is at all times and under all circumstances strictly consistent. Our opinions, our conduct, and our character are apt to fluetuate with and pander to the circumstances under which we are placed from time to

"Show me one that has it in his power To act consistent with himself an hour."

Consistency is an agreement of all the parts of a complex thing among themselves, or of the same thing with itself at different times. This idea, when viewed from a philosophical stand point, leads to the conclusion that we may, or even should exert ourselves to the farthest extremity in the use of means to accomplish a laudable object, but when contemplated theologically, we discover that moderation should govern our conduct in all things. For the support of this position we have a strong evidence in the example of our divine Master, Since God, then, has given us this apostles and all consistent Chris-

How very different from worldly rial efficacy; since the Holy Ghost shall in vain" says Locke, "interpleads with us to accept His over- pret their words by the notions of tures of grace, and "buy the truth our philosophy and the doctrines of

not we, for whom this rich provision and the laws of physiology, we ar-GOSP. VIS. VOL. XVI.

gne that there is no immaterial soul, This is logical and consistent reathat what is not corporeal is noth-soning viewed from a natural standing, that the infant body contains point. But theology or Scriptural an infant soul, which enlarges with philosophy teaches otherwise. This the development of the body and teaches that man is an immortal that when the body declines the being destined to live forever, that soul wanes, and when the body dies he has not only got a living soul, the soul ceases to exist. The scien- but that that soul has come from tific physiologist will tell us that God and is susceptible of large dehe has made the most minute exam- velopments, and infinite happiness. ination of the human body that he "Life and immortality is brought to thoroughly understands it in all its light through the Gospel." This is parts. He has discovered the beau-consistency according to the Seriptiful arrangement of the heart, how tures. it ejects the vital fluid forcing it. This fact discovered, we naturally through the arterial system, through enquire how this desirable object the lungs, where coming in close can be attained. We answer by a proximity with the air, is supplied faithful exercise in the use of the from time to time with fresh sup- means appointed, not by faith alone, plies of oxigen necessary to perpet norby prayer alone, but by all the nation of life, and thus passing it to means together appointed by heavevery extremity of the body there en to that end. ted for the purpose, with suitable suit of the means of a temporal supmaterial for rebuilding the body in port, we do not only pray for God's all its parts which is continually blessing, sit down and wait for the wasting a ay by the ravages of answer of our prayers, for this time, and then returning to the would be inconsistent. We therevital urn, through the veinous sys- fore industriously use the means tem, with fresh supplies from the appointed and with God's blessing food received to perform again and our wants are supplied, and this is again its necessary operations.

He tells us that he thoroughly cree. understands the arrangement of the Again, in setting apart official

supplying, the workmen there situa- So also when we set out in purconsistency according to God's de-

nervous system, how these little members in the church we are commessengers convey information to manded to pray the Lord of the the mind, having its seat in the ex-harvest to send laborers into his vineterior or gray part of the brain and yard. We do not stop here, but go to spinal marrow, through the avenue work and in the use of the means, of the senses, and that the mind by it is accomplished. This is consisanother set of these agents, commu- tency. Simply pray to God, east nicates to the muscles and they oper- our lot, and then submit the reating upon the members of the body suit to God, and though we as mindetermine what shall be done and isters, may be ever so much interperform it, and after all this minute ested in this election that the best research and grand discovery he selection should be made, yet to has been unable to find the soul. electioneer either publicly or pri-

vately, would be inconsistent with city, &c., and if any man shall add the letter and spirit of the gospel as unto these things, God shall add the brethren understand it, and unto him the plagues that are writwould bring us under the judgment ten therein? Viewing the subject of the church.

for civil rulers, but Christians will to originate any appendages to, our, not strive nor electioneer by mak- the Christian constitution. It is a ing stump speeches or otherwise, but very nice thing to be consistent. simply in the exercise of the use of Consistency, thou art a jewel. Lord the means, leave the result with the help us to be consistent according Lord. This is consistency in the to the true philosophy of thy Word. gospel sense.

In human affairs the children of this world think it entirely consistent in order to accomplish an object, supposing the end to justify the During the troublous times of

not inconsistent to specify any his struggling soul to heaven. all acts of councils, creeds, disci plines, confessions of faith, &c.? Do we not all agree that the New Testament is not only a sufficient, but the only rule of our faith and if any man shall take away from book of life, and out of the holy How could it be otherwise?

from these premises, would it not We are also commanded to pray be inconsistent with our profession

How Knox and Luther Prayed.

means, to use every strategem, Scotland, when the Popish court such as argument fair or unfair, de- and aristocracy were arming themception, sareasm, &c., while a Chris-selves to suppress the Reformation tian will, if at all consistent, be gen- in that land, and the cause of Prottle, argumentative, persuasive and estant Christianity was in imminent kind, dispassionate and respectful. peril, late on a certain night John In church government, to be con- Knox was seen to leave his study, sistent it is necessary to be impar- and to pass from the house down tial, and in laying down rules or by an enclosure to the rear of it. giving advice as to forms in dress, He was followed by a friend; when &c., while we contend for uniformi- after a few moments of silence his ty and oneness, that we do not voice was heard as if in prayer. In specify two or three or more forms another moment the accents deepand then deal rashly with all who ened into intelligible words, and may vary from them. Indeed is it the earnest petition went up from thing beyond what is suggested in Lord, give me Scotland, or I die!" the Gospel, and enforce it under a Then a pause of hushed stillness, penalty, holding the doctrine we when again the petition broke forth, do? Do we not all agree to discard "O Lord, give me Scotland, or I die?" Once more all was voiceless and noiseless, when, with a yet more intense pathos, the thrice-repeated intercession struggled forth. "O Lord, give me Scotland, or I die!" And God practice? Do we not preach that gave him Scotland, in spite of Mary and her Cardinal Beaton; a land the words of this prophecy, God and a Church of noble Christian shall take away his part out of the loyalty to Christ and his crown.

So Luther, when Germany and sanctification of human souls hitherthe Reformation seemed to be lost, to is the history of such praying as and human help was gone; this was the prayer which that second Moses went and laid down at the foot of the eternal throne: "O God, Almighty, God everlasting! dreadful is this world! behold how its mouth opens to swallow me up, and how small is my faith in thee! If I am to depend upon any strength of the world, all is over. The knell Sentence is gone forth. is struck. O God! O God! O thou my God! help me against all the wisdom of the world. Thou shouldst do this. The work is not mine, but thine. have no business here. The cause is thine, and it is righteous and everlasting. O Lord, help me! faithful and unchangeable God! lean not on man. My God, my God, dost thou not hear? My God, art thou no longer living! Nay, thou canst not die. Thou dost not hide Thou hast chosen thyself. me this work. I know it. fore, O God, accomplish thine own will. Forsake me not, for the sake of thy well beloved Son, Jesus Christ, my defence, my buckler, and my stronghold."

But he had not done. Once more the tide of emotion and importunity burst forth; "Lord where art thou? My God, where art thou? Come I ed contrast between the Sea of Galipray thee; I am ready. Behold me lee and the dismal lake into which prepared to lay down my life for the Jordan flows and is absorbed. thy truth. For the cause is holy. If, as Mr. Stanly well observes, the It is thine own. I will not let thee Southern lake is the Sea of Death, go; no, por yet for all eternity! the Northern is emphtically the Sea My soul is thine. Yes, I have thine of Life-life in its waters and on its own Word to assure me of it. My banks, and in the time of our Lord soul belongs to thee, and will abide a centre of population and traffic. with thee forever. Amen! O God, The villages "sent forth their fishsend help! Amen!"

this, in spirit, if not in these or any uttered words. Such holy earnestand familiarity nestness offends the Father of our Lord Jesus Christ, who through him, is the God of all grace and consolation.—Family Treasury.

THE HOME OF JESUS.

This home of our Lord at the Sea of Galilec was fitly chosen for the great and blessed work of his ministry. He came to preach the gospel to the poor, to call the heavyladen, and to seek and save the lost. And no spot furnishes better facilities than the populous cities and villages and thronged shores of this Situated in the beautiful lake. midst of the Jordan valley, on the great thoroughfare from Babylon and Damascus into Palestine, its waters were a central point of passing and gathering by "the way of the sea," "beyond Jordan," of Zebulon and Naphtali. Depressed to such a depth-six hundred feet below the Mediterranean Sea- its shores have almost a tropical fertility, denied to the bordering uplands, and increased by the beautiful and abundant springs along the Western coast. In this respect there is a markermen by hundreds over the lake; The history of the salvation and and when we add to the crowd of

shipbuilders, the many boats of the week! The close of the day, traffic, pleasure, and passage, we see that the whole basin must have been a focus of life and energy; the surface of the lake constantly dotted over with the white sails of vessels flying before the mountain gusts, as the beach sparkled with houses and palaces, the synagogues and the temples of Jewish and Roman inhabitants."

It was no secluded spot that our Savior sought for his home-no hermit life that he lived. No where except in Jerusalem could he have found such a sphere for his labors. ily from this center, "His fame went throughout all Syria;" vast multitudes were attracted by his teachings and miracles, from Galilee, and from Decapolis, and from Judea, and from beyond Jordan, and "ran through the whole region round about," bringing the diseased in beds, "where they heard he was;" "and whithersoever he entered into villages, or eities, or country, they laid the sick in sheets, and besought him that they might touch if it were but the corner of his garment."

Such was the home of Christ with its surroundings, its scenes and "images, which could occur nowhere else in Palestine but on this one spot, have now passed into the religious language of the civilized world." Oh, what an undying interest clusters around the Sea of Galilee! As we retraced our steps, I paused at Magdala for a refreshing bath in the clear waters of the lake. - Traveler in Palestine.

For the Visitor. SATURDAY NIGHT.

and the dusk of night, how solemn! The labors and cares of the week have ceased, and the laborer is permitted to return home to meet with loved ones there, who are prepared to enjoy with him the fruits of his labor, for he is worthy of his hire. This is a bright side of the picture. But there is a brighter. There are many upon whom the joys and sorrows of life have closed forever. No more will we behold them returning home the last night in the week, nor mingle with them in the family circle, nor with them surround the board, nor mingle our prayers around the throne of God. Surely it is with grief that we record their absence. But hush,ere the light of an earthly Sabbath breaks in upon us, they are being ushered into the presence of the assembly of the first-born, to begin anew the never ending Sabbath of eternity. But another scene looms up before us. I would that there were no dark side to the picture of life, it is far easier to portray the bright. The contrast is great indeed. Instead of the happy greeting with which the faithful ones are welcomed home after the labors of the week have ceased, there is the anxious, weary, watching mother, perhaps, with her little ones, in her forlorn condition, with poverty stamped on all around, waiting for father's return. After she has waited long he comes home with curses on his lips because his home is not pleasant.

Wretched man! stop and consider, what have you done to make your home happy? have you not How various are the forms in indulged your own evil tastes and which it closes in upon us, the last of passions to the extent of all your

earnings, you have done nothing to der various circumstances, without make your home pleasant, or the being, as we believe, interrogated heart happy. Not only are the as to their faith in the grace and , fathers absent, but how many power by which they were healed, brothers are missing from their once (as not being the seasonable time happy homes, enticed by the fatal cup, and have taken step after step into vice and degradation, sinking even lower than the brutes. Even in our very midst is the fatal poison being dealt out. Tempted ones, "look not thou upon the wine when it is red, when it giveth its color in the cup, for it biteth like a serpent. and stingeth like an adder, and whosocver is deceived thereby is not wise." I would not have you think that this is the only sin that darkens the picture, for there are many other's if indulged in, that will blot the pages of life most fearfully, and cause the last night in the week to close in upon us with a midnight darkness.

> S. C. '

For the Visitor.

AN INQUIRY.

Why do not the brethren anoint any sick but members in the church, whilst evidently the apostolic practice gave the healing consolation to all the sick that they found in their way, by the direction of the Savior. But to the contrary the brethren will take the sick when suddenly brought down on a bed of affliction, and even under dying circumstances, interrogate their faith, receive them, and baptize them, to console them, because they request it, yet we have no such an example, nor command, either from Christ or from the apostles. Yet many were anointed with oil

for such interrogation) as oftentimes the fear of death is more the cause of their distress than the fear of God. But the anointing with oil, and laying on of hands, and prayer, were a healing to their bodies, and a consolation to their distressed conscience, and still they were not members, or in a covenant with God, which will indeed require all the powers of the mind, in the work of true regeneration, and a living faith in the word of God caused by sober thinking, and honest reflections upon going into a covenant with a holy God, by and through an evangelical baptism, which will not likely be accomplished in a few days or a few weeks of sick bed repentance. Owing to so much of this hasty work in religion, and being sometimes called to assist in such circumstances, and doubting the propriety of such a course, fearing it is building the walls of Zion with untempered mortar, and that the work will not stand the test in the day of God's power, and desiring that the old apostolic practiec may not be lost sight of, I propose these thoughts for consideration.

For the Visitor.

PURE WINE.

In my humble judgment it is very important that the brethren should use pure wine for sacramental purposes. It is well known that the in the day of Christ, and healed un- wines of commerce contain very

little, if any, grape juice, while our immortal soul, launched on the same native (home-made) wines are frequently, if not always, adulterated passed through, and abounding with with eane sugar, and for this reason can not properly be called the of stepping forward like the skillful "fruit of the vine," which our Savior blessed in that night when he was betrayed.

The following formula I quote from the American Dispensatory, page 478. "An excellent, pure and sparkling wine may be made as follows; take twelve pounds of good raisins, cut each raisin in two, and put them into a five-gallows demijohn, let it stand uncorked for about fourteen days, then filter, bottle, and cork well."

P. FAHRNEY.

Polo, Ills.

The Jamily Girde.

HINTS TO PARENTS.

The point to which I would advert is the neglect of companionship between parents and children. - By companionship I mean, that happy feeling which induces a child to delight in the parent's society, and the parent to delight in the child's society, that undefined bond which causes the weakness of the one to lean on the strength of the other, untried pathway of the dear one mind. just starting on the course which to Health, food, clothes, intellectual

stormy ocean which they have just the same rocks and shoals. Instead pilot, whose practised eye and well managed helm can steer safely amid each threatening difficulty, they stand aloof, and allow the frail vessel to drift here and there, at the mercy of every current, contented with the hope that their ehildren will manage to rough it as they have done, and that one of these days all will be well. Oh how little do such reasoners know the guilt which rests upon them for sins of omission! The absence of proper counsel, the allowing of affection to wander from its proper object, the giving up to others the responsibility which rests upon the parent -these are but some of the omissions chargeable with the same stern reproof which fell upon the aged man of God when "his sons did evil and he restrained them not." Few are aware how deeply they. involve themselves in blame by leaving undone things that they ought to do.

We shelter ourselves under the much that is done, but are sadly blind to the thousand golden opportunities neglected, which might directly and indirectly promote the and matured experience to fold its formation of character, and stamp wing of loving counsel around the ineffaceable impressions on the

them has been fraught with many education appear the all of a padangers. But how seldom do pa- rent's anxieties; but the attracting rents use their own retrospect of influence of conversation, the study life for the purpose of warding off on their part to make their society those evils which have proved so desirable and profitable, the mouldensnaring to themselves. They ing the youthful ideas by constant see the little bark freighted with an mutual intercourse, are too much

to ter

in shaping, squaring, and polishing cheerful intercourse, constant and the precious jewel placed in our often self-denying exertion is neceshands, to be in a great measure sary to cultivate our own powers. what we choose to make it. Such The parent must bend to, and symplans require too much sacrifice of pathize with, the feelings of youth, our time and ease, and are, too and at the same time endeavor to frequently, abandoned. raise the tone of those youthful

upon as playthings during early dard. Right thoughts, sober judgschool, where friendships are con-versation, are not indigenous in our tracted, often of an injurious nature; nature. They must be planted, waand then when these days are over tered, cultivated, here a little, there they return to fill a place at home a little, with the careful pruning for which alienated affections do not knife of matured experience; the fit them. The heart of the young wrong impression, and vain, worldly person still loves its home as a opinions so prone to be imbibed at place of ease and rest, but the school, must be watched and checkstrength of youthful affection has ed, while holy principles, sound been given elsewhere, and there is views of practical utility, are infelt a chasm, a link broken between stilled, and the whole character parent and child. Were we to raised to what is noble, useful and judge from the facts of every day influential. Vast opportunities for observation, we must conclude that all this are afforded in the daily inthere is an understanding that tercourse of home. The morning neither parents nor children suit walk, the evening hour, the social each other as companions. Each meal, offer happy seasons for imgo their own way, there being a provement. Above all, there are want of that beautiful assimilation moments which a judicious parent which ought to bind them one to knows how to seize, for private inanother. How lamentable is it to dividual intercourse with each witness a family of daughters daily loved one in the family circle. The spending hours in frivolous inter-voice of counsel, which perhaps friend, while the mother is left to which it was designed if raised in in the house, or to pursue some try- tened to with tenfold more respect, the want of cultivation.

left out of the calculation. These In order to gain an ascendency are among the daily tools to be used over our children's minds, and secure Children are too much looked feelings and tastes to a higher stanlife; at a later period sent off to ments, the art of truly useful concourse with this or that bosom might fail of reaching the ear for take her solitary walk, to sit alone the presence of others, will be lising task of domestic duty, unaided and reach the heart with subduing by the very hands and hearts that power when alone! The tender should be foremost in offering help. love which has thus endeavored to This is wrong, and argues a want point out gently besetting sins, or of that attracting love which, like encourage in the path of duty, will a load stone, should draw heart to gain an influence never to be lost if heart, but which has been lost for followed up by prayer, with and for the dear one who at the moment forms the object of sympathy or anxiety.—Never should we neglect the blessed privilege of meeting our children separately at a throne of grace. Family worship is a precious opportunity, but it must never supersede the use of those still more valued, sacred moments, which every Christian parent should embrace, of taking each child alone for prayer.—Home Monthly.

But there is one great danger that besets many young men at the present day. It is the disposition to avoid all solid improvement and take up with subjects that require no thought, and which serve as mere excitement to the mind. Your older friends tell you that boys are very fast at the present day, but, I can remember fast boys long before you were born;

Houth's Department. A WORD TO BOYS.

Come boys, and listen a few moments to your uncle. You have now arrived at an age when you must begin to think about doing something for yourselves. The first piece of advice I have for you is, to do everything well which you undertake. There is but little danger of your being too particular in this respect. A boy who is careful to draw a straight line on his slate will be very likely to make straight line through life. There is no position in life in which you will not be called upon to be as exact as possible. Step into a jeweller's shop, and see how eareful the workman must be in finishing up the article he holds in his hands. Visit a ship-yard, and the man with the broad ax must learn to hew on the line, or be dismissed. You think of being a clerk. Well, remember that a mistake there is little less than a crime. I never saw a man who was very particular about his affairs that was not successful. How exact is a military officer in the command of a body of men. A clumsy sailor will never rise to the command of a ship.

But there is one great danger that ent day. It is the disposition to avoid all solid improvement and take up with subjects that require no thought, and which serve as mere excitement to the Your older friends tell you that boys are very fast at the present but, I ean remember fast day, boys long before you were born; but they never made solid and useful men. Very few of them lived to be forty years old. Nobody ever trusted them. They never filled any important office or station. They usually become small men, because they had no capital in their heads with which to work out a living. Out of fifty of that class I do not know of one who ever aceomplished much .- Mother's Jour-

A FRANK AND NOBLE BOY.

As I was taking a ride in our pleasant village, in which we have a few plague-spots left, I took in a lad of some seven years. As I had occasion to stop close to a rum-shop, I noticed the boy looked surprised, and I said, "shall we go in and take a little whiskey, as we may be cold before we get back?" I shall not soon forget the frankness with which he looked me in the face, and said, "My mother don't allow me to drink rum." Ihen I said, "Won't you go in there and warm you?" And he as honestly said, "I don't think my mother would allow me to go into such a place."

Now I want to say to all the boys, never be ashamed to follow the counsel and good advice of a pious mother, for it will be a shield and a safeguard to you through life.—Zion's Herald.

Queries.

1 John 5: 7.

Dear Brethren:-I have taken my pen in hand, to drop you a few lines not only for my own satisfaction, but also for others, to inquire why the 7th verse of 1 John 5, is left out of the New Translation. reads as follows: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." Now thereason why I want to know is this: I hear it said by some that the above named passage is not ot be found in the Greek Testament. And why also is the latter part of the Lord's prayer left out of said translation? Now, dear brethren, knowing as I do, that you can give us satisfaction whether the above Scriptures are not in the Greek. I make this request. If you think it expedient to let us know through the Visitor, do so, and if not, will you be so kind as to write me a letter and thereby give me some satisfaction? JACOB MILLER. Lima, Ohio.

Answer.-There has been much written both in favor of, and against the authenticity of 1 John 5: 7. Dr. A. Clarke after an extensive examination of the subject, concludes as follows: "SUMMARY of the whole evidence relative to the THREE HEAVENLY WITNESSES, 1 John 5: 7.

ONE HUNDRED AND THIRTEEN Greek MSS. are extant, containing the First Epistle of John; and the text in question is wanting in 112. It only exists in the Codex Mont-

13 2017 vianus, in the Royal Library at Berlin, is a transcript taken from the Complutensian Polyglot.

- All the GREEK fathers omit the verse, though many of them. quote both verse 6 and verse 8, applying them to the Trinity, and Divinity of Christ, and the Holy Spirit; yea, and endeavor to prove the doctrine of the Trinity from verse 6, and verse 8, without referring to any such verse as the 7th, which, had it existed, would have been a more positive proof, and one that could not have been overlook-
- 43. The first place the verse appears in Greek, is the Greek translation of the Aets of the Council of Lateran, held A. D. 1215.
- "4. Though it is found in many Latin copies; yet it does not appear that any written previously to the TENTH CENTURY contains it.
- "5. The LATIN fathers do not quote it, even where it would have greatly strengthened their arguments; and where, had it existed, it might have been most naturally expected.
- ..6. Vigilius, bishop of Tapum, at the conclusion of the fifth century, is the first who seems to have referred expressly to the Three heavenly Witnesses; but his quotation does not agree with the present text, either in words or in sense, and besides, he is a writer of very little eredit, nor does the place alleged appear, to learned men, to be genuine.
- "7. The Latin writers who do refer to the Three heavenly Witnesses vary greatly in their quotations; the more ancient placing the. eighth verse before the seventh; fortii, (a comparatively recent MS.) and very many omitting, after the already described. The Codex Ra-learthly witnesses, the clause, these

three are one. Others who insert to give me an answer to the followthese three are one, add in Christ Je- ing questions through the Visitor. sus—others use different terms.

"8. It is wanting in all the ancient VERSIONS, the Vulgate excepted: but the more ancient copies of this have it not; and those which have it vary greatly among themselves as may be seen in the specimens already produced.

edition of Erasmus, A. D. 1516, which is properly the editio princeps of the Greek text.

in the third from the Codex Montfortii.

Aldus, Gerbelius, Cephalius, &c.

translation of LUTHER, and in all according to the gospel. the editions of it published during his life time.

shown.

authority sufficient to authenticate any part of a revelation, professing to have come from God."

Clarke on 1 John 5: 7.

And the Doxology in the Lord's prayer is also thought to be of doubtful authenticity. It is omitted in Griesbach's Greek Testament, which is of high authority. It is variously written in several MSS. and omitted by most of the Greek and Latin Fathers. It may be remarked also, that the Doxology is not given by St. Luke.

2. On Admitting PERSONS CHURCH MEETING, &c.

1, Is it wrong for a friend of the church to go to church meetings, if he makes no disturbance? 2, I further ask for the good of the world and of the church, how it agrees with the gospel, for young sisters to remain up at night after the communion service is over, sing-"9. It is wanting in the first ing and joking? It seems to me that after they have gone through the ordinances of the house of God, the members should retire to take "It is wanting also in his second rest if possible, especially the young edition of 1519; but he added it sisters. I have heard remarks made about the impropriety of conduct seen in young members on "It is wanting in the editions of such occasions, and I hope you will not think hard of me for asking you "It is wanting in the German for your views upon these subjects.

Answer.-As it regards a friend "It is inserted in our early Eng- of the church, who is not a memlish translations, but with marks of ber of the church, attending church doubtfulness, as has already been meetings, we would say, that as church meetings are meetings of "10. In short, it stands on no business, and as they are considered private meetings, it is desirable as a general rule, that the members of the church alone attend church meetings, as those who are not members will not be likely to feel much interest in the proceedings of such meetings. But where there is a serious person wishing to become well acquainted with the church. or when persons who are not members, find it necessary or desirable to accompany their friends who are members of the church, to church meetings, in such cases, persons who are not members may be admitted To into church meetings, unless there should be business of a very pecul-Dear Brethren: I would like you iar character to be attended to.

tion, we would say, that the eon- will continue to shower his blesduct of members of the church after sings upon you, seeing that you as a communion service, should by no faithful stewards, are worthy to be means be light or trifling, but such intrusted with his goods. as corresponds with the solemn Whereas we are informed that occasion, upon which they show there are persons representing forth their Lord's death. And, in-themselves as brethren, traveling deed, the conduct of all the members through your countries soliciting of the church should be at all times your charities farther for the relief such as agrees with their holy pro- of the suffering in the South ;-Now fession, and they should strive to in order that you may not be im-"walk worthy of the vocation posed upon, we advise that you pay wherewith they are called." as for foolish talking and jesting, unless the person making them the apostle positively forbids them. comes fully authorized with proper Eph. 5: 4.

Hotices.

A CAUTION.

To the brethren throughout the North and West greeting.

Having oecasion to write unto you generally we take this method to communicate to you the information that we desire as a caution to enable you to guard against impositions that may be practiced upon you, induced by your sympathy for your suffering brethren of the South, and the evidence you have given of your kind disposition to contribute for our relief in the liberal and voluntary donations you have made and thrown into our lap in the hour of our extreme privation and distress, and for which we avail ourselves of this opportunity to return to you our unfeigned thanks, as the fruit of the overflowis all that we can give. And our prayer is that God who loves the

2, In relation to the second ques- you thus to open wide your hands.

And no attention to any such elaims, credentials, signed by the churches from whence they come, with their authority elearly defined, and then in all cases let your contributions be thrown together and a receipt taken for the amount. With high regard as the standing committee of the district council meeting of the State of Virginia, held in the county of Roanoke, we subscribe ourselves, yours in the bonds of the gospel.

> CHRISTIAN BOWMAN, DANIEL BARNHART, ABRAHAM NAFF, JACOB FAW, SOLOMON GARBER. PETER CRUMPACKER. DANIEL THOMAS.

B. F. MOOMAW, Secretary.

The Committee for Tennessee.

Inasmuch as a committee was appointed by our last Annual Meeting to visit the Limestone church in Tennessee, with the direction that the churches of each state should furnish the means for defraying the ing gratitude of our hearts, which traveling expenses of the two brethren who may go from each state, the amount required for each brothcheerful giver, and who has moved er being about \$100. It was concluded by a number of elders collected at a communion meeting in Stark, that an appeal should be made to the Ohio churches, through the Gospel Visitor. Funds may be sent to br. Henry D. Davy, Mt. Vernon, Knox Co. O., or to the Editors of the Visitor, Columbiana, O., which will be aeknowledged in the Visitor, and handed over to those who shall go. The funds should be ready by about the first of August. As there are about sixty ehurches in Ohio, the quota of each church would be not quite \$4,00. But as some churches are much larger than others, these might do a little more, and then small churches need not do so much.

Should there be a surplus contributed, it has been suggested that it might be used for charitable purposes in the South should the brethren who go find occasion to thus use it. Should nothing fall under their notice to warrant them in distributing it, they can then retain it until they are directed what disposition to make of it.

It will be necessary for the churches in the other states to take some measures to collect the funds required to cover the expenses of those who go.

For the Visitor.

I AM SAVED.

I once stood fearful and alone, My heart was desolate and void! No cheering light around me shone, No peace, no comfort I enjoyed.

Thick darkness reigned within—around! In vain I sought the day—the light! The skies sent out a fearful sound! What fears disturbed my soul by night!

I saw myself a wretch undone!

I felt that death and hell were near!

My slender hope was almost gone! I shrunk from death with dreadful fear!

But Oh! 'mid all this gloom and woe, I looked aloft and called for aid.
I cried in bitterness of soul, and lo!
I heard a voice—"Be not afraid"!

It was the voice of Him who died To save poor, fallen, guilty me! I saw His hands, His feet, His side! He spoke the word, and I was free!

And then a hope sprang up within, It cheers me on the heavenly way! It tells me I shall soon begin To live in everlasting day!

Columbiana, June 19, 1866.

For the Visitor.

A----

BEAR THE CROSS.

O, help us Lord, thy cross to bear,
That we may woar the crown;
And in thy glorious kingdom share
With those whom thou shalt own.

What the 'the world our cause deride, Or flatter us in vain? We'll bear the cross whate'er betide, And heav'n and glory gain.

We'll bear the cross, the blood stained cross, Although it bring us low; Assured that we sustain no loss, Tho' neath its weight we bow.

With patience may we all endure

The trials which betide,

And may they make the heart secure

To bear the cross beside.

Our blessed Savior bore the cross,
E'en unto Calvary's brow;
To bring us from this world of dross
To bis bright home on high.

O, then for his dear sake alone,
We'll strive the cross to bear;
Tho' this cannot our sins atone,
We'll love the cross to bear.

C. A. H.

Editors' Table.

Union of the Baptists and Disciples.

An attempt has been made by the Baptists and Disciples in Virginia to bring about a union of the flesh by the apostle, and led the those denominations in that state. way to peace and union, and thus A convention having been called to given the government their influ-consider the subject, met in Rich- ence in its efforts for reconstruction. mond on the 24th of April, and con-But this has not been done. tinned in session four days. There division, from present indications, were thirty delegates from the two is to become permanent. denominations present. We believe there had been no denomination the Methodist Episcopal Church tional action on the subject, to ap-South held since the beginning of

were strictly private, and it was views respecting Slavery, while concluded at the close of the meet-many of the delegates declared in ing not to publish the minutes of favor of Slavery.
the proceedings. The minutes, The course the M. E. Church however, were committed to two South is pursuing will, it is thought, members of the Convention, one drive its colored members from it, from each denomination, for preser and they constitute one third of its The deliberations of the membership. conference are said to have been conducted with good feelings though discipline of the Church South, they were unsuccessful in accom-among which are the following: plishing the object for which the 1. Lay representatives are to be conference was called. A short ad-admitted to the General and Annual dress was issued by the Convention Conferences if concurred in by a to the churches of the two denomi- three-fourths vote of all the Annual nations in Virginia. A want of Conferences. sympathy with the convention, was 2. The limit of the pastoral very apparent, in some of the prom- term has been extended from two to inent Baptist papers out side of four years. Virginia.

THE METHODIST CHURCH NORTH AND SOUTH.

It is well known that the Methodist Church was divided a few years ago on the subject of Slavery into the Methodist Church North and the Methodist Church Sonth. Now since Slavery, the cause of division, has been abolished by the governthe Church South would again become united And as a good examlikely to have a good influence upon it, as it is laboring to bring about a rennion again among all states, it would have been well if those professing to be the Disciples of Christ had repudiated strife,

point delegates and those that as-sembled were voluntary delegates. April. No voice was heard in that The proceedings of the conference Conference showing any change of

Several changes were made in the

3. Class meetings have been abolished; the probationary membership has also been abolished; all restrictions on dress have been removed.

A UNION OF THE NON-EPISCOPAL METHODISTS.

A Convention of Delegates from the non-Episcopal Methodist bodies of the United States was held in Cincinnati, May 9th. The object ment, it might be reasonably ex- was to form a union of all these bodpected that the Church North and ies. A basis of union was adopted, and the first General Conference is to be held in Cincinnati, in May ple to the government, and as being 1867. The name chosen for the new body, is simply "Methodist Church."

THE JANUARY NUMBER.

We are now prepared to supply which is classed with the works of such of our subscribers as have not yet received it, with the January have looked for the second No. alnumber. Those who wish to have ready, and those who chose to have it, and have not yet received it, it in a bound volume, look for its will please inform us.

THE GERMAN MINUTES.

We must ask our friends who have ordered German Minutes, to exercise some patience, as we have not been able to print them yet. As soon as we get the July number out, we will print them.

An Omission.

In the published Minutes in the English language, of the last Annual Meeting, the name of brother David Brower of Iowa does not appear. We are very sorry that we omitted his name. It was an oversight in Brother Brower is a working and useful brother on the committee. There is also a mistake in his name as it appears on the committee appointed to suggest a plan for holding our A. M. hereafter. It is written David Brown instead of David Brower.

A REQUEST.

We received a Post Office order last winter from Chambersburg, Franklin Co. Pa. from one of our agents payable at Columbus. we are two hundred miles from Columbus, the order has not been presented. We would like to return it and obtain one payable at Salem. And as we do not know now from whom it was received, will the agent who sent it, please let us hear from him?

To the Friends and Agents of the "Brethren's Encyclopedia."

Before last yearly meeting the first No. of this work containing 64 pages, was published, as a sample of aged I year and 7 days. Also, in same place, what the whole work would be, and October 5, 1864, sister CHRISTENA WORK-MAN, aged 45 years. Funeral services by bro. several hundred copies distributed by mail and at the Y. M. Those

appearance soon. There was but little opportunity at the Y. M. for receiving subscribers or selling the few hundred copies of No. 1, we had ready there, but we had the promise of a great many brethren, that their return home would exert themselves to collect subscribers, and send us the names as early as possible. Some few have done so, and single subscriptions come in weekly, but not to an amount as to warrant us going on with the very expensive work. We have told the friends that we should not proceed without the assurance of sufficient support, and we shall stand by it. The work is expressly for the "Brethren," not for the world; else by advertising we might attract the curious of other denominations. Hence we urge the friends and agents (we consider every ministering or visiting, in fact every responsible private brother, who favor our work and design, and have received a copy of No. 1, as our agents) to use their endeavors immediately in raising clubs, and sending us their names and address. Two months have already passed, without the work going on, and a much longer delay will cause disappointment to all parties friendly to it. Thankful for those prompt encouragements we received already, we hope others will follow their example.

ELD. H. KURTZ. Columbiana, O., June 27, 1866.

OBITUARIES.

Died in the Danville church, Knox county, O. September 16, 1864, Marx, daughter of brother Joseph and sister Christina Workman, Henry D Davy.

Died May 24, in the Antietam church, ELIZwho wish to have the work in No's, ABETH ROHRER, aged 77 years 4 months

and 8 days. Sho was a fair model of a christian, and an ornament to the church. She now rests in the paradise of God.

Also May 7, MARY FLORENCE MIDDLERAUFF' aged 9 years, 3 months and 8 days. Feneral by the writer.

Henry Koontz.

Died in Back Creek district, pear Upton, Franklin county, Pa. May 27. EMMA CATHARINE infant daughter of Peter and Elizabeth Mourer, aged 1 year 3 months. Funeral preached by br Daniel F. Good and br Adam Pfeil from Luke 8: 52. Also May 29, ELIZABETH MOURER, mother of the above child, and wife of Peter Mouter, aged 25 years 1 month and 15 days. Mother and child were both interred into one grave on the 30th in the Back Creek burying ground, leaving a kind hushand and 2 children to mourn their great loss.

How sad and holy is the sight Like one we just bave pass'd, Where two as one by death's cold blight, Bet's in the grave are cast.

Just like the early morning flower, Plucked by an angel's hands, And taken to the garden hower, Away to th' spirit laud.

Mourn not husband, they are bless'd; The erown of life is theirs; Eternity will tell the rest, For you and them as heirs.

George Mourer.

Die I in Chippeway Branch, Wayno county O. March 13, brother RUDOLPH PINKERTON, aged 46 years and 20 days, leaving a widow, (a dear sister) and S ehildren to mourn their loss, which we hope is his eternal gain. Disease an affection of the brain. Funeral service by the writer from 2 Cor. 5: 1-5.

Also in the same county, May 1, our friend JOHN S. ESHELMAN, aged 56 years 6 months and 14 days. He was a member of the Monnonite Church. Faneral services by Henry Martin and the writer from Rev. 22: 12.

John B. Shoemaker.

Died April 27, in Ten Mile congregation? Washington county, Pa. Elder SAMUEL MOORE, of chrouic bronchitis, aged 36 years 3 months 16 days. Occasion improved June 17 by the writer from Rev. 21: 4. Our esteemed brother removed to Hancock county, Ohio early in the spring of last year and enjoyed apparently good health up to the month of August when he took ill and after a protracted illness of over 6 months and at the suggestion of his physician he removed back to Pa. to his kind relatious. Seeing that the Lord's will concerning him warranted a departure for the hetter country, he arranged all his temporal estate for the hencht of his dear, though bereft companion and 2 small children, whom he committed to "the widow's husband" above. They being left to mourn his loss can truly well try to imitate his example so far as be followed his Christ. His labors in the ministry are best known among those whom he tried to serve, and strong hope is entertained by all that be rests in the glory of his reward.

I Cover.

Died in the Panther Creek church, Minmi county, O. March 10, LOVINA, daughter of brother Daniel and sister Delilah WARD, aged 20 years 8 months and 10 days. Also in the same house, April 13, brother DANIEL WARD, aned 62 years 3 months and 20 days. Also in the same house, May 14, ELIZA JANE, wife of the writer, aged 29 years 9 months and 14 days. She has left a husband and 3 children to mourn their loss. All died with typhoid fever. Funeral services by elder John Cadwal-Amos Ward.

Died in Franklin county, Va. April 29, sister MARGARET KINSEY, companion of brother David Kinsey, aged 64 years 6 months and 6 days. She sustained the character of a worthy member of the church.

Died in the Sandy Creek church, Columbiana county, O. May 21, brother DAVID SUMMER, aged 50 years. Disease, complicated, of the heart and lungs. The wishes of the deceased hefore bis death were, that he should he ouried in a plain coshir, shirt and drawers, and a winding sheet. He leaves a wife and a number of friends to mourn their loss. He was a deneen for several years. Funeral discourse from 1 John 3: 2, by D Byers and L Glass.

John Nicholson.

Died in the Upper Cumberland branch, Pa. at the residence of her father-in-law, br Samuel Plough, April 25, CAROLINA PLOUGH, consort of John Plough, aged 24 year 5 months 17 days. She confessed faith and hope in Jesus. Occasion improved by the brethren from 1 Peter 1: 23-25. Also, same place, June 9, our beloved sister LEAH HOLLINGER, wife of brother Daniel Hollinger, our fellow laborer, aged 45 years. The occasion was improved by the brethren present on Matt. 24: 44. The deceased was an affectionate companion, a kind mother, and a worthy member. She has left a bereaved husband and 4 children, with a number of brethren and sisters and friends to Daniel Keller. mourn their loss.

Died in the Snake Spring Valley branch, Bedford county, Pa. June 1, our much beloved brother MARTIN HOOVER, aged 61 years less I day. He leaves a widow, daughters, 8 of whom are members.

Jacob Steel.

Died in Sandy church, Stark county, O. June 4, MARTHA HOFFMAN, daughter of brother Michael and Martha Hoffman, aged 19 years 8 months and 11 days. She had determined on being immersed, but being called suddenly to a hed of affliction, she was deprived of the opportunity. Funeral services by brother David Byers from 1 Peter 1: 23, 24.

D E Bowman.

Died in Sandusky county, O. May 7, our much beloved sister MARY MOORE, aged 72 years 2 months 17 days. Funeral services by years 2 months 17 days. the writer from Rev. 14: 13.

Noah Henricks.

ERRATUM.

In the Obituaries of last No. (page 192) the third last, read Jacob Beeghly instead of Isaac Beeghly.

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HALL'S JOURNAL OF HEALTH

For January 1866, will contain an article on Cholera, written from the Edittor's observation and experience during nearly two years continuous exposure to its influence and ravages. It will embrace the nature and causes of Cholera, what are always its very first symptoms, when its immediate arrest and speedy cure are certain in every case. if the means named are promptly used-Single numbers 15 Cts, and \$1,50 per

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Prospectus

Of the

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FOR THE YEAR 1866, VOL. XVI.

The Gospel Visitor, edited by H. Kurtz, and J. Quinter, and published by J. Quinter and H. J. Kurtz, at Columbiana, O., is about completing its fifteenth volume. We issue this prospectus for the purpose of obtaining a supporting patronage and of increasing our list of subscribers for volume sixteenth. which will commence the first of next January.

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HENRY KURTZ. JAMES QUINTER.

COLUMBIANA. Columbiana co., O. September, 1865.

THE

GOSPEL VISITOR,

A MONTHLY PUBLICATION,

BY HENRY KURTZ ANDJAMES QUINTER.

VOL. XVI. AUGUST, 1866. NO. 8.

Aerms.

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By James Quinter and Henry J. Kurtz.



CONTENTS

Exercise necessary for the improve-	
ment of our Christian gifts	
and graces - page	225
Flee to Christ	229
Character of the Deity -	237
"The Day is far spent" -	239
Twelve standing rules for establish-	
ing and perpetuating health	240
To Hattie	241
A warning to the unconverted	242
Some things of doubtful propriety	245
Futurity	247
A Letter of Condolence -	248
Christians responsible for faithful	~10
preaching -	251
The Triumphs, Failure, and Tender	
cies of Protestantism	252
Correspondence.—Church News	253
An appeal for charity -	254
Notices -	2172
To the Committee going to Tenn.	255
A Letter from Tennessee	400
In memory of the beloved Catha- rine Evans	
	050
A letter, see covers. Obituaries	256

Letters Received

From Daniel Brumbaugh. John B Hoover. Henry Wise. Adam Beaver. F W Dove. John H Baker. David Derrick 2. Jacob Kurtz. D P Sayler 2. Sam Garber. sen. Jonas W Dickey. Geo Mourer. Henry Garst, 2. Adam Brown. Elij Beikey. H F Miller. Isaac Pfoutz. Wm Sadler. David Berkeybile. Jcs Miller. C Rassensparger. John Wise. Moses M Mummert. Andrew Summer. John Gibble. Benj Moomaw. Asa Spanger.

WITH MONEY.

From Leon Furry. D Lane. Peter Picking. E H Burger. Benj. Benshooff. Margaret Worrell. H. R. Holsinger. Hannah Supplee. Hannalı A H Senseney. A D Bow-John Neff. Martin Cochran. CT Raffensparger.

FREDDOM, WASHINGTON CO, TENN. July 16th, 1866.

From the Limestone church, to all the br'n and sisters greeting: As there has been sone dissatisfaction in our church on the part of some of the members, in regard to the distribution of the money to the poor, in br. P. R. Wrightsman's hands, therefore, we the church thought it meet to investigate the matter. And on an impartial investigation have

found that br. P. R. Wrightsman has done his duty, in the handling and distribution of the money committed to his care, and we feel it our duty to defend him against all evil reports, believing him to be a faithful brother in the Lord

We, the church at Limestone. reques this to be published in the "Gospe Visitor," and the "Christian Family Companion."

Signed in behalf of the church.

David Derrick A. J. Correll, Elders. Henry Brubaker, Henry Garst. Joseph Sherfy, Wm. Sayler, David Bolton, Jacob Bashor, Henry Bolton.

NEW EDITION OF NEAD'S THEOLOGY.

We wish to make known to our breth ren and friends that a new edition o "Nead's Theology" has just been print ed. The book contains 471 pages wit bound in cloth. It is now ready an will be forwarded immediately to a who will order it. Price free of postage \$1,50. By the dozen if ordered b

express \$1,15.

For the information of a number of enquirers we would further say that the "Wisdom and Power of God" a displayed in creation and redemption by reter Nead, is now in the hands of the printers, and is expected to be read some time in July-perhaps not unt the latter part of the month. Thos who have already sent in their orde: will please also give us their expres office, as ill packages by the dozen of over must be sent by express. Breth ren can send in their orders now at an time, and as soon as the work is read it will be forwarded in rotation. Th it will be forwarded in rotation. book will contain about 340 page printed from large type on good hear paper, well bound in cloth, and will t sent by mail free of postage for \$1.5 By the dozen if ordered by expre \$1.15; or a free copy free of expres

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THE GOSPEL - VISITOR.

Vol. XVI.

AUGUST, 1866.

No. 8.

ment of our Christian Gifts and Graces.

first principles of the oracles of natural senses. Parkhurst in deneed of milk, and not of strong Testament it is used only for the meat. For every one that useth internal senses, or senses of the soul, milk is unskillful in the word corresponding to those outward of righteousness: for he is a ones of the body." babe. But strong meat belongeth "But strong food belongs to them that are of full age, even those who are of mature age, who. those who by reason of use have by use, have their internal senses their senses exercised to discern exercised to the discerning of both both good and evil." Heb. 5: 12- good and evil." Now we learn 14. Common Version.

Union.

evil." Anderson's Translation.

ses, where the others give us sim. Christian principles and graces. the senses of the inner man, or to culation. "The muscles should be

Exercise Necessary for the Improve-|ceptions of our moral nature, in the term senses. And the Greet word aristheeteerion as used by the apos-"For when for the time ye ought the in the passage under considerato be teachers, ye have need that tion, seems to refer to a class of inone teach you again which be the ward feelings, rather than to the God; and are become such as have fining the term, says, "in the New

from the language here used by the "Solid food belongs to those who apostle, that it is by using the interare of full age, who by use have nal senses, or by their exercise that their senses exercised to discern maturity of age in the Christian good and evil." Common Version life is attained unto, and also an Revised, by the American Bible ability for discerning both good and evil. Hence we infer, and that law-"Strong food belongs to those fully, from the apostle's teaching. who are of mature age, who, by use, the idea contained in the heading. have their internal senses exercised of our article, namely, this, that exto the discerning of both good and ercise is necessary for the maturity. of our christian graces. For surely In the remarks we purpose madif those faculties which are necessaking, we shall have occasion to no ry for discerning good and evil are tice more especially the last verse improved by use and exercise, these in the above passage, and as Ander- are no less necessary for the imson gives us the phrase internal sen- provement and maturity of all our

ply senses, we prefer Anderson's It is well known that such is the translation, expressing more fully organization of the human body, as it does, what we conceive to be that exercise is absolutely necessary the meaning of the apostle, under for promoting a healthy state of standing him to have reference to the muscles, the bones, and the cirthe spiritual feelings, or moral per-used, in order that the size and

GOSP. VIS. VOL. XVI.

them. It is a law of the system increase of strength implied in gan are commensurate, to a certain or what is more frequently termed upon it; and it is a law of the mus- facts and principles in relation to the blacksmith become very firm our nature. and hard and increase in size, as "The term Habit, by the use of they are much used. "The bones language, indicates the facility and increase in size and strength by strength acquired in the way which use, while they are weakened by has been mentioned, including both inaction." Hence the bones of la- the result and the manner of it. As boring men are dense and strong, the law of Habit has reference to while those who are not accustomed the whole mind of man, the applicato labor are deficient both in size tion of the term which expresses it and strength. And "exercise pro- is of course very extensive. We motes the circulation of the blood, apply it to the dexterity of work-As the action of the muscles is one men in the different manual arts, to of the important agents which pro- the rapidity of the accountant, to pel the blood through the arteries the coup d'eil or eye-glance of the and veins, daily and regular exer- military engineer, to the tact and cise of the muscular system is re-fluency of the extemporaneous quired to sustain a vigorous circu-speaker, and in other like instances. lation in the extremities and skin, We apply it also in cases where the and also to maintain a healthy con- mere exercise of emotion and desire dition of the system." Hence we is concerned; to the avaricious frequently see persons in cold man's love of wealth, the ambitious weather throwing their arms around man's passion for distinction, the their bodies to warm their hands.

well known. "There is" says pist." Upham in his mental Philosophy,

strength of these organs may be ad-strength from repetition or practice. equate to the demand made upon The fact that the facility and the that the action and power of an or- HABIT is owing to mere repetition, extent, with the demand made practice, we learn, as we do other cular system that, whenever a must the mind, from the observation of cle is called into frequent use, its men around us, and from our own fibres increase in thickness within personal experience. And as it has certain limits, and become capable hitherto been found wholly impracof acting with greater force; while ticable to resolve it into any genon the contrary, the muscle that is eral fact or principle more elementlittle used decreases in size and ary, it may justly be regarded as power." The muscles of the arm of something ultimate and essential to

wakeful suspicions of the Jealous, That our senses may be greatly and the confirmed and substanimproved by exercise and habit is tial benevolence of the philanthro-

The doctrine then that our inter-"an important law of the mental nal senses are improved according constitution, known as the law of to St. Paul, by use, is in perfect Habit, which may be described in harmony with the laws of human general terms as follows: "That the physiology and mental philosophy. mental action requires facility and And the purpose for which we call

the attention of our readers to this 'abors, the more will our affections gospel doctrine, is this: It presents be exercised, and the stronger will the only means by which spiritual our attachment to one another beimprovement can be promoted, and come. So also in relation to the exercise, and use, will lead to these and needy, and in making them the cessary for their maturity.

not his social and domestic affecobject of our contemplation, and we dwell in our contemplations upon his perfections, his excellency, his greatness and his goodness, our reverence and affection to him will become purer and stronger. thus by our exercising these moral feelings in this way, they will be improved.

And so in the exercise of the feeling of brotherly love towards our brethren. The more we mingle with them in worship, and in holy and, finally, be given up to the

our spiritual gifts multiplied and exercise of our benevolent feelings perfected. Nothing less than labor, in sympathizing with the suffering most desirable ends. Whatever objects of our charity. By familfaith we may have, and however larizing ourselves with the suffering studious we may be, the practice of and poor, and by thinking upon the christian graces and gifts is ne- their deprivations and afflictions, and by contributing to relieve their . It requires but little testimony to wants as our circumstances will enprove that a man who lives but lit-able us to do, our benevolent and tle in society, and who does not sus- charitable feelings will improve and tain the relations in life of father become stronger and deeper, and as and husband, and consequently has we shall share in the joy of those whom we assist, when we see them tions drawn out and exercised, will relieved and helped by our humble not have those affections developed agency, and hear their warm and and matured like the man who cul-tender expressions of gratitude, we tivates his social and domestic affee- shall feel that there is a pleasure tions. So our moral affections must and comfort in giving alms when be cultivated and exercised, if we done from a proper motive, and we would improve them as they are callshall then continue to give as the pable of being improved, and as it Lord prospers us. Whereas, we are is our duty to do. It is our duty to not wanting in sad examples of the reverence, to adore, and to love bad effects of not exercising the be-God. His amiable and excellent nevolent feelings properly. The obcharacter is such as deserves these. serving have seen cases where the But we are under special obligations appeals of the suffering and needy to love him because he has "first to the wealthy, have been but coldloved us" and "done great things ly received, and if responded to at for us." If then God is made the all, it has been done with reluctance, if not grudgingly, they reconciling their consciences to their course by thinking that they had but little to give, or that he who sought their charity was an unworthy object. By listening too readily to such insinuations from our fallen nature, we may do violence to our moral feelings, grieve the Spirit of truth in resisting its efforts to prompt us to duty, and be left destitute of benevolence, that god-like attribute,

plate. "Verily I say unto you, in- cannot be expected without it. asmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment."

gifts of Christians, which are to be and attain to such a freedom of utworld, we shall see that use and exercise will greatly improve these. In relation to the gift of speech, that noble faculty conferred on man for benevolent purposes, we see that much depends upon its exercise if we would improve it. Brethren when called to the ministry, though they may have possessed an ordinary freedom of speech upon the subjects which constitute the general topics of conversation, often feel that they have but little to say at first. And this may not arise always because they have no ideas; A man formed by nature with an because they do not exercise in Christian feeling, may, by persevc- in prayer as they do in conversasiderable degree of usefulness in the felt in the former exercise that is church. But it is often times neces- felt in the latter. sary to have much practice or ex-recommend the cultivation of this ercise in order to become familiar gift, believing it may be cultivated ately. Our young ministers, frequently, do not exercise as much in the ministry as it would be desira- pect it without cultivation and pracble they should, for their own im- tice? We think not.

demon of covetousness. And the provement. Much, surely, depends end of such is painful to contem-upon practice, and improvement

And it is the same in negard to the gift of prayer. This gift may be greatly improved by exercise. And it is very desirable that all Again; If we look at some of the Christians would cultivate this gift, exercised for the edification of the terance in public prayer as will enchurch, and for the good of the able them to pray to the edification of those who hear, as well as with acceptance to God. And this may be done, and we encourage our brethren and sisters to cultivate this gift by exercise. Where there is some christian experience, or divine grace, and a persevering effort to improve in the use of language to express our prayerful thoughts in public, improvement can be made as all who try it will find. We do not mean that eloquence and perfection of language are necessary to enable christians to pray in public to edification. These are no more necesbut it may arise from the want of sary to qualify persons to pray than suitable language to express their they are to qualify them to hold ideas, and it may be very necessary conversation with one another. that they exercise much in order to And why can not those converse become able to express themselves with the Lord in prayer, who can with freedom, and to edification. converse with one another? It is ordinary mind and gift of speech, prayer, while they do in conversaand possessing a proper state of tion. And if they would exercise rance and exercise, attain to a con- tion, much of the freedom would be We therefore with scriptural language, that it by grace and practice. There are may be used readily and appropri- many who would like to possess it, that they might take a more active part in the public service of the Lord, but can they reasonably ex-

Our aged and beloved brother teaching youth are imparting Chester Co., Pa., was a brother of wise improving themselves. very respectable attainments in all social meeting is an excellent school the christian gifts and graces. He both for edification and for improvewas able in prayer. His language ment of our gifts, for here we "may and his manner impressive and sol- may learn, and all may be comfortemn. We recoiled that one of the ed,,' provided, "all things be done company on a certain occasion, decently and in order." But there spoke in commendable terms of his is no want of opportunity to labor another of the company remarked, "he ought to pray well, since he has been learning to pray for forty years." Although his gift in prayer did not depend altogether considerations prompting us upon the length of time he had been exercising in public prayer, for he was a man of sincere and fervent piety, yet there was some truth in the remark, as his extensive practice had its influence in the cultivation of his gift in prayer.

vard, into which his servants are heart that has been touched, and sent to work, and here there is labor enough for all. And whatever talents or capacity any may possess, here they can and employment, in some of the departments of Christian labor, for these are various. Consequently there is every opportunity afforded to Christians in the church for exercising their talents, and cultivating their gifts, that they may thereby improve them. There church of Christ. The apostle in admonishing to duty, says, "Not slothful in business; fervent in spirit; serving the Lord."

The family offers an inviting field for labor, where our gifts may be The sabbath school cultivated. does the same. Here laborers are wanted, and while those engaged in Him, in the Scheme of Redemption.

John Price of the Coventry church, knowledge to others, they are likeexpressive and appropriate, all prophesy one by one, that all gitt in prayer; in reply to which, and exercise our gifts and talents and graces in a world where there is as much to do, as there is in this in which our lots are east. there is so much to do, and so many labor and exercise, will we, can we, be idle? Our own improvement, the edification of the church, the eonversion of sinners, and the glory of God, are considerations urging us to labor and exercise in our christian profession. And these consid-The church of Christ is his vine- erations should be stirring to the tendered, and renewed by grace.

Then dear christian reader, if it is your desire as we trust it is, and as it surely should be, to attain unto mature age in the Christian life and experience, and be able to discern both good and evil, then let us exereise our internal senses, or spiritual gifts and graces, since it is only by labor, and practice, and study, and exercise, that we can attain "unto a should be no spiritual drones in the perfect man, unto the measure of the stature of the fullness of Christ."

For the Visitor.

FLEE TO CHRIST. LETTER TO A FRIEND.

The Holy Ghost has assigned to

three offices, one of which is to der the work of Christ and the mis-"convince the world of sin." So sion of the Holy Ghost nugatory. dark and insensible is the human The nature that needs not be new heart that none but God can illumi- created—that needs not die in order nate and vivify it. However pain- to be made partaker of the Divino ful and humiliating is the doctrine nature, is in no need of an atoneof human depravity, yet no one ment. If we are not sinners by a ever found salvation in Christ until total defection in that which conhe knew, by bitter experience, that stitutes a qualification for the sociehe was "dead in trespasses and ty and employment of heaven, we sins," totally lost, utterly corrupt, have no need of a Savior above our and that "from the sole of the foot original tier of existence. even unto the head there was no would indeed not need a Savior at soundness in him; but wounds, and all, in any proper sense of the term. bruises, and putrefying sores." The universal sinfulness of man, Man is slow to believe that the de-the apostle in his cpistle to the pravity of our nature is total. Be-Romans establishes by a labored cause many things that are lovely argument, and comes to the concluand of good report are found in un-sion that "every mouth must be renewed men, not a few are in-stopped, and all the world become clined to think there must be in us guilty before God." some germ of goodness which need Unbelief is the motherhood of all only to be developed and cultivated unrighteousness; and the first to form a christian character. But blighting, consuming beam of the the Scripture doctrine clearly is, transforming Agent in the work of that all men are lost, ruined, disto- salvation, must fall on this root of cated from the Source of holiness, iniquity. "And when He is come, and, cannot without Divine aid, re- He will convince the world of sin, gain the Divinc image, engage in and of righteousness, and of judgthe Divine service, or be fitted for ment: of sin, because they believe the Divine presence. "There is not on Me." It is not said that none rightcous, no not one; they He will convince the world of unhave all gone out of the way." rightcousness, because this is sin. Christ came to "seek and to save 1 John 5: 17. But He convinces that which was lost." As He of "righteousness," after conviction "tasted death for every man," it is of sin, as the only ground of peace, evident that every man was dead, the only hope of deliverance from "He came not to call the righteous, sin, and the only security against but sinners to repentance." "The the judgment to come. Conviction whole world lieth in wickedness;" of sin without the presentation of therefore Christ came to call "the an all-sufficient righteousness in whale world," ergo, the depravity of which to lose all sense of sin as an human nature is total. "Except a enslaving power and an element of man be born again, he can not see condemnation, would be an incipithe kingdom of God." If there are ent hell. Many are convinced of in any of us the germs of holiness, sin who are not convinced of right-

they are in all, and this would ren cousness, because they resist the

one and be deprived of the other is but the first-fruits of the torment of the damned. No one can be convinced of righteousness unless he be first convinced of sin; and no one is ever convinced of sin without an open door of access to that righteousness the conviction of which is the second function of the Comforter, and which is as essential to our peace and safety, as the conviction of sin is essential to a knowlesge of our perilous, undone, and hopeless condition.

You, my dear friend, have been convinced of sin but not of righteousness. The sword of the Spirit has been drawn from its sheath by the Everlasting God, and its burning edge has entered your inmost soul, "piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow." You have been taught what sin is,-all its masks have been stripped off and its naked deformity laid bare. The Torch of Divine Truth has been placed in your hand with which to explore the dark chambers of your heart, to enlighten your eyes so that you may behold sin's countless brood crouching in every corner. You are under conviction. You are ing eyes, "O my God, I am ashamed, sorry, not only for the evil that sin and blush to lift up my face to thee; has wrought, but for sin itself. for mine iniquities are increased The Holy Ghost does not merely over my head, and my trespass is show us our sins, as they flash forth grown up unto the heavens."... Ezra

first function of the Holy Ghost, ever and anon in overt actions, but and smother the light of heaven in He convinces us of sin, as the source their souls. Such will either be- and patron of all the defects and come hardened in their impenitoncy, stains by which our outward life is or sink into despair, both which are marred. You feel not only that only different forms of unbelief. you have sinned but that you are The Divine Illuminator never con- a sinner. In your lost condition vinced any one of sin without also you may be in some sense compared designing to convince him of right- to the dove which Noah sent out of eousness. To be conscious of the the Ark. You feel unhoused, unsheltered, unsupported, without God, without hope, seeking rest and finding none. You wander up and down, amazed and terrified at the roaring deluge of wrath bellowing around you, and every moment threatening to engulph you. Every little fragment of wreck that rides on the frowning billows you lay hold of, and light upon every straw or leaf that floats in your way, only to have your expectations mocked, your hopes disappointed, and your soul plunged into deeper gloom. So many and so great are the evils that compass you, so aggravated and - unparalleled seem your offences, and so insupportably galling is your wretchedness; that you are weary of life; and yet so awful is your sense of the Divine Holiness, and your apprehension of the sinuer's doom, that you cannot endure the thought of death. So vivid is your perception of inherent vileness and unworthiness, and so crushing is the burden of your guilt, that like one who was greatly beloved of God you fall on your knees, and spread out your hands unto the Lord, and say, in heaviness of heart and with stream-

9: 5, 7. So innumerable are your Christ said, in reference to the promsins that you find yourself fettered ised successor, "He shall glorify by them hand and foot. So strong Me: for he shall receive of Mine, are your corruptions that you can and shall shew it unto you." It is not subdue them. So dark and in yours if you will have it. Without delible are your sins that you have money and without price it is tenneither the means nor the power to dered you, and that in all sincerity, wash one of them away. You feel with profound sympathy in your undone. Nor are you mistaken. wretchedness, and intense yearn-You are indeed lost, and unless God ing for your emancipation from the will graciously interpose, your ruin bondage of sin and its ever-corpois everlasting.

ness pure and high, and broad as no more conscience of sins." When the character of Jehovah, in antici-Christ says, "Come unto me," He pation of whose judgment you trem- means you as certainly as if He had ble. Sin is your greatest plague, called you by name—as if He would your heaviest burden, and you are favor you with a glimpse into the solicitous to be delivered from it, and Book of Life, there to trace your be the recipient of a nature, a life own name inscribed with the blood which will be in essential and eter- of the Atonement. Open the recnal antagonism to it. The same ord of the Son of God at Matthew blessed Agent that brought you 11, and read the 28th, 29th and 30th into this condition by convincing verses, as if you were the only peryou of sin, is ready to bring you out son on earth that needed such an inof it by convincing you of righteous- vitation. If you labor under a ness. "ONLY BELIEVE." His sense of guilt and a vain endeavor first office was not exercised to drive to find within you any reason to you away from the Savior, but to hope for mercy: if you are heavy draw you into His arms; not to laden with the burden of sin and open hell to your affrighted vision condemnation; if you have been so as a prelude to your damnation, shaken and sifted by the thunders but that by faith you may lay hold of Sinai that you cannot so much as of the pearly gates of the Holy lift up your eyes to heaven, but City; not to plunge you into smite on your heart, saying, "God despair, but to comfort you with be merciful to me a sinner," your "rightrighteousness-even the eousness of Christ, which is by and, in a living, appropriating faith, faith." If you esteem yourself the take His yoke upon you by uniting "chief of sinners," you have offered with the Church of the living God. to you the chief of Saviors—"able to save unto the uttermost." The hind thee.

ding consciousness. The believer You feel the need of a righteous in Jesus, "once purged, shall have next step must be to come to Jesus, Leave all the past. Look not be-

Fire and destruction righteousness without reack, al- and death are there. You have though achieved in a finite nature, hitherto been building downward. has the merit and fullness of Deity. Your whole fabric is composed of It is the righteousness of the Son of materials dug out of the mountain God. To comfort His disciples of sin. Satan is the great architect,

and has soldered your sin-built hab- on the immaculate Sufferer on Cal-

itation with the lava of the pit. vary, and contemplate, with pro-The corner stone lies in your heart found amazement, the unutterable of hearts, and on this you erected agonies to which the Lamb of God your underground babel. Every had to submit before the bond could fresh sin became but the womb of be canceled that held you liable to another, until they reached down to everlasting payment in groans, and hell and up to heaven—the jaws of sighs, and woo immeasurable. Beperdition grinding and foaming in hold the Lord Jesus hanging upon flaming fury for their prey, the the Cross-oppressed with the burwrath of God frowning on your re- den of sin, scorched with the fire of bellion and perverseness, and the justice, writhing under the wrath dove of God pleading your liberation of God, the contumely of man and from the captivity of sin. Behold the malignity of devils, racked with the goodness and severity of God. the sorrows of others, harrowed Goodness to you through Christ, with the pain and penalty of your and severity to Christ through you. sins, baptized into the sea of the No wonder your soul is set on fire Divine fury against sin, sweltering of hell, consuming your very life in His own blood, and imploring with tenvent heat. This is the help "with strong crying and tears" work of the blessed Paraclete, from His Father in heaven. Christ whose mission it is to bring down could not hold out to us the olive the hammer of conviction on the branch without first experiencing heart with the strength of an Al- the dreadful truth that "God is a mighty arm, and day it bare, and consuming fire." The floodgates of broken, and bleeding in the eye of hell had to be opened upon the holy Eternal Justice. Think it not Redeemer, and the billows of Distrange that you should feel lost, vine indignation had to roll over for in very deed you are lost. The His spotless soul, before salvation rupture between you and God is could be offered to a single perishing complete. Sin is as hateful to God human being. Oh, the surpassing as hell is agonizing to the sinner love of Jesus, "who was made sin If you would be delivered from sin, for us, that we might be made the you must learn to know what sin is. righteousness of God in Him, "Who You must see its homible evil, must gave Himself for us," that He feel that it is a deadly poison, a des- "might redeem us from all iniquiperate malignity, must have a deep, ty." Who was an "offering and sacinwrought conviction that it is a rifice to God, a sweet smelling safoul leprosy, an offensive incurable vour." As He alone was able to dewound. This can never be unless liver us, so He alone is worthy to the Spirit of Truth takes of the receive all the praise: and the Holy things of Christ and shews them Ghost shows His sufferings to conunto you. The dreadful nature of vince us of sin, and the merit of His sin is only fully revealed in the sufferings to convince us of rightmost terrific display of Justice and eousness. This will show you what Holiness on the Cross. If you you are and what you have done. would know what sin merits, gaze The latter we may in some measure

can see rightly how vile and hate-lated to the other as the melting to ful his doings, until enabled to see, the moulding. The fire first and in the light of the Spirit, what he then the blood to quench it. The

But by looking at the Cross we tion of the new life. not only see ourselves, in all our You purpose "before long to turn loathsomeness, but we see Jesus, in in with the overtures of the Heavenly all the benignity of His nature, and Embassy. What mean you by in all the glory of His work. We see what He is and what He has done. This is to be convinced of reconciled Father. Every wound is fragrant with the breath of love, every drop of blood reflects the smile of God, and every groan echoes the peans of the redeemed Church. Then the consciousness that Christ died for our sins becomes as distinct and positive as our consciousness of sin. Then we are convinced, not only of a rightcous Person, but of righteousness wrought out by a. Person for us. This we appropriate by faith,not mere assent of the understanding-but by faith which culminates in transaction, and which becomes perfect by transaction. Or, in other words, conviction of righteousness is by faith, and this attains to its complement in baptism, which is for the "remission of sins." That faith which takes hold of and trusts itself to, the Savior of sinners, although not essential to the righteousness of which the Holy Ghost convinces us, is essential to its behell only opens and flames upon To convince you of sin is to cover

see in the light of reason; but none you the sooner. The one stands redeath-struggles are but the condi-

"before long?" Does it signify unwillingness to have Christ reign over you now, or is it indicative of righteousness. Then we behold in distrust in the Divine faithfulness? the mangled bleeding corpse on Both are unreasonable and sinful. Golgotha, the smiling face of a Why should you be unwilling to be yoked to Christ and enjoy the fellowship of His righteousness through suffering, when without this fellow ship you are miserable, self-tormented, a burning monument, of God's displeasure? Will you dig deeper and deeper until you have completely perforated the thin, erumbling crust that partitions you off from central horrors? Why should you distrust the willingness of God to save you from your sins and their consequences, when He has exhausted the exchequer of heaven for your redemption? When Omnipotence has reached its limits, there is either no excuse for not reposing our eternal all into the hands of Jesus, or the awful charge may with justice be preferred against Jehovah, that He has been overreached, buffled and discomfitted by His Adversary. After the Holy Ghost has convinced us of sin, we can not grieve and dishonor Him more than, by our distrust and coming ours, and reaches forward unbelief, to stand in the way of His to and includes the baptism unto mission to convince us of righteoussalvation. Without conviction of ness. Although He is called the sin you cannot be saved, and with- Comforter, His errand is in the first out conviction of rightcousness your one of sorrow, pain, and bitterness.

you with shame and confusion, and the world my purpose to be a discithrust you as it were, to the very ple in the face of all opposition, borders of the gulf of despair, trem-ealumny, and derision. Shrink not bling with anguish and dismay, from the cross. If then, when hanging by a mere are gathered clouds and darkness as web over the fiery abyss, He sets are nowhere else seen on earth, it is Christ before you in all the glory also encircled by a halo of glory and of His power, in all the efficacy of peace and joy which is a thousand His blood, in all the fullness of His fold more quickening and refreshing grace and love, why should you to the saint, than the sin-side is doubt the sincerity of the offer, and shrink from its acceptance as the New Testament would be followed by some terrible retribution? Why not come now? Is not your soul seeking rest now? Do you expect to find it any place but under the yoke of Christ? Will the yoke be easier to put on or easier to bear at some future day? Is, not your heart sighing for the sympathy of Christ now? Is not your spirit thirsting for the water of .life now? Do you not feel a deep inward hunger for the head of heaven now? Your heart is like the troubled sea, its waves of feeling tossing to and fro, sentling forth many a sigh for Christ, he cannot disburden your that "peace which passeth under standing," that "joy unspeakable" With all his wiles to palliate sin. which Jesus alone can give. How he cannot take away your sense of long, then, do you intend to wait sin. If he could do this, his work before you "put on Christ?" How would be easy and short, and your long before you become a member ruin certain. But blessed be God. of "the household of faith?" How long before "with the heart you delay, you carry with you, wherevbelieve unto righteousness, and er you go, the consciousness that with the mouth make confession you are a sinner, that you are lost. unto salvation." What can you and the conviction that Christ gain by waiting a year, a month, a must find you and you find Christ. week, or even a single day? Why or you will be an eternal outeast not, by Divine grace, which stir- from God. You want the blood of reth mightily in you for the convic- Christ sprinkled on your soul, and tion of righteousness, form the resthis boon you can obtain only by olution, I will go to Jesus, and I coming to Christ in the appointed will go now. I will avow before way. Not only do you want sin as

While around it threatening and depressing.

The devil is an awful and maligthough to lay hands on the Ark of nant enemy, and will tempt you in many ways. He will try so to blind your eyes to Christ and so open them to yourself, that your very prayers will seem a mockery. He will either tempt you to give up all as lost for ever, or try to persuade you that a more convenient season may yet present itself, or set you to looking after some internal assurance to warrant your approach to or faith in Christ. But he is the father of lies, and never speaks truth but to deceive and compass more readily his ends. But with all his craft to keep you from heart of its deep felt want of Christ. with all your doubt and fear and

the source of evil despoiled of its in account of sin, but to the record dominion over you and its penalty of sin against us. Remission of sin, commuted, but you want the debt in this sense, is the cancellation of a also obliterated. You want the handwriting, not the subjugation of a remission of sin, which is not the ap- nature or the eradication of a virus. plication of the blood of Christ to If you make the proper distinction you, but the exercise of the Divine between the work of the Holy clemency towards you, grounded on Ghost in you in Christ's name and the atoning sacrifice. "The blood with Christ's blood, and the work of Jesus Christ cleanseth from all of the Father towards you for Jesus' sin," in all its contaminations and sake, you will not err, as so many aspects. Nothing but this precious do, in confounding the death of sin blood will wash away sin. Nothing and freedom from sin, with remission but this will atone for the evils that of sin. Christ and Peter, and Paul flow from it. Nothing but this blood, tell us when and where the erasure of flowing from the heart of the Cruci- our sin-record from the great Statfied, can blot out the record in the ute book of Eternity takes place. court of heaven. Nothing but the See Mark 16:16. Acts 2:38. Rom. blood of Jesus can destroy sin's ag- 6; 3, 4, 5. Gal. 3: 27. gressive power, when once the scep- I2. You want peace, and this you tre has been wrested from the hand can have to the full by coming to of Apollyon. The first, the destruc- Jesus. John 14: 27; 16: 33. Rom. tion of sins dominion, takes place in 5: 1. You want to be saved, and that spiritual transformation which, your Savior is waiting with lowing germinally, may be regarded as heart and open arms to deliver you complete when the Holy Ghost con- from this present evil world, and vinces us of sin and of righteousness. from the terrors of the second The last, the lessening and ultimate death. You can be saved, and if destruction of sin's aggressive pow- you believe on the name of Christ er, is a gradual work, and extends in the only evangelical form, that over our whole pilgrimage. But is, the form of obedience, you will the remission of sins takes place at be saved. God has declared it. the time of our putting on Christ in Christ has promised it. The Holy the solemn rite of baptism. The Spirit is even now engaged to perpositive consciousnes of a new life suade you to believe these gracious is one thing, and the remission of promises. They are true, and sins another. The abolition of sin "worthy of all acceptation." They as a controling element, and the re- are "yea and amen in Christ Jemission of sins, are not the same. sus." Every promise has been seal-The being made free from sin as a ed with the blood of the Lamb, and habit of life, and the "blotting out of is offered by the Holy Ghost for the handwriting against us," are your encouragement and incitation not, as many suppose, one and the to holy boldness in approaching the same thing. The remission of sins, "Great Shepherd of the sheep," and which follows or takes place in bap-laying yourself at His sacred feet tism, is not the application of re-like a lamb torn by the wolf. Ev-

Col. 2: deeming blood to sin in us, or to us ery invitation is a voice from heaven, a voice of blood, of blood Divine, God will not do wickedly, neither welling from the heart of Infinite will the Almighty pervert judg-Love for perishing sinners. Christ ment." "Wilt thou condemn him died for you. He uttered His glorious promise for you. He sits on the Throne of Grace pleading for you. He has sent the Holy Ghost to convince you of sin, and of right- the persons of princes, nor regardeth sanctify you. He has a seat in glo- righteous Lord loveth righteousness, ry for you. He has in reserve a he shall judge the world in rightcrown of life for you. He was exiled from heaven and His Father ment to the people in righteousness. that you might be "forever with the Justice and judgment are the foun-Lord." He was embosomed in a dation of his throne. The Lord our world of sin, of anarchy, and of God is righteous in all his works woe, in order that you might be forever clasped in the endearment of the closest, holiest, most ravishing eousness in the earth." "God is love. Will you wait any longer? Can Christ do more for you than work and labor of love which ye He has done and is doing? Do have showed towards his name." not hesitate what choice to make. "Great and marvelous are thy You can not afford to sustain the works, Lord God Almighty. Just loss of your soul, the loss of the and true are thy ways thou king of Divine favor, the loss of heaven. saints. "Him that cometh unto Me I will

C. H. BALSBAUGH.

For the Visitor. Character of the Deity.

His character is amply exhibited and confirmed in the declarations of holy writ, where it is asserted that "He is a God of truth and without iniquity, just and right is he."

that is most just?" "Is it fit to say to a king thou art wicked, or to princes ye are ungodly. much less to him who accepteth not eousness, and of judgment, and to the rich more than the poor." The cousuess; he shall minister judgwhich he doeth. "I am the Lord who exercise judgment and rightnot unrighteous to forget your

The equitable laws which he has in no wise cast out." He will give promulgated to his creatures, the you an indisputable title to an ever- justice he requires to be exercised lasting kingdom, and to imperisha- by one man to another, his promises ble glory. Arise and go trustingly of reward and his threatenings of to Christ, and thou shalt be saved. punishment, and the impressive judgments which he has executed on individuals, on nations, and on the world at large, all bear testimony to the existence of perfect rectifude in the divine character.

But although scripture and reason combine in attesting the inimitable justice of God, we are unable in many instances, to trace the display of this perfection in his dispen-'Thou art just" says Nehemiah, "in sation towards the inhabitants of all that is brought upon us for thou this world. This is owing in part hast done right, but we have done to the false maxim by which we wickedly." Shall mortal man be form a judgment of his procedure, more just than God?" "Surely to the limited views we are obliged

to take of the objects of his govern-the earth. An event apparently ment, to the want of a comprehen- trivial or mysterious, or, according sive knowledge of the whole plan to our views, unjust, may, for ought of his dispensations, and the ends we know, form an essential link in to be effected by them; to the lim- that chain of time or events which ited views we have acquired of the extends from the commencement of whole range of his universal domin- time to its consummation which ions, and to our ignorance of the runs through all eternity. We all relations which may subsist between know that some of the most appalour world and the inhabitants of ling scenes of terror and destrucother provinces of the divine Em- tion have often proceeded from an pire. We behold many of the ex-apparently trivial aecident, and that cellent of the earth pining in the events of the greatest importance abodes of poverty, and almost un- have originated from causes so innoticed by their fellow men, while considerable as to be almost overwe behold the wicked elevated to looked. The British and Foreign stations of power and encircled Bible society which now engage the with riches and splendor. From a attention of the whole mass of the false estimate of true enjoyment, christian world, and whose benefiwe are apt to imagine that misery cent efforts will soon extend to the surrounded the one, and that hap- remotest corners of the world, depiness encircles the other, and that rived its origin from a casual conthere is an apparent act of injustice versation betweem a few obscure in these different allotments, individuals on the subject of distrib-Whereas, God may have placed the uting the Scriptures. one in the midst of worldly prosper. ity as a punishment for his sins, and the other in obsenrity as a stim- eumstances in observing that a cerulus to the exercise of virtue. tain mineral substance when left

nevolence falling before the dagger towards the north, has been the of the assassin who escapes with im- means not only of the knowledge punity. We are startled at the dis- we have acquired of the different pensation, and confounded at the regions of our globe, but of impartmystery of Providence, and are apt ing to millions of mankind incalcuto exclaim "Is there not a God that lable blessings which will descend judgeth in the earth?" But we are to their posterity to the latest genignorant of the relation which such erations. Hence it appears that in an event bears to the general plan our present circumstances we are of the divine government-of the altogether incompetent to form a links in the chain of events which correct judgment of what is just or preceded it, and of those which shall unjust in the present dispensations follow in its train. We are igno- of the Almighty, unless we could rant of the relation it bears to par-survey with the eye of a scraph the ticular families and societies, or to ample plan of the divine govern-

And the apparently trivial cir-We behold a man of picty and be- free to move itself uniformly points the nation at large in which it hap- ment, the whole chain of God's dispened, and even to all the nations of pensations toward our race, the numerous worlds and beings over to the God of nature. And shall which his moval government extend.

R. E. CABLE.

Covington, O.

For the Visitor. "THE DAY IS FAR SPENT."

Most of my readers will remember the oceasion on which these words were spoken, but some may not, and therefore we will briefly review the subject. In the 6th eh. of Mark and 35th verse, we find these words; "And when the day was now far spent, his disciples came unto him and said, this is a desert place and now the time is far passed: Send them away, that they may go into the country round about, and into the villages, and buy themselves bread for they have nothing to eat."

Great multitudes followed on the teaching of the Savior, and continses in desert places, and without Thus it may be, dear readers, phrase, and bear with me, dear read- we work with a will. at a few.

king's ruddy beams are seen over virtue, and thus we lose more prethe mountain height. All nature is eious time by being obliged so often vocal with her thanksgiving matin to retrace our steps.

man alone be dumb, while beasts and birds send forth their tribute of adoration? Alas! Many families rise to curse and not to bless.

But the hours pass, and men go forth to their daily avocations. The day is fairly begun. The sun journeys on through the heavens, and the noontide is passed. Later the lengthening shadows warn us that the evening shades will soon prevail and our day's work must be brought to a close whether we have improved the time or not. Further still, the day is spent, darkness broods over the busy world, and one after another the stars rise above the horizon, and the moon floods the seene with its lambent light. The night is upon us with our work but half done, and here is a foreible illustration that time waits for no man. And work as we may on the following day, we ean seareely ever regain the wasted moments of the day before; and indeed ued with him for days, in many ea- they sometimes clog us for a week.

food. Such an oceasion called with some of us spiritually. The forth the above language from the sun of our life's short day may be disciples. But the compassionate past its meridian, and the lengthenheart of the Redeemer feared that ing shadows warn us that evening is "without food they would faint by approaching. Indeed, although the the way," so he commanded them years may not tell us so, disease and to sit in companies and miraculously death may seize upon us at any fed five thousand with "five loaves time, and bring our life to a close and two fishes." Many lessons early in the morning of life. Still may be learned from this single we may accomplish something if er, and follow me while we glance wasted years of youth like unimproved moments elog us. Fetters The grey dawn of morning breaks of sin grown in youth, hard to be over the horizon. Later the day- broken, lure us from the path of in at the third hour, some at the sixth, some at the ninth, and a few at the eleventh. But the promise is, "They that seek me early shall find me." For the further we advance in years, the harder it is to be freed from early associations. And while we are pondering on the swiftness of time, we raise our eyes and find the sand of life is nearly run. The night is at hand and we must now have substantial food, or we faint by the way. "What thou doest, do quickly!" The day is far spent. The last lingering ray of the setting sun is lost behind the distant hills, and twilight will intervene. But while to some of us the beams may be reflected on the distant towers of the Celestial City, to others

The night sinks apace and death is in view, without the stars mellow to gild its gloom, and we go down, down, down to endless night, for underneath are not the "Everlasting Arms."

HATTIE.

Valley Farm, W. Va.

Twelve Standing Rules for Establishing and Perpetuating Health.

- 1. Faith in God, and a good conscience.
 - 2. Temperance in all things.
- 3. Diligence and cheerfulness in an honorable avocation.
- · 4. Avoid late hours—retire to rest early, rise early, or as soon as rested, wash, seek the fresh morning air.
- 5. Dress warm in winter and in damp weather; dress cool in summer when the weather is hot; and nmphant end.

There have been those who came scorning unwholsome fashions, culat the third hour, some at the tivate comfort everywhere.

- 6. When unwell, rest, with fasting and prayer, leaving drugs and stimulants to the impatient and unwary. Touch not; taste not; handle not!
- 7. If very sick, and you know not the eause, or remedy, call for a physician that will not administer poisonous medicine. Choose for your medical counselor a true and conscientious Hygienist.
- 8. Bathe the whole body at least twice a week in summer, and once a week in winter. Little children should be bathed once a day through the year. Don't neglect the bathing.
- 9. Choose a plain diet, consisting mostly of fruit and farinaceous food; use very little of hot drinks or hot bread, and never eat that which is crude, or indigestible.
- 10. Leave utterly untouched, tobacco, opium, and all alcoholic liquors.
- 11. Sleep warm, but never on feathers. Ventilate your sleeping-rooms the year round.
- 12. Ventilate well, according to the season, every apartment of your dwelling, from the garret to the cellar, keeping your premises clear of all noxious or infectious substances, thus securing a pure atmosphere to be breathed by all the members of your family.

The above rules, observed in connection with zeal and perseverance in doing good, will insure a healthful, peaceful, happy life, and a composed, serene, and triumphant end.

TO HATTIE.

times, "thy will be done," I should with near friends. We may know we are delivered from this land of came together to minister to the bondage, then will our capacities Lord on the mount, proof was given be enlarged and our perceptions that the spirits of the departed are quickened.

God as his peculiar people, they the same inheritance. were miraculously delivered. Yet Then Hattie, as you pass through

For the Visitor. | through a wilderness they were destined to pass before they could My dear absent Hattie:-Your arrive at the fruitful and delightoffering of early flowers, to the some land, which was promised memory of the sacred dead was re-them for an inheritance. So it is ceived and duly appreciated. To with us, and the same God is ours; me, at least, they possessed unwont- and he will as surely deliver us if ed fragrance; and as I culled their we confidently trust and honor him sweets, I was earried back to years by an humble obedience to his digone by, when your infant feet vine Law. If we love him, love wandered through meadows and over prompts to obedience, and obedience hill tops to seize the early violet as increases love. Let us not sorrow it peeped above the surface of the for those who have finished their ground. In imagination, I heard journey in the wilderness, and enyour artless prattle, and saw sweet tered the promised inheritance, innocence smile amidst those early where all is joy, and peace, and love. messengers of the opening spring. Though we are to understand, that Would to God it were not all a in that land, there is perfect rest dream! On coming to myself (for from sin, labor, and sorrow, we can a moment) my heart sickened at find no authority in Scripture, for the remembrance of the many picturing it to ourselves as a place changes which have taken place of indolent repose. On the contrasince that time. But the gentle ry, we have every reason to believe chiding of my Father reminded me that the more our faculties are imthat I had no cause to complain of proved, the more it will be our dehis wise dealings with his children; light to employ them. Another and then I prayed that I might pleasant thought is, that as the conbow in humble submission, and kiss dition of God's people is social on the rod of affliction. But my dear earth, so also it will be social in child, perhaps, by this time you that blessed land. Another thought have learned, with your mother, may likewise afford true joy to that it is a hard thing to say, at all those who are called upon to part have learned it ere this. But alas! them when we arrive at that land of I am so slow to learn! But when promise. When Moses and Elias known to each other. Yet will not You remember there was once a our love in that better land be repeople consisting of six hundred stricted to those whom we have thousand, beside women and chil-known on earth, but it will be exdren, who had long been groaning tended to the wise and good of all in a land of oppression foreign to ages, for all these will belong to the them. But having been chosen by same community, and be heirs cf

GOSP. VIS. VOL. XVI.

this wilderness, if there are any | "Therefore will I number you to flowers which seem to crowd your the sword, and ye shall all bow pathway, gather them, and as op-down to the slaughter: because portunity affords, bring them for when I called, ye did not answer; ward that they may do honor to when I spake, ye did not hear; the departed, and shed their delight- but did evil before mine eyes, and ful fragrance into the faint heart of did choose that wherein I delighted the lonely ones still in the wilder- not." Isai. 65: 12. ness. Finally-as thou hast al- God has been calling to thee, ready made covenant with the thou unconverted man, all thy life, Lord, to be his child and servant; and has stretched out his hand all as thou hast already been taught of thy days, yet hast thou not hearkthe spirit to love Him who first ened unto his call; he is calling to loved thee-persevere. Continue thee for thy salvation and thy eterthy labors of love. "Fight the nal good. He that has created and good fight of faith," and lay hold on formed thee like unto himself, wileternal life. Go forward on thy leth not that thou shouldest be loss march toward Zion! Count noth! and go astray, and for that reason ing too near or too dear to part he calls thee all the day long. Rewith for thy Savior's sake. Follow member thou must soon die; and the guidance of the Comforter in all if thou dost not regard the call of this. Be humble, be faithful, be thy heavenly Father, when death diligent, and all will be well, Christ overtakes thee, thy destiny will will continue to be thy all sufficient then be sealed, and thy eternal all portion in every trial through gone, and that forever! Oh! that which you are called upon to pass: value of thy soul. How sweet is and soon, very soon, it will be thy life to thee! Then while you are blessed lot to exchange his cross on fed with the hand of the Lord, and earth for a crown of righteousness in enjoy his blessing every day, what that blessed land to which we have hinders thee from obeying his call? already adverted. Then, then shall Is it because you are too proud, and we know the joy which we now do you think God will overlook you have in anticipation. Love to all, in that great day when all the con-Farewell.

Columbiana, O.

fused, I have stretched out my come into judgment, for God will hand, and no man regarded; but ye make every secret known. have set at naught all my counsel, Dear readers, both young and and would none of my reproof; I al-old, let us reason together. We are so will laugh at your calamity; I now upon the wing of time, and are will mock when your fear cometh." traveling to the grave, and must Prov. 1: 24-26.

gregated world is assembled at his MOTHER. | tribunal bar? Oh no! he will there make your shame open and public before that erowded world. The For the Visitor. dark deeds that have been perpe-A Warning to the Unconverted. | trated at the silent hours of mid-"Because I have called and ye re- night cannot be hid; they must

soon exchange this world for eter-

found a watery grave.

to swallow them and all they had. see how the thousands of the chil the wilderness. What was all this for? Was it because they heard the call of him that stretched out his hands all the 'day long? No; it was because they refused to hear.

mighty deluge. 'Think when the obey." fountains of the great deep were Just in the same relation you opened, and the heavens gave way, stand towards your God. You have and let her floods descend upon the been ealled by the ministers of the earth. See the valleys begin to Lord, time and again, but still you overflow, and then east your have refused. If some kind friend thoughts upon the inhabitants of would offer you a gift, would you

nity. Oh Odreadful world that floods ascending after them, as knows no limits, and fears and though it was angry: Oh, see them hopes for no end! Then when climbing to the lofty peaks of the these thoughts roll over our minds, tops of the high mountains for reflet us obey his call, for if we do not, uge, but all in vain. Hear them he will number us all to the sword screaming and crying. There they and make us all bow down to the are upon the very top, and now slaughter. Think of the inhabi- where are they to go? . No place tants of the old world. What were now is found. The flood is still they destined to? All that did not coming closer and closer. They hearken to the call of the Lord, were see there riding upon the top of the destroyed and had to bow down to stormy and raging waves Noah's ark. the staughter. Pharaoh and his They ery and desire admittance great army had to bow down, and now, but all in vain. God's spirit has taken its flight, and it will not So Korah, Dathan, and Abiran, always strive with man. It had and all the rebels had to bow down strived long with "this people, but when the earth opened her mouth alas! it is too late now. See the crowded thousands upon the lofty Cast your eye a little farther, and summit. They stand there in heaps; one cannot help the other. dren of Israel had to bow down in Fathers cannot help their children; nor elildren their fathers. The flood has now overtaken them, and think of their calamity. Their last hope is, to lay hold of some shrub, or limb, or climb the trunk of a Think of the antediluvians when tree; but alas! alas! all these hopes the Lord called to them by Noah, are gone. Their last hiding place One hundred and twenty five years; is swept away, and they must go did they hear, and what was the down to fill a watery grave. Think, end of them? Oh, methinks that I dear reader, for one moment, that can see them with the eye of imagi. God says, "I will laugh at your canation, after all the entreaties of lamity and mock when your fear the Lord, when he said that they cometh, because this people was should all be swept away by a warned of their danger, but did not

the earth that Noah preached to. not accept it? Yes, surely, and See them climbing the lofty and you would hold it most sacred. steep mountains for shelter and Then think of that friend that is refuge, and at the same time the holding out his hands all the day

long, to offer you eternal life. He en you the life that you now have, is pleading with you all the day; and if you forsake all the things of now think of his counsels; all is, the world that are contrary to his come, not once does the Lord say, will, he has promised to you a hungo. He has been pleading with dred fold in this life, and in the you ever since you have come to world to come, eternal life. Furththe years of accountability, and er he says unto you, "seek ye first you have refused until now, and, the kingdom of God and his rightperhaps, your days are almost at an end upon earth. And then to think be added unto you." Is not this of those good parents, that, perhaps have talked to you time and again, and while they are in the ark of list under the banner of king Jesus? safety, you are going on your own way, and will soon be swallowed up in the floods of God's wrath. Oh, think of being separated from them forever! Dear reader, by this time perhaps you have made up your mind, whether you will that the man Christ Jesus reign over you, or not. If so, obey his counsel, and that is, repent of your sins, believe that all that is in the Bible is truth, and that it will stand for you or against you in the great day of God Almighty. Think of the command that was given to the children of Israel: It was said, that if they would be good and obedient, that they should eat the good of the land; but if they refused and rebelled, that they should be devoured by the sword. It is true, as the prophet has said, "the word of al assembly and church of the first the Lord has gone forth, and never will return void, but shall accomplish that whereunto it is sent;" spirits of just men made perfect, "and the soul that sinneth, it shall and is baptized shall be saved; but out the golden ages of eternity, he that believeth not shall be damn- sing the song of Moses the servant cd." Then hear this call; it may of God, and of the Lamb, for ever. be God's mercy to you before you Amen.

My friendly reader, think of the goodness of the Lord. He has giv-

eousness, and all these things shall enough to eause you to forsake the ways of the wicked one, and to en-It is for the good of souls that we write, and make this our first effort to talk to you with the pen. And we feel our weakness, and know that we are nothing but dust and ashes in the sight of our heavenly Father, and are only babes in Christ, but we hope that these few lines may fall upon the heart of some poor trembling sinner, and that he may lay hold of God's love, and save his soul from ruin.

The pale horse and his rider are now in our land, and takes away both young and old. And we know that it is God's own decree, that "dust thou art, and unto dust thou shalt return." Oh that we all might be bound together in the bonds of God's love, and that we might be numbered with the generborn that are written in heaven; with God the judge of all, and the where we will be free from trouble, "Then he that believeth temptation and death, and through-

F. W. Dove.

Jonesborough, Tenn.

tempt to offer a few thoughts, and shows us the door through which, I think, if we ponder well in which we must go. We must folour hearts, we may profit thereby, low the footsteps of our Savior and if we then put in practice, the max- his apostles. He says "Take my im of a certain man "be sure you yoke upon you and learn of me." brief and simple) that I am not acaccount for every idle word that I the eternal welfare of our souls, which can only be brought about by strictly adhering to the commands and precepts revealed in the word of eternal truth. 'And if we neglect our duty in the day of grace, it is done forever: we can never recall the opportunity. Our actions will have gone to the record of the man can never erase them. Then let us be careful, for what we do in this life, we do for eternity, it will follow us to the grave;

"And ah! destruction stops not here Sin kills beyond the tomb."

I will, according to my heading, proceed, and in a brief manner, give my views of a few things, tawe are, or must be a separate peo-

For the Visitor. | reader to be very careful, and bear Some things of doubtful propriety, these in mind as he goes along. I will in the fear of the Lord, at- Christ invites us into his kingdom,

are right, and then go ahead." I And first, the traveling for halfcan further assure the reader, if I fare. I mean the practice of getknow myself (though I' may be ting the Railroad Companies to convey us to where we wish to go, and tuated by sinister motives, knowing we then pay them half price for that I shall be called to render an their services, the other half of eourse will have to be paid by some shall speak, for we shall all appear be body else. For as the world aims fore the judgment seat of Christ. I to do a paying business, it will not therefore, have nothing in view but be satisfied without it is the gainer. This is a privilege given to the world for all kinds of frivolities, as well as for what they call preaching the gospel. This favor is sought with a considerable degree of eagerness by some of our ministering brethren, simply because they happen to be a little in advance of laymembers. And where did this cus-Supreme Judge, where the hand of tom originate of accepting favors without rendering an equivalent compensation? Is it not taking part with unbelievers? It most assuredly is. And yet we are admonished not to be "unequally yoked together with unbelievers." From whence does the world owe us' this favor? Do we not take what does not properly belong to us? "It is king into consideration the fact that more blessed to give than to reeeive." The apostles had not much ple from the world, if we wish to to do with money. And it seems to gain admittance into the heavenly us that ministers who are sent to kingdom. The apostle says "come promulgate the holy cause of salvaout from among them; touch not the tion after the apostolic order, and unclean "thing, and I will receive who are stationed as it were on the you." The Savior says, "My king- walls of Zion to warn the flock of dom is not of this world," "love not danger," and to whom the church the world," and so on. I want the looks for a good example, should

not do as the world does in this heard considerable said on voting respect. Christ says, "Let your within the last year. a The Scriplight so shine before men, that they tures do not speak directly upon may see your good works." We this subject, as the term voting I Pharisees who said and did not Bible. But the fact is easily to be tween, the ministers of the nine that it belongs to the kingdom of teenth century, and those of the this world. And this is sufficient ly belongs to the kingdom of this shun it. We must leave all and world, cannot be conquered. "Love follow our Savior, and take his not the world." It does not make yoke upon us, and not the yoke of our preaching more efficient, but this world "Be not unequally rather the contrary. It gains favor yoked together with unbelievers." with the world and, strengthens I am at a loss to know why the them in their own way. wit When will our dear Redeemer's words come to pass, "Ye, shall be that there seems to be nothing; gainhated of all nations for my name's sake? No wonder the world frequently gensures us for not believing ourselves what we preach, when we preach one thing, and do another. We Iteach githem to tobserve all things | whatsoever he has commanded us." We teach them to tiput on the whole armour of God," and do we not come short of this sometimes ourselves? and wantonly grasp and tolerate that which was never intended for the followers of Jesus. And as to going and returning from Annual Meeting, I would merely say, to attempt to blessen the crowd at the place, of meeting, and at the same time give to come as is done by apylying for mation, to say the least, not very prudent, to say nothing of other as a luxury. It seems to me, that evil consequences it gives rise to.

are not to be like the Scribes and believe is not mentioned in all the Is there not a striking difference be- discerned by the unprejudiced mind, apostolic age? What a pity that to warn the true believer that there this love of money, which exclusive- is danger in it, and that he should propriety of voting is urged by some of our brethren, from the fact ed by it, and it creates more or less disturbance in the church, a It seems to me it gains no friends, even among the world, and I for one feel assured that all the voting the brethren ever did, did not gain a single important election, as their votes are divided similar to those of the world.

: Thirdly, Tobacco; And as far as the use of it is concerned as a mere luxury, I think I need say but little. It seems to me that no enlightened brother or sister would pretend to justify it. Are not the filthy and disgusting consequences which follow its use, sufficient to condemn, it? We, will, for a moinducements for double the number ment, imagine Christ and his apostles to be where it was the custom half-fare; to Railroad Companies, of the world to use it. Who would and making it have the appearance say that they would indulge in such of a paying business, is, in my esti-a habit—a habit so contrary to the doctrine they preached, when used if we use it, we can scarcely say Secondly, Voting .- We have with the apostles, "For we are unto

our persons become more or less rupted no man, we have defrauded defiled by its use. In many instan- no man." And if we can justly say ces, tobacco seems to aet as a slow this, then can we cherish the happy poison, virtually paralyzing the anticipation of mingling with the sensibilities which nature has en- just in heavenly glory. dowed us with. The person who has long indulged in the use of tobacco, is no longer the independent being which he was created, but is comparatively a slave to tobacco. Then why not leave it at once?

I have now given a brief sketch of a few things in accordance with my belief, as I form it from the word of God. There must be a visible line of distinction between the child of God and the world. "A city that is set upon a hill-cannot be hid." We must forsake the world and its pernicious ways, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. If the three subjects I have named, do not belong to the world, they stand in close proximity to it. And if I am wrong in my views of these matters, I would be grateful to any brother or sister who will be so kind as to give me more gospel light upon the subject.

We should be eareful not to condemn some things, while we tolerate others of the same family. I am afraid it is a worldly desire that prompts us to participate in either. I, myself have been a participant in nearly all these, and, I can, therefore, speak from experience; and I hope I have put them down never to rise again.

would think, that after we have sing that rational and accountable complied with all the demands of creatures should invest so much the word of God, and not until then, ease and contentment in such pros-

God a sweet savor of Christ," since have wronged no man, we have eor-

J. W. B.

For the Visitor. FUTURITY.

Notwithstanding man's perfect knowledge of time and life; that he has no assurance for the enjoyment of another day in which to complete the work assigned him by his God; knowing too that life ends with time; he nevertheless strains to comprehend the hidden mystery of the future, and in anticipation of many days of contentment and pleasure, lays his plan. The noble work no more engages his attention, but worldly things engross mind. What an Elysium presents itself to the vain imagination for his full enjoyment in the maze of time unrevealed! Now the busy adversary has been successful in decoying this wanton wretch, beeause he heeded not the voice of God. He ought not to have forsaken the pure dictates of his eonscience but acted judiciously in the "living present" that in case to-morrow should bring him that shocking eitation to the tomb, he could glorify an approving God "through all eternity." This evil of deferring good that evil may come, seems to be coeval with our nature, and we do not always do good as "we have Now to sum up the whole, I opportunity." It is indeed surprican we say with the apostle, we pects as lie in the future. Few

may survive and reap a temporal benefit, while others drop into insanity, leaving their survivors to enjoy the glittering dust. The cunning of the devil deters many from being rich toward God. Our treasure is of this world where our hearts are also. Ought we not to take heed where we stow away our treasure, that moth may not corrupt, and rust corrode, and thieves do not enter in. Surely destruction will come if we do not.

"Brought death into the world, aud all our woe,' it has reigned as a universal tyrant; and in the triumph of its success it has seemed to say, "My right there is none to dispute." But its ambition was checked, and its power demonstrated to be limited. It found a conqueror in "the blessed and only Potentate, the King of kings, and Lord of lords," who now holds in his hand, and that justly, the keys of death and hell. And assuming at times, at

G. W. Crabill. Near Springville, O.

A LETTER OF CONDOLENCE.

Margaret Worrell: My dear sister in the Lord: In the few lines you sent me accompanying the obituary of your mother you express a wish to hear from me. feel like trying to gratify a wish so reasonable under existing circumstances. And I hope the way I have chosen for doing so will not be objectionable to you, for if I can give a word of comfort to you, there are many other bereaved and afflicted hearts that likewise need "Think it not strange," said the apostle Peter to his scattered brethren, "concerning the fiery trial which is to try you, as though some strange thing happened unto you." And as it is no strange thing for Christians to have fiery trials, neither is it a strange thing for them to meet with such occurrences as you have met with-the loss of a dear friend.

Death not only reigned "from Adam to Moses, over them that had not sinned after the similitude of Adam's transgression," but from the time of that eventful occurrence which

it has reigned as a universal tyrant; and in the triumph of its success it has seemed to say, "My right there is none to dispute." But its ambition was checked, and its power demonstrated to be limited. It found a conqueror in "the blessed and only Potentate, the King of kings, and Lord of lords," who now holds in his hand, and that justly, the keys of death and hell. And assuming at times, at least, the appearance of a Lamb slain, he bears in his glorified person in heaven, the scars obtained in his severe and painful, but successful conflict. Of those scars he is not ashamed, nor need he be. They are scars of honor, and in them, some day will be read by a wondering world, lessons of the most thrilling interest. The redeemed will behold in them, divine love consummated, and the meritorious means of their acceptance with God; and the wicked will behold in them the climax of human guilt, men having crucified the Lord of glory.

Your dear mother, it seems, is no longer with you. Having finished her course on earth, she has been called to occupy a higher seat in the scale of being, and gone to be, we are glad to believe, a worshipper in our Father's house, in the heavenly department, where there is no temple, for it is all dedicated to the worship of God, where that worship is continued day and night under some of its varied aspects, with its never failing and increasing delights. And if your family has lost its oldest member, and its wiscst counsellor, and an important source of Christian edification, and the church

members, and

"Though earth may boast one gem the less, May not e'en heaven the richer be? And myriads on her footsteps pross, To share her blest eternity."

You say she "died a most triumalready seen that Jesus triumphed them that walk We surely shall. Did not Jesus pray, "Father I will that they also whom thou hast given they may behold my glory, which awake, with thy likeness." thou hast given me?" And did he gavest me I have given them?" And are not these expressions of Jesus equivalent to him saying, "I wish my disciples to share with me in my glory, and in all the blessings of "the purchased possession?"

of Philadelphia one of its oldest, as the apostle Paul expresses it, most exemplary, and most useful "for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him, then do we bear that relation to Christ, and then have we that connection with him, that where he is, we shall be, and what he possesses, we shall phant death." We are glad to hear have a share of. The liberality of this, though it is what we expected Jesus cannot be doubted, for he laid to hear when we would hear of her "down his life for his sheep." And death. A triumphant death! Yes, having given his life a sacrifice for such is the death of the Christian. the salvation of his people, what It is the sure result of a holy life. will he not give? Surely, "no It cannot be otherwise. We have good thing will be withheld from uprightly." in death." He led captivity cap- The victory of Christ was great, live," and ascended on high, and when he triumphed over death, and received the congratulations of the rose from the grave, but it was not angelic host, and "a name above complete, nor will it be, until his every name," the highest honor that saints are raised from the dead, and heaven could bestow. And if he glorified with him. And his joy in our Head and Leader triumphed, his people will never be full until may not, must not, we also tri-they are seated with him on his umph if we are members of his throne, as the crowning glory of his body, which we are, if we are con- great work of redemption. And sistent and devoted members of his the extent of the hope and wishes of his people is expressed in the language of David when he says, "I will behold thy face in righteousme be with me where I am; that ness: I shall be satisfied, when I

With a title to heaven written not say, further in his prayer to his with the blood of Christ upon the Father, "The glory which thou heart, and a fitness for heaven wrought by the power of God in our lives,

> Oh! 'tis a glorious boon to die! This favor can't be priz'd too high."

How much we owe to Christianity as our sweetest, and, indeed, And if we put him on in a gospel our only real solace in our severest baptism—a baptism connected with afflictions and bereavements! It faith and repentance, and followed blesses both the dead and the living. by a christian life, and become We part with the pious dead, and closely connected with him as bid them farewell, in hope of a hapbranches are with the vine; and if, py reunion ere long, where our joy saints constitute but one family?

doubt, that she was more than a death will be like hers also, a tricommon mother and friend to you. umphant death." Over your spiritual interests she watched and prayed, and your christian principles she helped to form, and that after the pattern of the gospel. Her services, on your behalf on earth, have closed, and you will hear her living voice no more. But she will often speak to you in the silent voice of her christian life, as often as you will remember her, and listen to those noiseless words which that life may utter. That was a tender touching allusion which 'Paul made to the faith of Timothy's ancestors, when he said to him, "I greatly desire to see thee, being mindful of thy tears, that I may be filled with joy; when I call to remembrance Christian love and sympathy. the unfeigned faith that is in thee, which dwelt in thy grandmother Lois, and thy mother Eunice; and

will be full and uninterrupted, and I am persuaded that in thee also." our union eternal. Their hope is Timothy seems to have been more similar to ours; and why should it endeared to Paul, when he rememnot be, since the dead and living bered the faith of his ancestors And may the faith that character-Dear sister, permit me to sug- ized former generations of your gest a thought or two, to you and family, never want a proper repreyour bereaved friends, by way of a sentative or a faithful witness practical application of the circum- among those of the present or fustance that has led me to address ture generations. Your mother's you with this letter of condolence. interest in the church's peace and Your mother's attachment to the prosperity is well known to those church of her choice, her steadfast who knew her. And in her death devotion to the doctrines of the the church has lost an active and gospel of the Son of God, and her efficient member. But I am glad exemplary life, are some of the charthat I have reason to believe there acteristics of her saintly character, will be those found among her sur-Such, at least, are the impressions, viving friends, who possessing her which my acquaintance with her, faith, will in her stead become the has left upon my mind. Such be-standard bearer of the Prince of ing my impressions of her charae- peace, and bear that standard as she ter, I contemplate it with pleasant did, to an honorable victory. And emotions. Some of you feel, no if your life is like hers was, your

> "God of our fathers, hear, .Thou everlasting Friend! While we, as on life's utmost verge, Our souls to thee commend.

Of all the pious dead May we their footsteps trace, Till with them, in the land of light, We dwell before thy face."

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to him be glory for ever and ever. Amen." Yours in

Q. J.

Preaching, a group

Much has been said about the dutylof ministers to preach the great doctrines of the Gospel, and apply them pungently to the consciences of their hearers. Our own columns, at different times, have borne witness to our solemn convictions in regard to this subject. The cross of Christ is the power of God unto salvation; and the truths that cluster about the cross must be pressed on the attention of men, if they are to be saved. The minister who fails here, will make a total failure, so far as the great design of the ministry is concerned; while he who is faithful to his Lord in this regard, will see the fruit of his labors, here or hereafter: 10 if a die

But do the members of the church realize that they are, in a measure, responsible for the correct and faith. fal presentation of the seon victing and humbling truths of the Bible, from week to week, by their ministers? Do they know and feel that it is in their power to incite their pastor to greater fidelity, or to hinder him from making full proof of his ministry?

Preaching is not like the delivering lyceum lectures; where all the audience come together to be pleased and amused with a willingness to take what little instruction may be conveyed to the mind by such a vehicle. It is not like making political speeches to a gathering which opinions advocated, and eager, to appland every good hit. On the of encouragement from his Chriscontrary, the minister comes to an tian hearers how can he persevere? them, like himself, have begun the women who are wont to speak to Christian life, but they need not him with approbation of discourses only to be instructed and encour- which are pleasing, are silent in re-

Christians Responsible for Faithful that repentance towards God, and faith toward our Lord Jesus Christ, are indispensable to salvation. But who shall come before them with these solemn truths? Who shall dare to stand up before his fellow men, and show unto them their sins, while feeling his own unworthiness? Yet the minister of Christ must do thus or be recreant to duty. Here is where the strain comes. It requires courage, energy, grace, to face an audience, and press on them needful but unwelcome truth. Now the question is, how can Christians aid their min-isters? In two ways. First, by prayer. Let them pray, before they go to the sanetuary, and while there. Thus he may be incited to prepare to preach the truth; and thus he may be emboldened to urge it on the souls of his hearers when he stands before them.

The other way is by well-timed eneouragement. There is a kind of sermons which always elicits marks of approbation, but these are not the most solemn and useful. They may be true, and instructive, and good, but they do not grapple with the conscience, and humble the hearer in the dust. They are prepared with comparative ease and are delivered with pleasure. But suppose your minister is oppressed with the weight of souls lying on his heart, and feels that the time has come for him to insist upon it that Christians must awake to new life, and that the impenitent must seek, without delay, the kingdom meets for the purpose of hearing its of God; and suppose his efforts in this direction are met with no signs assembly of sinners, like himself, He feels the need of help; he longs needing the grace of God. Some of for sympathy; but the men and aged; they need also to be warned, gard to those which are the utterand perhaps, rebuked. There are ance of a burdened spirit. What is others who are still enemies to God the effect? In a little while, if he in their hearts. They must be has not uncommon energy and piemade to see this fact, and to feel ty, he will be discouraged, and feel

that it is vain to hope for a work of church in this dispensation ever wait for a more favorable season.

him know that your heart rejoiees on account of his faithfulness: encourage him by your timely words of approval. Such words have no element of flattery in them, but they will be a strengthening cordial to his soul. He will be led to persevere, in the same strain, till the truths of the Gospel are made effectual to the pulling down of the stronghold of Satan .- Boston Recorder.

The Triumphs, Failure, and Tendencies of Protestantism.

marked example of the mereiful in- if natural conscience-dark, deadchurch of God. tolie Church once was, "the pillar al influence in society and in govand ground of the truth." It ernment; if the mind of man, apart claimed, also, to have (what no from the guidance of revelation, be

grace. He feels that such efforts can have) a place of supremacy and are thrown away, and that he is rule over the nations. This claim spending his strength for naught. Protestantism rejected. The pre-The people are indifferent; even tended church and its traditions Christians are unmoved, and so the were disowned, and the Bible only minister is in despair. He must recognized as speaking with the infallible anthority of God.

Now; what we would urge upon. If protestanism had adhered to those who are anxious to have the the Scriptures only; if it had dilipreaching of the word made effee gently sought out teachers really tual is, that they should be on the qualified for their service by the watch, to encourage the minister Holy Spirit; if it had abandoned with words of approbation, whenev- ritualism, and faithfully maintained er they perceive that he is more that all who are "of faith" are than usually carnest and spiritual. "sanctified," and as regards accept-Let others, applaud him, if they ance, "perfected" by the offering of will, for strains of eloquence, or the body of Jesus once; if it had flights of imagination, or force or distinguished between those who argument, or wealth of learning, or made credible confession of the goselegance of style, or force and pro- pel, and those who manifestly were priety of utterance; such applause servants of the world, we should is as common as it is useless. But have seen in its history a spectacle when he comes with the truths that far different from that which it now awaken and alarm and humble his presents. There are, indeed, among hearers; and when he evidently Protestants, many whom God has feels every word that he utters; reserved unto himself; men who when he is striving against nature, have not bowed the knee to Baal; to do his Master's will, then give but what are the Protestant nations him your whole sympathy. Let as a whole? Popery rages on the one hand, and infidelity on the other; whilst the voice of the true church of God has waxed so feeble, as to be heard little more than the wail of a child in the midst of the fury of the midnight storm.

When Protestantism, in striking off the shaekles of superstition, leads those whom it had freed imimmediately and only to the word of God, its work is blessed. But if, eareless of truth, or shunning eonflict, it disown or hide the distinetive doctrines of the faith: if, for the sake of coneiliating others, and effecting the union of men as men, The Protestant era affords a it consents to unholy compromise; terference of God. Protestantism ened conscience—be pronounced found existing in the earth a body man's sufficient rule; if they who that professed to be the unfallen receive the Scripture, and they who The Church of mutilate or add to it, be deemed Rome claimed to be what the Apos- equally worthy of positions of mor-

judged competent to give right and moral order to the world; if, as has been of late affirmed, the regulations of government are to be independent of Scripture and all regard to revealed truth; if such be the principles by which the chief of Protestant nations (aided, too, in these efforts, not unfrequently by real Christians) is striving to stamp a new character on the earth, it is evident that success in these efforts will effect a more radical subversion of trnth, and a more effectual rejection of Scripture, than has ever been known since the light of Christianity was first kindled in the earth. The formalism of the Pharisee may be easily exchanged for the liberalism of the Sadducee, but the yoke of superstition is in vain broken if the only liberty gained be the liberty of the unregenerate mind of man. The liberty of self-will is not the liberty wherewith Christ maketh free.—B. F. Newton.

Correspondence.

Editors of the Gospel Visitor: Dear Brethren: We wish to say through your columns to the hrethren that if the Lord will, we expect to start on our mission South, about the 20th of August next, and considering the impertance of the mission under consideration, and the long journey, and at a sickly season of the year, and a weakly companion to leave behind, we ask an interest in the prayers of our brethren and sisters in the Lord in our behalf, that God may bless us on our journey, and those we leave behind. And also remember us and God's people that may assemble with us on the 3rd of September next, as that is the day set for the Council meeting in the Limestone church, in Tennessee, that what is done may be to the glory of God, and the building up of Zion.

H. D. DAVY.

Mt. Vernon, O.

Contributions of Churches of Ohio toward the traveling expenses of the hrethren going to Tennessee.

Nimishillen church. Stark co. : \$8,00 Eagle Creek church, Hardin co. 4,00 Salem church, Montgomery co. - 6,00 The above was sent to our office, and is ready to be sent or delivered at call.

EDS. of G. V.

Cedar Grove Church, Tenn.

Dear brother in Christ, and fellow laborer in the Gospel, greeting. After the Annual Meeting held last Pentecost in Pa. I visited Welsh Run, Church, and there received for the poor and needy of my church, seventy seven dollars, all of which I gave to the church, and they disposed of it as they saw proper. The same was received with thankful hearts. And we hope our dear brethren, sisters and friends, will bo rewarded for their beuevolence. I wish this to be inserted in the Visitor, that the denors of this act of charity may know what I did with the money entrusted iu my care. May God bless the many benevolent hearts, with all mankind, and at last bring us all to our graves in peace, and in the morning of the resurrection save and crown us heirs of immortal glory.

DAVID DERRICK.

Editors Gospel Vlsitor: Dear Brethren I yesterday, July 11th received by express for the use of A. I. Carroll, \$13,40 (less 1,30 express charge) from the brothren of North Manchester church, Wabash county, Ind. This package had been expressed on the 9th of April last. Why the delay I cannot tell. I am also requested to have corrected the \$67,15 as credited to the Bachelor Run church, in my report, Vol. XVI, January No. so as to read from North Manchester church. How the error occurred I am unable to say,

D. P. SAYLER.

Hews from the Churches.

Br. John Wise of Armstrong Co. Pa. informs us that the brethren have recently held some pleasant, encouraging, and profitable meetings in that county. There were four additions, three by baptism, and one reclaimed. The congregation on Red Bank held an election for a minister and deacon, and called br. Jesse P. Hetric to the ministry and br. Joseph Hetric to the office of deacon.

Total \$18,00

AN APPEAL FOR CHARITY.

Gilead, Miami Co., Ind.

Dear Brethren in the Lord: would inform you that little more than a year ago, Elder John Lair and family, one of our southern brethren, after having lost all his substance by the war, and having his house and property burned, emigrated to this country with but little substance. Soon after arriving here they took the small-pox which ended in the death of his wife. Summer passed away and but little done. Fall came and a little wheat was borrowed and sown. Now wheat is a failure and he raised none; and actually owes the seed. have almost kept them up to this time. This present time finds him with a large family of children with but four children The charity of the brethren here with a large family of children with but few able to work, in a poor condition, hardly clothes to hide their nakedness, and but little to cat. We appeal to the charity of our brethren and sisters East and West in their behalf. If any one could feel to give a few dollars for the needy ones it would be gratefully received. Our brethren came from the South without anything, now the charities are going South and they are passed by. He has never asked any thing. But they stand in need, and something must be done soon. If any will do any thing it should be done soon, for they must have winter clothes, &c. The doctor bill and burying ex penses of his wife are unpaid. think brethren that command their thousands should administer to the wants of the very needy. If nothing could be given perhaps something could be borrowed until something could be made.

Dear brethren Eds: I hope you will as soon as possible publish the items of this missive, and also hope you will entreat the brethren to assist one of their fellow laborers in their Master's vineyard. Their circumstances are as pitiful, if not more so, than we have told. Brn.

Eds. I will leave the plan for you to fix for getting the means that may be sent.

A BROTHER.

(Such cases as the foregoing, we presume, only need be stated to the brethren, and they will be properly. and immediately attended to. We therefore only need add, that br. George Tombaugh, sen is recom-mended as a suitable person to re-ceive the contributions, and let them be sent to him. His address is Gilead, Miami Co., Ind. And his Express office, Peru, Miami Co., Ind. Eds.)

The Lord willing there will be a communion meeting with the Brethren in Floyd Co., Iowa, (Cold Water church) on Saturday and Sunday, September 22nd and 23rd next. And on Wednesday and and Thursday following, 26th and 27th of September, the District council for the states of Missouri, Iowa and Minnesota, is to be held with the Brethren at Waterloo, Black Hawk Co., Iowa. And on Saturday and Sunday, the 20th and 30th of September a communion meeting is to be held with the Brethren in Benton Co., Iowa. A hearty invitation is bereby extended to our beloved brethren and sisters to pay us a visit at the above named meetings. We would extend a special invitation to brethren East of the Mississippi River to pay us a visit at our District meeting near Waterloo. Those from the East can come by the Dubuque and Sioux City R. R. to Waterloo, and will then be conveyed to the aforesaid communion meetings by the brethren at Waterloo, provided the brethren here are informed of it in time. By order of the brethren.

ELIAS K. BUECHLY.

To the Committee going to Tenn.

The brethren eoming from the West, will get off the train at Jonesborough, Washington Co., Tennessee; and there they will inquire for Joseph B. Bowman, and Daniel Bowman, who live about four miles from And brethren eoming the station. from the East, will get off the train at Johnson's Depot, and inquire for brother Henry Swadley, or Samuel S. Sherfey, a distance of two and a half miles to brother Swadley's, and four and a half miles to brother S. S. Sherfey's. We suppose the Conference will be held at Knob Creek, Washington Co., Tennessee. We have seen two of the Committee on the opposite side, and from what they say, we think there ean be a union effected. Our heart's desire and prayer to God is, that our Committee and theirs may be guided by the Holy Spirit, which is able to guide us into all the truth of the gospel. We hope that our dear brethren and sisters will be engaged in prayer to God in behalf of this great work that is now before us in this part of God's moral vineyard. I remain your unworthy brother in HENRY GARST. Christ.

(We presume the committee will eorrespond with the brethren in Tennesssee, and have an understanding of the time at which they will arrive at the stations mentioned, that they may be met there and taken to the place or places appointed. Br. Garst's address is Blountville, Sullivan Co., Tennessee. EDS.)

LETTER FROM TENNESSEE

Johnson's Depot, Tenn.

We the members of the church of the Brethren at Buffalo, approve of the eourse of our beloved brother P. R. Wrightsman, in regard to the distribution of the money sent to him from the brethren north. believe he has aeted honestly and uprightly in every instance, and

all the world as long as he conducts himself as he has done heretofore.

Signed by order of the church. William Clark, Deacon, Nathaniel Krouse, Deacon, Joseph Klepper. Deaeon, John Miller, David T. Miller, George L. Beam.

In Memory of the Beloved Catharine Evans.

"Blessed is the mem'ry of the just, Though dead, in their works thoy live and shine

And from the silence of the dust, Still speak in words divino,"

Heb. 11: 4. Rev. 14: 13.

The above words are eminently appropriate to the honored, and beloved Catharine Evans, the subject of the following remarks, called out, by her holy death, and the many christian virtues of her long and saintly life; "by which she being dead yet speaketh." This text is peculiarly applicable to her, as we are constantly reminded of it, by hearing ber words of exhortation, and pious counsel, repeated by thoso around us: knowing too, that they are not without their blessed effects on many. 14: 13, is also beautifully illustrated in the sanctified influonce of her many good works.

Of her it may be truly said, "Blessed are the dead that die in the Lord; yea saith the Spirit, that they may rest from their labors, and their works do follow them." ' Her works follow her. in the living members, she brought into the fold by her religious ministrations, are endeavoring to walk in the footsteps of her holy example. In every relation in life, as a wife, a mother, and a Christian, she was a patteru of propriety, piety and usefulness.

Heradvantages in the way of pious instruction, in carly life were many, for her mother was a christian of more than usual excellence. Pastor also, the late vencrated Peter Keyser, by whom sho was baptized, and brought into the church, was to her a christian minister indeed, and well did she profit by his ministrations, as in after years, by those of her beloved Pastor, John Fox, who stood by her dying bed, still exercising the functions of his hely ministry in her last hours. It was a blessed sight, when this vencrable Paster stood by her bedside with her three daughters, and son-in-law, Jacob Reiff, when she took her fast carthly we feel bound to defend him against leave of them, giving to each a separate charge

last moments. And well, and long will her holy lieved it was going to rain; and the words were A. P. J. leged to hear them.

OBITUARIES.

Died on the 25th of Jnne, 1866, CATHA-RINE EVANS, relict of I. F. Evans, in the 79th year of her age. She embraced religion more than 49 years ago, and was baptized by Peter Keyser April 6th, 1817, in the Delaware river, Phi!adelphia, and joined the German Baptist cburch in that city. She was the first fruit of the cburch of Pbiladelphia. She was buried in the burial ground of the Society at Germantown, June 28th 1866. Funeral services by bretbren John Fox, John Umstad and Jacob Spanogle.

Died in four mile church, Franklin Co., Ind. May 18, sister HARRIET H. ELLIS, aged 20 years, 8 months and 26 days. Funeral services by brethren Jacob Rife and Alfred Moore, from 1 Thess. 4: 14.

W. MCWHARTON.

Departed this life in Washington Co. Tenn. March 22, brother ABRAHAM SHERFY, age 47 years, 2 months and 14 days, leaving an affectionate wife and two daughters, He was a consistent momber of the church for upwards cftwenty four years. Funeral text, 1 Cor. 15. 51. Services performed by the writer and oth-

In the same place, June 21, SUSAN BASH-OR, a daughter of Michael and Sarah Bashor, aged 23 years and 7 months. Poor Susan is no more a sufferer. And we fondly hope that while her parents, brothers and sisters, mourn their loss, she is sleeping in the arms of Jesus, their loss, she is sleeping in the arms of Jesus, courses to a large assembly hy brother A. Snow-awaiting the time when Christ shall come to collect his people to himself. Fineral text Mark lect his people to himself. Funeral text, Matthew 5: 3. Services performed by the writer and M. M. Bashor, jr.

HENRY GARST.

Died in Richland Co., O. July 8, REBECCA CHRISTINA, daughter of friend Edward and Mary MURRAY, aged I year, 8 months and 10 days. Funeral service by the writer, from St. Luke 18: 15-17.

WM. SADLER.

Died in the Woodford, co, church, Ills. April with great patience. The occasion was im30, CHARLES H. son of brother Honry and sister Mary LEMON, after an illness of but a from these words: "Set thy house in order." few hours, aged 6 years and 14 days. Funeral H. D. LAWSHE. services by the brethren.

MICHAEL GARBER.

Died in the Covington Church, Shelby Co. 0, (the principal part of the church being in Miami Co.) July 18, our young friend DANIEL BIXLER, son of brother and sister Bixler, aged 19 years, 11 months and 13 days. The decease ed came to his death by a stroke of lightning. He was in the field mowing with another young man, and had mowed his swath out, and raised

as she did to all who came around her, in her himselfup, looked at the cloud, and said he bewords be remembered by all who were priviwas standing about six feet from him, than
leged to hear them. they were both knocked to the earth. After a few moments, the surviving man recovered, and beheld his comrade lying close hy, a corpsc. The deceased was a pleasant, industrious, and well hebaved young man, much beloved by his parents and young associates. Truly it may be said, in the very midst of life, we are in death. This is a solemn warning to all, and especially to such as are giddy, and make unbecoming romarks in reference to these manifestations of God's power, even while the vivid lightning is playing around them, and dread thunders rolling over them. Funeral services by breth-ron Helman, and Mohler, and the writer.

JOHN HARSHEY.

Died in Franklin Co. Pa, January 20, the widow of Elder Henry Buterbaugh, aged 77 years, 10 months and 12 days. Funeral services by by brethren, C. Keefer, and D. Martin. STEPHEN BUTERBAUGH.

Died in the Lower Cumberland church, Cumberlaud Co. Pa. July 9, sister REBECCA LEIP, consort of hrother Jonas Leip, aged 53 years, 6 months and 24 days. We hope that her affliction which was but for a season, worked for her a far more exceeding and eternal weight of glory. Funeral services by the brethren, from Eccl. 12: 13, 14.

A. L. Bowman.

Companion please copy.

Died in Snakespring church, Clear Ridge settlement, Bedford Co. Pa, June 12, our nuch beloved brother JOHN MARTIN, aged 66 years, 4 months and 21 days. He leaves a sorrowing widow and five children to mourn their loss, which we hope is his great gain. Ho boro the name of being very good to the poor and needy, which makes the prospects brighter for heaven and happiness to him. Funeral dis-

Companion please copy.

Died in Waterloo congregation, Blackhawk county, Iowa, July 20, sister MARY ANN consort of brother Jereminh SAILOR, aged 44 years. Funeral occasion improved by J. S.

Hauger and J. Murray, from Romans 14: 9.
Died in Somersct, Wabash county, Ind, June
12, JOHN R. son of brother II. D. and sister II. A. LAWSHE, aged 19 years, 11 months and 21 days. Disease, consumption, which he bore with great patience. The occasion was improved by brother John Whiteneck and others,

A Correction.

In the obituaries of July an error occurred in the notice of Peter Mourer's child. Its age was 1 year, 3 months and 14 days. Funeral servi-ces by brotbren, Koontz, Good, Wolf and Long.

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Of the

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BY HENRY KURTZ ANDJAMES QUINTER.

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By James Quinter and Henry J. Kurtz.



OF SEPTEMBER NO.

Zeal a feature of true Caristian
character - page 257
The important question answered 261
Different lights cast different shades 268
Scenes around and in Jerusalem 271
Why not conform to the order of the

Brethren? 273 A proposition God's Heroes 276 Talks about health .- Our eyes The Mennonite Conference 278 Cheap Religion 279 A religion that does not pray 280 Family Circle -Inconsistencies with children 281 Youth's Department .- A brave lad 282 Queries 283 A suggestion about helping the poor 284 On collecting alms 285 Editors' Table .- Our removal &c 256 Notice of meetings 287 The Brethren's Encyclopedia

Letters Received

Notice of meetings, see cover

Obituaries

From Jacob P Lerue. Jos Arnold. Lewis Glass 2. Mart Grossnickle. Jac Stoner. Jacob Garver. And J Dougherty. J S Snyder 2. John Nicholson. John Pfoutz. Jos Bachns. Archy Vandyke. H F. Miller. H Koontz. Hannah P Supplee. Thos Major. Sam Brillinger. Tobias Musser. Lewis Kimmel. A P Jolliffe. Sam Garber. Benj Beeghly. C Gnegy. D P Sayler. Philip Shoemaker.

WITH MONEY.

From S W Waggoner. Norman Faw. Philip Boyle 2. Elij Berkey. Jas A Sell. R B Bollinger. J S Snyder. Jos Holsopple. A Cassel. Geo Mourer. Aaron Mack. T S Holsinger. Nancy Griser. Eman Slifer. M F Worrell. Wm Shepherd. Peter B Kauffman. Hannah Wise.

NOTICE OF MEETING.

There will be a Communion meeting at Red Bank. Armstrong Co. Paccommencing on the 28th of September. A geneneral invitation is given.

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express \$1,15.

For the information of a number o enquirers we would further say tha the "Wisdom and Power of God" a displayed in creation and redemption by Feter Nead, is now in the hands o the printers, and is expected to be read some time in July-perhaps not untithe latter part of the month. Thos who have already sent in their order will please also give us their expres office, as all packages by the dozen of over must be sent by express. Bretheren can send in their orders now at an time, and as soon as the work is read it will be forwarded in rotation. This it will be forwarded in rotation. book will contain about 340 page printed from large type on good heav paper, well bound in cloth, and will b sent by mail free of postage for \$1.50 By the dozen if ordered by expre-\$1.15; or a free copy free of expres age to those who will send us twelve of more names and remit us the money. The "Pious Companion" can still b

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SEPTEMBER, 1866.

No. 9.

Zeal a Feature of True Christian Character.

literally indignation of fire.

priety of this different rendering Matt. 23: 23. controlled.

zeal possessed by the Jews, the with you." Gal. 4: 15-18.

tians. Jesus said to his disciples, "They shall put you out of the syn-Zeal is an eager desire to accom- agogues: yea, the time cometh, that plish some object, or a passionate whosoever killeth you will think ardor in the pursuit of something, that he doeth God service. And and it may be shown either in favor these things will they do unto you, of any person or thing, or in opposi- because they have not known the tion to it, and in a good or bad Father nor me." John 16: 2, 3. 2. cause. The Greek word Zeelos, The partial zeal. This is a zeal to from which our English word zeal is observe some rites and to perform derived, means, fiery indignation or some duties, while others receive but a cold attention, or are neglect-We have the Greek word Zeelos ed altogether. It was this zeal that translated by several words in our the Savior condemned when he said, English Testament. In Acts 5: 17, "Woe unto you, Scribes and Pharit is translated indignation; in 13: sees, hypocrites! for ye pay tithes 15, it is translated envy; in 2 Corl of mint, and anise and cummin, and 11: 2, it is translated jealousy; that have omitted the weightier matters s, where these words occur in our of the law, judgment, mercy and English Testament, the word Zeelos faith; these ought ye to have done, occurs in the Greek. And the pro- and not to leave the others undone."

will be seen upon a little reflection, 3. The proud or boasting zeal. is zeal may sometimes lead to these This was the zeal of Jehu, when he other feelings if it is not properly said, "Come with me, and see my zeal for the Lord." 2 Kings 10: 16. Zeal is a mixed feeling, composed 4. There is also the occasional or of grief, love, and desire; for what temporary zeal. This was the zeal we sincerely and ardently love, we of some of the brethren at Galatia, will desire to possess, and be anx for their zeal did not continue, as ious to have it honored, and if it is the following language of the aposdishonored, we will be grieved the plainly shows: "For I bear you There are several kinds of zeal to be record, that, if it had been possible, feared and condemned. 1., A zeal ye would have plucked out your without knowledge, Rom. 10: 2, own eyes, and have given them to "For I bear them record, that they me.... But it is good to be zealoushave a zeal of God, but not accord- ly affected always in a good thing, ing to knowledge." This was the and not only when I am present

heathen, and the Roman Catholics, But there is a zeal inculcated when they were prompted to perse-both by divine precept and divine cute with great bitterness the Chris- example in the Scriptures, an en-GOSP. VIS. VOL. XVI. .17

lightened universal, and constant zeal that characterized the holy

complishing an object; and means vine subjects. that the establishment of this king-dom was an object of intense and "Let the zeal of the house of God ardent desire on the part of Jeho- ever eat thee .- For example: Seest vah; It is also implied that noth thou a brother running to the theaing else than that zeal of Jehovah ter? Stop him, warn him, be grievcould do it." We have also in Isai- ed for him, if the zeal of God's house ah 59: 17, the following express hath now eaten thee .- Seest thou ive language applied to the Redcem- others running and wanting to er, in executing his great work of drink themselves drunk? · Stop redemption: "And was clad with whom thou canst, hold whom thou zeal as a cloak." The prophet is canst, frighten whom thou canst; representing the Redeemer as going whom thou canst, win in gentleforth to defend his people, clothed ness; do not in any wise sit still like an ancient warrior, and as hav- and do nothing. ing zeal for his garment. And the Quesnel has some good practical

zeal-a zeal guided by judgment life of the Savior was a perfect fuland tempered with meekness. It fillment of this prophecy. Among has been justly said, "A zealous the many incidents of his life illusperson without meekness is like a trative of the zeal attributed to him ship in full sail without a rudder; by the prophet, is that of his cleansa meek person without zeal is like ing the temple, John 2: 16. It apa ship becalmed." It has also been pears that when the disciples saw said, that "Discretion without zeal the burning zeal of Christ' for the is slow-paced; and zeal without honor of God, and for the purity of discretion is strong headed; let, his house, they remembered an therefore, zeal spur on discretion, expression of David, for the evangeand discretion rein in zeal." Iist John says, "And his disciples We have said that zeal is incul-remembered that it was written, cated in the Scriptures both by pre- the zeal of thine house hath eaten cept and example. Paul declares me up." Although this language "it is good to be zealously affected may have been applied by David to always in a good thing." Gal. 4: himself, without designing to have 18. And to Titus he says, when it applied prophetically to Christ, speaking of Christ, "who gave him- yet surely it was no less applicable self for us, that he might redeem us to Christ, than it was to himself. from all iniquity, and purify unto And this language seems to import himself a peculiar people zealous of that there is a possibility of becomgood works." Titus 2: 14. And ing so entirely absorbed in the the Lord himself is represented as work of God, and for the glory of possessing zeal; as in Isaiah 9: 7, God, that those who become thus dewhere it is said, "the zeal of the voted to him may be said to be cat-Lord of hosts will perform this." en up by their zeal, or sacrificed on Barnes in his notes on these words the altar of duty. The expression remarks, "The word here used de- is a strong one, and implies a deep notes ardour, intense desire in ac- and intense exercise of mind on di-

observations on the same text: "We as a Jew, and he was no less zealaside Christian meekness; but then And this was consistent. To be we must likewise take great eare less zealous in the eause of Christ that we do not grow lukewarm and after we become Christians, than indifferent, under the specious pre- we had been before, when we were Christ here informs us, that the zeal ent. That was a most noble utterof God's house is, as it were, the ance of Paul's at Cesarca, when in proper virtue belonging to pastors reply to the entreaties of his friends A man is a Christian for himself: he who endeavored to dissuade him from becomes a pastor for the benefit of going up to Jerusalem, he replied, his neighbor, but without zeal he "I am ready not to be bound only, can do him no service. The church but also to die at Jerusalem for the is the house of God, and whatever name of the Lord Jesus." Acts 2I: tends to promote the holiness and 13. Equally expressive of their interests thereof, is the proper busi- ardent zeal was the language of ness for his ministers. If a pastor, Peter and John when forbidden to as he ought, looks upon the soul of speak and teach in the name of the meanest of his sheep as the Jesus. They replied to those in house of God, can he possibly see authority, who attempted to prethe disorder and filthiness thereof vent them from preaching the gosand not use his utmost endeavor to pel, "Whether it be right in the cleanse it? To be only zealous is sight of God to hearken unto you not sufficient in a pastor; he must more than unto God, judge ye. For have an ardent zeal, which, as it we cannot but speak the things were, continually feeds upon and which we have seen and heard." eats him up; but such as is guided Acts 4: 19, 20. Such was the zeal

God, partake of the divine nature, gospel, that in the period of their and have the spirit of Christ. Con-short lives, they accomplished an sequently there will be zeal in their amount of work that is indeed aschristian character. For if Christ tonishing. The extent of territory had so much zeal, and we have lit- traveled over, the number of churchtle or none, there will be so much es established, and the number of dissimilarity between him and us, a precious souls that were converted, spiritual relationship to him eannot were almost incredible. And then be sustained upon any scriptural what bitter opposition, and formiauthority. And if there is no refa-dable enemies they had to contend tion to him, there is no life, and no with! And the name of those first fruit, and then we must wither and and zealous Christians we bear; burn, as unfruitful branches. their place in the church of Church

remarkable. He had been zealous in their day was committed to them

must not, in the heat of zeal, lay ous when he became a Christian. tence of meckness and charity. serving sin, is surely very inconsistand directed by the wisdom of God." and sacrificing spirit of Paul and All Christians born of the will of many of the first preachers of the The zeal of the first christians of Christ we profess to fill; and was a prominent trait in their re- the solemn charge of immortal souls ligious character. Paul's zeal was and the world's reformation which

is now committed to us! As we they lived. Libanus, the celebrathey had, how can we consistently Chrysostom, with reference to his burning zeal with all the other these Christians have!" And the traits of character which they pos- pagans themselves, lamenting the sessed, we should possess, or we can- loss of the splendid talents of Chrynot perform our part of the work sostom by his conversion, complainwhich is allotted to us. Had the ed that "the Christians had stolen more than eighteen centuries, Satan sion of others, that some even sold minion and the great number of as the means of bringing their maslimited dominion, and so few sub-stored again their Christian slaves jects.

The zeal of the early Christians is thus described by Coleman: Origin, to accomplish some object, and as against Celsus, in the third century, holy or Christian zeal is an eager describes the earnestness of Chris- desire to glorify God and obtain tians to propagate their faith everlasting life, if we have zeal, through the whole world; some of these objects will ever be kept first whom went up and down, not only in our estimation, and nothing through cities, but towns and vil- whatever that can in any degree lages, to bring over others to the promote these ends will be withtrue religion, often refusing to re-held. And as the organization and ceive necessary accommodations mission of the Christian Church are from others; and, at other times, the divinely appointed means for only accepting these when greater the furtherance of the above objects, liberalities were offered. The efforts it is said that Christ "loved the of Monica, the mother of Augustine, Church and gave himself for it," for the conversion of her husband and in doing so, he manifested his and her son are well known. To zeal. So we manifest our zeal by the latter she said, "I have no fnr-giving ourselves for the church; ther hopes or desires, my son, in that is by doing all we can to prothis world: I only desired to live mote its prosperity and advanceto see you a Christian." To Emi- ment. Let us never be absent from lia, the grandmother of Basil the the meetings of the saints for wor-Great; to Nonna, the mother of ship, without a just cause. A little Gregory, Nazianzen, and to Are- more zeal in this direction on the thusa, the mother of Chrysostom, part of many members of the the world was indebted through church would be very desirable, and grace, for those great lights of the more commendable to their chrisdark and degenerate ages in which tian characters. A constant at-

then have no less work to do than ted heathen orator and instructor of be idle, inactive, or cold? Their mother, exclaimed, "What wives zeal of the early Christians accom- him away." To such an extent panied their name and principles, did these Christians carry their which have come down through self-denying efforts for the converwould not now have the great do-themselves into voluntary slavery, subjects that he has in the world, ters to the knowledge of Christianand Christ would not have such ity, who on their conversion, reto freedom."

As zeal then is an eager desire

tendance at the house of the Lord is we "fight the good fight of faith," a testimony to our appreciation of and "overcome." On the other the importance of divine service, hand, should we come short, and and a recommendation of that ser- be found wanting when tried. vice to others. The council meet- "where shall the ungodly and the ings of the church, for transacting sinner appear?" Zeal then well whatever business the peace and becomes a christian, and indeed. prosperity of the church may require, should have our prayers, our presence, and our support. short, our christian zeal should lead us to do all we can do in conversation, in prayer, in charitable contributions, and by an influence of a godly life to promote the cause of Christ.

With two practical observations further, we close our subject. 1. If you, dear reader, bear the christian name, let the zeal of Christ and his early followers, reprove us for our coldness, and stimulate us to an earnestness like theirs, and worthy of our name. 2. Whether you are a christian or not, are not the interests at stake such, as warrant a christian life and christian zeal to secure those interests? They undoubtedly are, for they are eternal interests. There is "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" for such as do the will of God, and are faithful unto death. And in that heavenly state there will be an cnlargement of all the powers of the soul, and when thus enlarged, they will be filled with the knowledge and love of God and of Silas, by the Philippian jailer, and And when the saints in heaven stand and look upon the face of Jehovah, for "they shall see his face," they will be drawn nearer and "Repent, and be baptized every one nearer to him, and be changed into of you in the name of Jesus Christ the same "image from glory to glo for the remission of sins, and ye ry," for ever. All this, and even shall receive the gift of the Holy more than tongue can express or Ghost." Acts 2: 38. The answer heart conceive, shall we possess, it given to Saul by Ananias was,

without it, he cannot succeed in reaching the mark, and in winning the prize.

For the Visitor.

The Important Question Answered. Men and brethren what shall we do? Acts 2: 37. Lord, what wilt thou have me to do? Acts 9:6. Sirs, what must I do to be saved? Acts 16: 30.

These three questions are the same in substance; and the meaning is, what must I do to be delivered from the guilt of my past offences, or, what must I do that my sins may be remitted?

The first of those questions was asked of the apostles, by embarrassed Jews convicted of guilt, on the day of Pentccost, and was answered by Peter.

The second was asked of the Lord Jesus Christ, by Saul of Tarsus; and was indirectly answered by the Lord, and directly by Ana-

The third was asked of Paul and was answered by Paul and Silas. The answer given to the Jews, by Peter on the day of Pentecost, was, "And now why tarriest thou? were born, the wonderful works of of the Lord." Acts 22: 16. The of new wine. answer given to the jailer was, "Be- From the next 23 verses we learn lieve on the Lord Jesus Christ, and that Peter by referring them to thou shalt be saved, and thy house." their own prophecies, convinced "And they spake unto him the them that Jesus was the Christ; word of the Lord, and to all that and that they had brought heavy were in his house." Acts 16: 21, guilt upon themselves by slaving 32. It is worthy of notice that the the Prince of peace-the Lord of same answer is not given in any glory. They believed that he was two of those places; but this will be risen from the dead, that he had aseasily accounted for, and the an-cended into heaven, and that he had swers readily reconciled, when we shed forth this that they saw and take into consideration the fact that heard. Believing all this, they they who asked the questions were were thrown into a state of embarunder different circumstances at the rassment; and they were deeply time of asking, and that the an convicted of guilt. Under these swers were, in each case, given to circumstances the question which suit the case of the inquirer, or in- they asked, naturally presented itquirers.

questions in order, in connection glory, the King of Israel. Oh, how with the answer given to each, and we regret it! But we can not the circumstances under which bring him back again. And further,

they were asked. "

tecost, "said unto Peter and to the upon us. Oh, that our crimes were rest of the apostles, men and breth- erased—that our guilt were removren, what shall we do?"

ses of the 2nd chapter of Acts we do?" The reader will please to nolearn, that, on the day of Pentecost, tice, that, at the time the Jows the apostles and disciples which asked this important question, they were assembled, were baptized with were powerfully convinced that Jethe Holy Ghost. All things that sus of Nazareth, whom they by Christ had taught them were wicked hands had taken, crucified, brought to their remembrance; and and slain, was the Christ, the Son they were endued with power from of God; and, believing this with all on high, to speak, effectually, in their hearts, they felt that they the various tongues, the wonderful were sinners in the sight of God. works of God. They spake as the and that the innocent blood of the spirit gave them utterance. It was slain Messiah was upon their heads, noised abroad. The multitude of as they had said it should be, when Jews came together. They heard he was tried before Pilate. But let in their own tongues, wherein they us notice their true condition a little

arise and be baptized and wash God. And they were all astonished; away thy sins, calling on the name and some said these men were full

self to their minds. We have slain I will in this article, notice these Christ the Son of God, the Lord of we have committed a great' sin, and 1. The Jews, on the day of Pen-the wrath of God is resting heavily ed—that our sins were blotted out! By reference to the first 13 ver- "Men and brethren, what shall we they had exercised faith, and that heart, that still clings to, and loves they were deeply convicted of their sin. sins, which facts are plainly revealed in the 37th verse, where we have the following decisive language. "Now when they heard this they were pricked in their heart." And from the fact that bey asked the question "Men and brethren, what shall we do?" we must conclude that their faith had performed its office-had done its work, which is, to purify, the heart from the love of sin. See Aets 15: 9. That, faith had done its work, will plainly, appear, by considering the fact, that Peter, in his answer, did not tell them to believe, What then was their real condition? Ans.—They believed on the Lord Jesus Christ; they were deeply convicted of their sins; their hearts were purified by faith, so that they hated sin; and they were extremely anxious to know what they must do to be delivered from their sins, or in other words what they must do to secure pardon. This was their state when they asked, "Men, and brethren, what shall we do? And Peter, answered the question to suit their situation. He said, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gifts of the Holy Ghost. We here observe,

1. That faith on the Lord Jesus is the first step towards securing pardon, that sinners must take after hearing the gospel: and that it is the office of faith to purify the heart from the love of sin. With-

further. We have discovered that cept the offerings of an impure

2. God does not remit sins upon the simple exercise, of faith; for these Jews had believed so firmly, that it was unnecessary, for the apostle to tell them to believe; and still their sins were not remitted.

3. Repentance follows faith, and precedes baptism; and it is not complete until we forsake the practice of sin, and enter upon a life, of obedience to the Lord Jesus Christ,

4- Baptism must be administered "in the name of Jesus Christ:" that is, by his authority, and according to his instructions. Brethren, you know that that means "baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." 1. 1719

5. The design of baptism, with the proper prerequisites faith and repentance, is, to secure the remission of sins. There are many who oppose this fact, but, if they, with candid minds, investigate the subject as critically as your humble correspondent has done, they must arrive at the same conclusion. I wish it to be distinctly understood that there is no virtue in the water, nor in the act of baptism, that does or can cleanse us, from our sins. Does not John say "that the blood of Jesus Christ cleanses us from all sin?" If this be true-and who will dare to say it is not?-how many sins does baptism eleanse us from? Not one. How many does faith eleanse us from? Just as many as baptism-none.

There are many persons so biout faith it is impossible to please ased that they cannot see, or so ob-God; for without it the heart re- stinate that they will not see, that mains impure, and God will not acthere is a difference between a condition and a cause: and that a con-there any who complied with the dition of salvation is essential, al-condition who were not healed? though there is no saving virtue in No, not one. From this ease we it. For the benefit of candid in- learn that a condition is not a cause; quirers after the truth, whose minds and, also, that conditions are esmay be confused by the errors that sential although there is no real are promulgated by many who pro- virtue in them. fess to be Christians, but who per Sin is a moral malady—it is the vert the plain teachings of the gos- venom of Sath, the old serpent. pel, I will advance a few ideas on Every rational son and daughter of this subject.

The Lord then commanded Moses tions; and he tells us plainly what upon a pole, and it came to pass, lieve and are baptized? No. Do that if a serpent had bitten any you believe that a man may comply brass, he lived." Nu. 21: 4-9. the promise? If you do, you have but where was the healing virtue? The malady is in accountable, sinful in the act of looking on the brazen alone; and the virtue is secured to was it? It was in Israel's God. tions-"He that believeth and is The disease transmitted by the baptized shall be saved." There is venom of the serpent was in those no saving virtue in faith; it only who were bitten; the healing vir- purifies the heart: there is no savtue was in the God of Israel; and ing virtue in repentance; it only this virtue was secured to those who purifies the conduct; and there is ing upon the serpent of brass. If in the act of baptism; it, with the any refused to comply with the proper prerequisites, changes the condition, were they healed? We state, bringing the person into the have no reason to believe so. Were church and into Christ. Can a per-

Adam's fallen race, that has arriven Let me, then, refer you to the at accountable age, has been bitten, time when the Israelites were in and we are all subject to eternal the wilderness on their way from death. There is only one that can Egypt to the promised land of Ca-save us—there is virtue in no other; naan. You remember, that, on aclit is Jesus Christ. "For there is count of their unbelief and their none other name under heaven, givconsequent disobedience, the Lord en among men, whereby we must sent fiery serpents among them, be saved." Acts 4: 12. He propoand many were bitten and died ses to save us upon certain condito construct a serpent of brass and the conditions are. Well, says one, to erect it on a pole, and said, "it what are they? Christ said, "He shall come to pass, that every one that believeth and is baptized shall that is bitten, when he looketh be saved." Did Christ ever promise upon it, shall live." "And Moses to save actual sinners, under the made a serpent of brass, and put it gospel dispensation, except they beman, when he beheld the serpent of with his conditions and not realize The poison was in the bitten man; less confidence in Jesus than I have. Was it in the brass? No. Was it man; the saving virtue is in Christ serpent? No-not there. Where those who comply with the condicomplied with the condition-look- no saving virtue in the water, nor

son comply with these conditious THEE WHAT THOU MUST DO." Acts and not be pardoned? As Christ is 9: 3-8. Saul immediately obeyed: truc, he cannot. Can a man expect and those who were with him "led pardon without complying with the him by the hand, and brought him conditions? Some say so; but they to Damascus. And he was three arc certainly without the promise. days without sight, and neither did Hear what Jesus himself says with eat nor drink." (ver. 8, 9.) He regard to one of those conditions. was also engaged in prayer. (v. 11.) "He that believeth not shall be Ananias, a disciple, was the chosen damned." Mark 16: 16. And person to tell Saul what he must Paul says that "the Lord Jesus shall do: and his instructions are couched be revealed from heaven with his in the following words: "And now mighty angels, in flaming fire, ta- why tarriest thou? arise, and be king vengeance on them that know baptized, and wash away thy sins, not God, and that obey not the calling on the name of the Lord." gospel of our Lord Jesus Christ; Acts 22: 16. who shall be punished with everlast- Let us now notice Saul's real ing destruction from the presence of condition. 1, When he left Jerusathe Lord, and from the glory of his lem, to go to Damascus, he "was power." 2 Thess. 1:7-9. After zealous toward God;" but he was this exposition it seems to me that an unbeliever in Jesus Christ, and the person must be blind that cannot see the difference between a con- he "ought to do many things condition of Salvation and the meritorious cause; and the person must be obstinate indeed, who will not see and believe, that it is necessary to comply with the conditions if we the Lord. 3, As soon as he believwould be saved, although there is ed on the Lord, his affections were no pardoning virtue in them.

his way from Jerusalem to Damascus to persecute the disciples of heart, to do his bidding. 4, He re-Christ, "Suddenly there shined pented; for he abandoned his forround about him a light from heaven: and he fell to the earth, and days, waiting to be told what he heard a voice saying unto him, Saul, must do. From the foregoing, it is Saul, why persecutest thou me? plain, that Saul was a converted And he said, who art thou, Lord? man, at the time he received the And the Lord said, I am Jesus of answer to his question: but, al. Nazareth whom thou persecutest: though he was a peritent believer: it is hard for thee to kick against although his heart and life were the pricks. And he trembling and changed, he was still in an unregenastonished said: Lord what wilt erate state. This was the state of thou have me to do? And the Saul, when Ananias said to him. Lord said unto him, arise and go in- "And now why tarriest thou? arise to the city, AND IT SHALL BE TOLD and be baptized, and wash away

"verily thought" with himself that trary to the name of Jesus of Nazareth." 2, On his way to Damascus he was powerfully convinced that Jesus of Nazareth was the Christ. changed, his former course was re-2. When Saul of Tarsus was on volting to his pure mind; and he turned to the Lord with a willing mer course, prayed and fasted three thy sins, calling on the name of the his sword, and would have killed Lord."

The Jailer said: "Sirs, what with a loud voice, saying, do thymust I do to be saved? And Paul self no harm; for we are all here. and Silas said: "Believe on the Then he called for a light, and Lord Jesus Christ, and thou shalt sprang in, and came trembling, and be saved, and thy house." Acts fell down before Paul and Silas; and 16: 30, 31. By reference to the brought them out, and said, sirs, history, as given by the inspired what must I do to be saved?" historian, we learn that Paul and From the preceding we learn-1, put their trust in him., "And sud- From these facts we must come to

himself," (v. 27.) "But Paul cried

Silas had preached the gospel in That the Philippian jailer was a Philippi in Macedonia. The Phil- Roman. 2. He had been an idolaippians were a colony of Romans; ter., 3. He had assisted in punishand, consequently, they were idol- ing these men on account of the docaters. They were alike ignorant of trine which, they taught. 4. By the customs of the Jews, and of the the earthquake, the opening of all doctrines of Christ; for when they the prison doors, the loosing of the preached the gospel of Christ, the prisoners' bands, and the extraordi-Philippians thought they were nary conduct of these men, he was teaching Jewish customs—customs convinced that the God that Paul which were not lawful, for them, to and Silas, worshipped, was a mighreceive, nor to observe, as they ty God, and that, by these wonderwere Romans. Acts 16: 20, 21, ful displays of his power, he mani-Such was the jailer when Paul and fested his sore displeasure against Silas were brought to him to be im- them, for persecuting and punishprisoned. It is not probable that ing his servants; and he felt that the jailer had heard them preach; he was implicated, and was in great but they were reported to him as danger. 5. So strong were his conbeing worshippers of a strange God, victions, that the God which these and teachers of unlawful customs. men worshipped was the true God, And, having received a very strict and that he had offended against charge, "to keep them safely," he him and was subject to his wrath, "thrust them into the inner prison, that he "came trembling, and fell and made their feet fast in the down before Paul and Silas." 6. stocks," (v. 23: 24.) "And at mid- He determined to do all that lay in night Paul and Silas prayed and his power to appease the wrath of sang praises to God," (v. 25.) God God; and, consequently, he brought heard them and manifested his them out of the prison, and then mighty power to deliver those who asked what he must do to be saved.

denly there was a great earthquake, the conclusion, that, when the jailer so that the foundations of the pris- asked the question, "what must on were shaken: and immediately I do to be saved? he was a believer all the doors were opened and every on the true God; and felt that one's bands were loosed," (v. 26.) he had sinned against him, and was The jailer awoke, "and seeing the in imminent danger; but, he was prison doors opened, he drew out yet ignorant of the gospel of Christ,

to receive whatever these, servants of God might declare.

Jesus Christ and thou shalt be saved, and thy house." If they had paused here he would still have been in the dark; for he did not know who the Lord Jesus Christ was. But it was not their design to stop here. They presented to him the first step that the sinner must take; and they did it in such a manner as to draw out his inquiring mind. The questions, who is the "Lord Jesus Christ?" and how shall we be saved through believing on him? would naturally suggest themselves. "They spake to him the word of the Lord and to all that were in his house." It seems to me that I can almost hear them preach to this attentive little congregation. They there taught them what was the true condition of man, and what was man's only hope.. They declared to them how God, who had wrought all these wonders, had so loved the world as to give his only begotten Son as a ransom, to redeem man from his fallen condition, to reconcile him with God, and to save him from his sins, and from all the power and dreadful consequences of sin. They also proceeded to instruct them in those things that the Lord required of them. They presented these things in such a plain manner that they were constrained to believe and obey. "And he" (the jailer) "took them the same hour of the night, and washed their stripes, and was Pentecost. If such an one asks the baptized. he and all his straight-question, I will answer as Peter way. And when he had brought did, "Repent and be baptized, in them into his house, he set meat the name of Jesus Christ, for the

which is the power of God unto before them, and rejoiced, believing salvation. He was now prepared in God with all his house." From these considerations, it is evident, that Paul and Silas instructed the They said: "Believe on the Lord jailer and his household to believe, to repent, and to be baptized; and also, that they immediately complied with these duties, and that it was a source of joy and gladness to them all. V. Comment

I will now proceed to answer this great question to suit the case of every unregenerate, unpardoned person; and that I may be correctly understood, I will divide them into three classes, viz: Infidels, believers, and converts.

- 1. An infidel is an unbelieverone that does not believe on the Lord Jesus, and in the divine authenticity and truthfulness of the holy scriptures. Such was the jailer when he asked: the question. . . If such an one asks of me what he must do to be saved, I will commence as Paul and Silas did, by telling him to believe on the Lord Jesus Christ; and I will proceed to instruct him in the word of the Lord; and if I am as faithful and zealous as Paul and Silas were, and if the person making inquiry is as intelligent and honest as the jailer and his household were, the result will probably be, that he will believe; repent, and be baptized as they did. company of the
- 2. A believer is one that believes on the Lord Jesus, and in the holy scriptures as being the word of God; such as the Jews were who asked this question on the day of

remission of sins, and you shall receive the gift of the Holy Spirit."

3. A convert is one that believes as above, and has forsaken his evil course, and is prepared to do any thing that the Lord may require. If such an one asks the question, I will answer as Ananias did Saul under similar circumstances; "Now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." In each case the answer is given in harmony with the gospel of Christ and is suited to the circumstances of the inquirer.

If three persons, under the above circumstances should ask this great question, and, after receiving the answers given, should obey as the Jailer, Saul, and the Jews did, they would all have done the same things; each would have believed, repented, and been baptized; and, each having received the gift of the Holy Spirit, they could all rejoice together with a common joy.

If a regenerate person, one who is born of God, "of water and of the Spirit," should ask, "What must I do to be saved with an eternal salvation? I answer in the language of Paul: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." As you have begun, so continue to obey the Lord in all of his requirements; and it shall be well.

May God bless all our efforts for good, and finally save us all with an everlasting salvation is my prayer through Christ. Amen.

Jos. W. BEER.

Shelbyville, Ills.

For the Visitor.

Different Lights Cast different Shades.

All are aware that the various lights in which a pieture is viewed bring out the different shades either enhancing its merit or detracting therefrom.

To those who have lived all their days in the neighborhood of Niagara, or in any of our mountain recesses. being familiar with the wild grandeur they lose their charm and magnifieenee. Whereas a stranger's eye might be so fascinated with one view that he could be able to transfer it to canvass. live in a world of beauty. In the spring time the whole earth is eovered with a velvety green mantle while we have trees of flowers. The forests are clothed in their light green drapery and teeming with animated life. Summer comes. and our flower trees have given place to fruit trees. Autumn brings the expected fruitage, and the trees throw off their light green drapery for the gorgeous tints of purple and gold. "

Winter too has its beauty. I like to see the naked trees and hear them wailing and sobbing as the wind plays through them. True it is a melaneholy music, but it is well to have grave thoughts occasionally. Then, too, there are other sources of attraction in winter. The feathery snow flakes, coming down so merrily and silently, and the beautiful frost work of all fantastic shapes.

The seasons each have a voice and the loveliest flower breathes of God's care exercised over it. We are oftentimes so engrossed with the cares of the world, that we fail to hear the voices of creation and do not pause to note the beauty by formed on infants somehow overgrow familiar with scenes, and forget their majestic sublimity.

The moss that the farmer would count worthless the botanist treasures as quite an addition to his herbarium. What a mineralogist would consider a fine piece of marble and prize it for the superior specimen, a sculptor would endeavor to chisel into beauty. It is related of Michael Angelo that he was one day walking the street with a friend when he saw a block of marble eovered with dirt and rubbish. Notwithstanding his holiday attire he went to work to extricate it. His friend inquired what he wanted with that worthless thing? O said he "there is an angel in the stone." His cultivated eye saw at a glanee to what purpose he could put it, another might have thought it quite an addition to a building; or a drayman might have carted it away as rubbish.

serving to irritate.

which we are surrounded. We looking the word believeth. This may be the result either of teaching or prejudice.

> Another thinks the passage where Christ says, "If I then your Lord and Master have washed your feet ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you," (John 13: 14, 15) is to be construed into an aet of hospitality, and to show humility and not as a church ordinance.

Still another believes that the apostles were holy men inspired of God, yet disregards Paul's advice to lay by a certain sum each week for the relief of poor saints; forgetting also that it is said "the laborer is worthy of his hire." Yet how many of our ministering brothren, whose time and strength are almost wholly given to the church, are not even tendered a remuneration for traveling to preach to the brethren. A case is just under my notice. A Adversity or affliction is often brother had been absent a week. sent to bring out the different shades Sent for by special request. During in our natures. While some are his absence paying hands \$1 per purified by looking at it as sent for day, and nothing offered him to their good, others go with bowed even pay traveling expenses. To heads, and fail to see the out-use his own expression "he thought stretched hand to guide them the brethren might have had that through. While reproof to some is much manners." Consider it brethwholesome, to others it is as a fes- ren, you who are rich in this world's tive sore, each additional word only goods. When the season for corn planting or harvest or any thing The different lights in which we of like nature comes, you could not view God's commandments also de- leave on any account. But the velop our natures. One says the ministering brother can leave at any command "He that believeth and is time, let worldly matters go, you baptized shall be saved," means say; no matter if his farm affairs baptism by affusion forgetting that stand still till his return. It is ofthe apostle says "We are buried ten said Br. such a one is not much with him by baptism;" another of a manager always behind, but thinks this baptism should be per- often the brother is placed on a

poor farm, with a large family and While they looked on the rising wahalf his time is expected to be deters with agony, he was peaceful voted to the church. He is to go and beheld them without alarm. whenever sent for, work as hard as he can whenever he is at home, give not always the most gloomy. The as liberally as any other man when an amount is to be raised, take charge of social meetings, also of the Bible class, do the preaching, in fact be the chief man, but dont pay the preacher, that savors of the doctrine of the sects.

Paul worked at his trade and preached, and we must follow Paul O yes; Paul however had no family to support, and we are no more convinced that he always worked and preached than that he did not. Does he not say several times in his epistles that the brethren ministered to his necessity?

God's promises and threatenings are alike ofttimes disregarded. In the antediluvian age when God through Noah proclaimed that he would bring a flood of waters on the earth to destroy it, still for one hundred and twenty additional years he bore with the people.

shower, which would refresh all nature and the bacchanalian revel still they beheld him riding safely on

The darkest shade of a picture is same with the world's history. For the darkest page of its history steeped in crime as it is and stained with the bitterest tears ever shed is not the most sorrowful. I mean when the Incarnate Son of God hung suspended between the heavens and the earth! When the sun refused to shine, and convulsions rocked the earth! When the faith of the few was put to a severe test, and methinks their hearts must have been heavy with dread. Their expectations were lofty, and now all is cut off by their Master's ignominions death. A slight hold they had. He said on the third day he would rise again: and although I think they scarcely thought it possible, yet on the third day they repaired to his tomb. But O joyful reality! He burst the bars of the tomb, and rose triumphant over death; and they now hail him with And when it began to rain, men joy, while his enemies look with no doubt hailed it as a pleasant indignation to find their designs thwarted.

We have seen what different went on. As it still continued to views men take of things but surely rain, they strove to amuse them- there must be one stand point which selves indoors, and cursed, no doubt, will bring out all the shades in all the rain that would deluge their their beauty. We hear good old lands. And when at last the was Simeon saying, when the infant Jeters rose so high they remembered sus was brought into the temple, the words of Noah, and turned to "A light to lighten the Gentiles see what had become of him and and the glory of thy people Israel."

We hear John saying in reference the waters. But alas! delays, to Christ, "That was the true light which are always dangerous, were which lighteth every man that comthis time fatal for the DOOR WAS eth into the world." We hear Paul SHUT and no admittance could now saying, "Other foundation can no be granted to those despairing ones. man lay than that is laid which is

Jesus Christ. Now if any man bending round to the south east, ble, every man's work shall be along the east side of the city, sepmade manifest for the day shall arating Jerusalem from the Mount declare it because it shall be reveal- of Olives. At that place it has beed by fire and the fire shall try eve- come deep, and is called the valley

substantial temple on the rock more easterly direction, and is Christ Jesus and framed of faith; known as the valley of the Kedron virtue, knowledge, temperance, till it terminates at the Dead Sea. patience, godliness, brotherly-kindness, charity: and like the ancient ark may the light stream in from above, and may we be enabled to send for the dove of peace and love not only once in seven days but daily, and should the floods come, and the winds blow and beat upon this house we can look ealmly on, "Midst the wreck of matter and the crush

of worlds."

HATTIE.

Valley Farm, W. Va.

Selected for the Visitor.

Scenes around and in Jerusalem. · (Continued.)

Of the situation and external appearance of Jerusalem, the reader passing from north to south. After will form the best idea by supposing advancing outside of the wall, it himself approaching from the North. deepens rapidly, winds off south At the distance of two miles out, east, and unites with the valley of he would stand on a rise of Jehosaphat, leaving a low ridge of plain with some slight undulations, Hinnom. This is called the Tyrobut sloping gradually to the South. peon, or valley of the Cheesemon-

build on this foundation gold, silver, and then to the South, deepening as precious stones, word, hay, stub- it advances. It passes directlyry man's work of what sort it is." of Jehosaphat. Passing south half Let us then endeavor to build a mile beyond the city, it takes a Advancing from his first position one mile, he would see at his right hand the shallow basin which forms the beginning of 'the valley of Gihon and Hinnom, both being but the continuation of the same valley. This valley takes at first a south east direction, deepening as it advances. Having become deep, it passes directly along the west side of the city to the lower pool of Gihon, where it takes the name of the valley of Hinnom. From thence it gradually winds round east, and at length unites with the valley of Jehosaphat. Between these two valleys stands the city of Jerusa-

Within the city is a slight valley ground, and see before him a broad land between it and the valley of Beyond this he would see the wall gers. This valley separated what and domes of the Holy City. Ad- Josephus calls the upper and lower vancing a short distance, he would eities, or that part which was on cross the shallow bed of the Ke- Mount Zion west, the upper; and dron, which sweeps round from the that on Mount Moriah east, the north west. At that place of cross-lower. This valley within the walls, ing, the valley of the Kedron is is slight, and probably is much filled small, but he would see at his left, up since the days of Josephus. This

doubtless, is also the case with oth-|There is generally as much as one er valleys then existing; for the of these over every upper room in a ground of the present city is much house. more level than that of the ancient. The southern wall of the present traction in Jerusalem is the church city runs across Mount Zion, leav- of the Holy Sepulcher, situated in ing the greatest portion of it outside. the north west part of the city. Between the valley of Hinnom and It is a vast pile and assumes to the valley of the Cheesemongers, eover not only the tomb of our Mount Zion has a prominent ap- Savior, but that part of Calvary on pearance, running out southerly to which he was crueified. All the nearly a point. The wall crossing different seets of native Christians, the valley of the Cheesemongers, have places in this church which also crosses Mount Moriah, leaving they call their own; but the Latins, a point of that range outside, ealled Greeks, and Armenians, have Ophel. There are other slight unthree largest chapels in it. dulations within the walls; but key of the church is kept by the these mark all that are very promi- governor of the city, and is opened nent. The west part of the city is only at fixed hours: but at the time considerably higher than the east. of Lent approaching Easter, it will

rather difficult to describe it being day. The entrance is from a small neither square nor oblong. The court on the east side, where perwalls on the north and south sides sons will be seen selling crucifixes, especially, are very crooked; and beads and other trinkets. When the distance from the northeast to the door is opened, there is always the southwest corner of the city, is one or two Turks seated just withone quarter more than from the in, to receive tribute from every northwest to the southeast. Its en-pilgrim who enters. tire circumference was measured by Professor Robinson, in 1837, and himself in a very extensive room found to be seventy four yards less which is properly the vestibule, or than two miles and a half.

They will see no carriage of any trance, is a large; flat marble stone, kind, and find the streets, remarka- called the stone of unction: or that supports to the otherwise flat roofs. kept burning. Every pilgrim on

One of the main objects of at-The real shape of Jerusalem is be sure to be open a part of every

On entering, the individual finds grand entry to every part of the Those who enter Jerusalem ex-entire building. This apartment pecting there to see the bustle and is surmounted by a large dome, show of an European or American through which light shines. A few city, will be greatly disappointed. feet directly in front of the enbly still. The houses are of hewn on which the body of our Lord is stone, generally high, and not un said to have been laid when taken frequently large, with flat roofs and from the cross to be washed and domes. Like the houses at Hebron, prepared for the Sepulcher. This there are often three and four domes stone is surmounted by an iron to a house. On account of the sear- railing, and suspended above it are city of timber, these are designed as a number of silver lamps, always

kneeling, kisses it most devoutly. nounced to the women, "He is not It has been acknowledged, however, here; he has risen, as he said; come by some of the monks, that this is see the place where the Lord lay." not the true stone of unction, but There are several lamps burning in simply a covering placed over the this room. gennine one, to protect it from being broken and carried off for relics. A little to the left of this is a small, circular railing, having within it a lamp. This is said to mark the Why not Conform to the Order of the place where the Marys sat, while

lery above. In the center of this writer. arena, and directly under the dome The query which we have taken Holy Sepulcher. The entrance to be the followers of the meck and door on the front or north side. Paul (if I mistake not) teaches us The first room is a kind of entry, "to submit to every ordinance of seven high. In the center is a all know that it has been the order of square block of marble, cut and the brethren in years that are gone polished and set up, not unlike a by, to be dressed very much in unismall seat or stool. This is pointed form with each other, and as near to to as the stone that was rolled back the word of God as possible. But from the door of the Sepulcher, on how does it stand with us and in which the angel sat. The Armeni- our day and age of the world? an monks, however, say they have Are we really following the order the genuine stone in their chapel and example of our brethren who on Mount Zion. Both assertions, fell asleep in the Lord many years however, are worth about the same, ago? I am afraid we have been unas it is not probable that either have faithful to their admonition and exthe real one. The Greek pilgrim, ample. Look for instance, at our however kisses this block of marble national soldiers, all those who have as the real stone rolled back from enlisted under one captain, have the door of the sepulcher, and on heir uniform all alike. And we,

entering, advances to this stone, and which the Angel sat when he an-

To be continued.

For the Visitor. Brethren?

the body was washed and anointed Dear Brethren:-Inasmuch as it for the tomb. If the other is really has been bearing upon my mind the stone of unction, how was this for some time to write a few lines last spot so exactly identified? for the Visitor, I will try by the . In front of these places is a large grace of God to make a few brief open arena, surrounded with high, remarks which I hope will be benesquare columns, supporting a gal- ficial to the reader as well as to the

mentioned before, is a small, oblong into consideration, is this, namely: building about sixteen feet in "Why not conform to the order of length, and twelve high, circular at the Brethren." Dear brethren and the back, but square in front. With- sisters, this should be carefully obin this building is said to be the served by all of us, who profess to the Sepulcher is by a low, narrow lowly Lamb of God. The apostle and may be eight feet square and man for the Lord's sake." And we GOSP. VIS. VOL. XVI.

dear brethren and sisters, all of us things and be as humble as any one who have enlisted under the ban- in the church. But remember, dear ners of King Immanuel, should we brother, it is the fashion of the not resemble each other a little world, and the world passeth away more than we in reality do? Re- with all the lust thereof. Did we flect for a moment if our Savior was not promise in the sight of God and to make his appearance to day in man, when we were received into the clouds of heaven, is it not to be the church, that we would renounce feared that he would find some Satan and all his works? Theretraitors among us? We have every fore if we value our never dying reason to believe so, for when we souls, and if we wish to live a Chrisread the word of God we find that tian life, let us live up to our pro-God resisteth the proud but giveth fession, and earnestly contend for grace to the lumble. This is the faith once delivered unto the enough to show us that the proud saints. For if we only obey in are to be banished from the pres-part, we may as well forsake all, ence of the Lord at a coming day, for he that transgresseth in one while the humble will be safely thing is guilty of all. And "if a man housed within the walls of Zion. strive for masteries yet is he not more humbly if we know this to Our Savior said at one time, "I am be the ease.

are to be ensamples to the flock, vine, why do we differ so much in we see conforming themselves to appearance. "My brethren these the world, which is contrary to the things ought not so to be." Reflect order of the brethren, and not only but for a moment, what, did our of the brethren, but it is contrary to loving Savior endure for us, that we the word of God. For we read that might have life? And why is it "pure religion and undefiled before that we cannot deny ourselves a God and the Father is this, to visit little more for his sake? Is it for the fatherless and widows in their fear of being despised? Christ said affliction, and to keep himself un-"He that is ashamed of me and of take the subject home to our own man be ashamed when he cometh in hearts, and deeply consider the mat-the clouds of heaven with his holy ter, and see if we do not have too angels." Let us remember that many of the fashions of the world they hated Christ, before they haconnected with our church. For ted us. Yea, and all those that will instance, when we come together to live godly in Christ Jesus, shall with a fashionable coat on, and an-this discourage us dear brethren, many such things which Christ for, "in due season we shall reap it never commanded to his followers, we faint not." Christ said, "my

Oh! what a pity that we do not live crowned except he strive lawfully." the vine ye are the branches." If Even some of our ministers, who we then are all branches of this one spotted from the world." Let us my words, of him will the Son of worship God, one brother comes in suffer persecution. But let not other with his hair and beard trim- but let us pursue the ancient path, med in fashion of the world, and too fearless of the world's despising, But says one, I can have all those kingdom is not of this world." If kingdom, why should we conform let us try and live 'closer to the ourselves to the world?

ed to the will of the Lord, and "humble ourselves under the mighty hand Let us go on our way rejoicing, reof God, that he may exalt us in due membering that these light afficitime." And to you, my dear sisters, tions which are but for a moment, I would say, how does it stand with work out for us a far more exceedus? are we living up to the require- ing and eternal weight of glory. ments of the gospel, and are we indeed what we profess to be? Have against us?" May the Lord give we adorned ourselves in modest ap- us grace to do his will, and when parel and with good works as becometh women professing godliness. I am afraid there are some things connected with us which we as the professed children of God should lay aside. 'I think we can plainly see when we look around us, that we are not living as humble as we should live, and if we know it, Oh let us try and reform, "For to him that knoweth to do good and doeth it not, to him it is sin." Though we may live humble, or appear so in the sight of man, yet if we have so many of the vanities of the world connected with our families, I think we are still coming short of our duty toward God. Therefore to you fathers and mothers, see to it that you do not decorate your children in the pomp and fushions of the world, but bring them up as the apostle says "in the nurture and admonition of the Lord," remembering as you do so, that the time will come when you together with them, will be brought before the judgment seat of Christ, there to render an account of your doings here. And higher mathematics, the sciences if we do our duty, children will and languages may be taught, as well then rise up and call you blessed. as the Holy Scriptures as understood And in conclusion, let me exhort by the Brethren... you, dear brethren and sisters, as That the character of the school

we then are the children of his welfare of your never dying souls, word of God, if it does take a little O let us try and live more resign- more self-denial, and if the world does point the finger of scorn at us. "And if God be for us, who can be our earthly career is ended, take us home to sing his praises with all the blood washed millions around the throne, is the prayer of your unworthy but well wishing sister.

East Union, O.

[From the Companion.] A PROPOSITION.

Whereas, many of the Brethren's children seek to obtain a better education than can be had in public schools, and, for want of suitable institutions controlled by the brethren, go to schools controlled by other denominations, imbibing the doctrines of such denominations and finally uniting with them, thereby depriving our church of many of our most talented young men who would be shining ornaments and pillars in onr. church, as well as powerful champions to advocate the true doctrine of Christ. Therefore we propose to the brethren to build an institution of learning where the

one who feels an interest in the may be better understood, we pre-

sent the following outline, not con- have learned by experience that, if tending that it should be minutely an institution can furnish its own followed.

- 1. The school should be in some labor and expense. locality where the Brethren have a settlement and should be of easy ac- among the brethren in this project, cess by railroad.
- 2. It should be suitably constructed for the accommodation of subscription in shares, of \$25,00 both sexes.
- 3. There should be a farm connected with the institution to sup-for. We firmly believe the project ply all its provision and to afford may be carried out, and we had pupils an opportunity to retain searcely spoken of it when a friend their habits of industry.
- der the supervision of trustees ap- one brother we know will subscribe pointed by Annual Meeting who two thousand. We hope the brethshall employ the instructors and ren, and especially those having present a report of its condition to grown up sons and daughters, will each Annual Meeting.
- 5. The building shall be plainly constructed, but be provided with all the modern conveniences, and the students shall be required to dress plain but neat.

The first section needs no comhave to be represented.

give vigor to their bodies and clear- despised, circumscribed, ness to their minds; besides, we cumbered life of theirs into a living

provision it will richly pay for the

To secure the proper co-operation and enable all to take a part, we suggest to have the funds raised by each, allowing all to take as many shares as they feel inclined to pay of the brethren offered to give one 4. The institution shall be un-thousand dollars towards it, and give us their views.

S. Z. SHARP. Kishacoguillas Seminary, Pa.

GOD'S HEROES.

Here are "God's heroes," the hement. In regard to the second we roes of the sick chamber and the argue that, as God intends the two vigil by the cradle-side; the heroes sexes to be together in the family of poverty and the workshop; of and in the Church, and, since this silent, patient endurance, having institution is to partake of the na-learned, through much tribulation, ture of both, the two sexes shall that waiting and suffering is their destined work; the heroes of long In favor of having a farm con-suffering, forbearance and charity, nected with the institution we con- or of victory over pain, of the miostend that, as the old brethren are tentatious self-denial of the housechiefly farmers and many of them hold; the lowly, toiling, sad woare fearful that, if their sons should man, climbing mounts of sacrifices attend school they would become under heavy crosses, without a huidle and worthless, we would have man hand held out in sympathy; provision made to have them labor the noble army of martyrs who on the farm or garden at suitable have found and followed the Mastimes in order to have them retain ter's footprints in the daily round their knowledge of useful labor, to of human duties, transfiguring that

testimony to the truth of Christ's ways hang quite high and behind evangel; the lonely sufferers, you, and allowed to shine over the priests, by a heavenly considera shoulder. If convenient, it should tion, offering the sacrifices of praise be over the left shoulder. If using in garret and cellar; men and wo kerosene, it is best to employ the men far from stimulating delights, lamps that hang on the wall. of successful activities, co-workers Neither should you read with your with Christ, sowing in hope the face toward the window. seed whose interest they shall never Reading by twilight is dangerous. er reap; "sacramental host of God's Gradually accommodating itself to elect," ever ascending with songs the receding light, the eye is unmost jubilant from the faithful consciously strained. I have seen performance of earth's lower minis- more than one case of grave disease tries to the perfect service of the of the eye produced by an undue upper sanctuary with its perennial effort to use vision too long at twiand unhindered praise. They are light. passing up through the gates of the morning into the city without a temple, and it is for other fingers than ours to weave the amaranth round their lonely brow.—Selected.

Talks about Health .-- Our Eyes.

Indigestion is the principal source of weak eyes. Reading in the cars within the eye is constantly busy come fashionable. in adapting it to the varying focal Avoid reading by artificial light distances. The jerking motion of when you can. We read too much. the cars compels an exhaustive We read as we eat, pell-mell, hotcheffort to maintain the required ity-potch; no mastication, no diadaptation. Thousands of eyes are gestion. If, as a people, we read spoiled by reading in the cars and less, we might know more. Few who had become totally blind by for books. I doubt if a lady who reading the newspapers in the cars, called on me the other day with her Thousands who have never con-son will ever forgive me for what I sciously suffered any inconvenience said to her. Her boy was of the from the habit, are obliged to wear regular Boston type, great head and glasses prematurely, to correct an eyes, with small and narrow chest. light before you is another cause of has such a passion for books! As weak eyes. The light should al soon as he is out of bed he is down

White paint is another mischief to the eyes. White paint outside, white paint inside, white paint everywhere. During the season of brightest sunshine the glare hurts the eye. I wonder if it is not in bad taste likewise? I notice that artists have none of it about them.

In our constant reading the eyesight is much tired by the white paoften seriously disturbs the vision, per. I hope that the tinted paper, A delicate and wonderful apparatus with a still deeper color, may be-

other vehicles. Recently I was indications are more unpromising consulted by a railway expressman, in a child than a remarkable passion unsteadiness of vision produced in She said in a mournful voice but this way. Reading with the gas with evident pride, "Ah, doctor, he

at some great book, and searcely hold office, swear oaths, use the told her among other things, that demonstrations of any kind. unless she could break up that hab- '3. No brother should be allowed it her son would likely turn out a to be a member of any secret organdolt. She left very soon, with the ization. belief that I did not understand her son's case. I should have about as much hope of a man who gave himself up to the childish sports, as I should of a child who gave himself prevalent throughout all parts of up to the habits and life of a man.

The newspapers have much to answer for in the way of small type and imperfect printing. I would cheerfully give two hundred dollars a year to support a newspaper which would give us, morning and evening, a half column of the really reliable news, instead of fifteen columns of diluted speeulations and tricky eanards, the reading of which hurts our eyes, and wastes our precious time. - Dr. Dio Lewis.

The Mennonite Conference.

We find in the Herald of Truth, the Mennonite paper, the following report of the proceedings of the Mennonite Conference, held in this county, and not far from this town, in last May. 1 0 11

. 1. Ministers should be very cautious in their public ministrations that they teach and preach the word of God in its purity and sim-

plicity.

2. The brethren should seek to maintain, in their life and conduct a proper regard to the teachings of the Gospel and not mingle with the from the temptations of the world, world in going to elections, or ta- and avoid the danger, of their being king any part in political meetings, misled by other associations and political disputes, discussions or schools, where they are oftentimes conventions. Neither should they taught to despise the faith of their

leaves it but for his meals. He nev- law, or take any part in any way in er plays like other children." I military organization, or military

4. They should also keep themselves aloof from celebrations, fairs and all other vain and unehristian demonstrations which are now so the country.

5. Bishops, ministers, and deacons should at all times seek to work together in love, unity, and harmony, to the upbuilding of Christ's kingdom upon earth. They should endeavor to stand by each other and help each other in the discharge of their several duties, that they may set a good example to their flocks and preserve the brotherhood in unity and peace.

6. It was decided upon as an established rule of the church that the brethren should not take more than six per cent interest on money loaned, for the reason that it is unehristian and oppressive. It was further recommended to lend to the honest poor and needy without any interest, yea to lend to the upright in heart, hoping for nothing.

7. It was eonsidered highly important, that parents should be earnest and zealous in teaching their ehildren the true principles of Christianity and religion, that they should exhort and instruct them in the ways of life and holiness; and that they might be better preserved

fathers, and fall into the pride and at a far cheaper rate than that follies of the world, it was considered beneficial and recommended, that Sunday Schools be established and maintained by our own churches, and in all eases, where such schools are organized, the ministers and deacons shall be present to lead them, or if no minister or deaeon be present, other brethren shall take charge and see that they are properly conducted.

8. It was recommended evening meetings on account of the disorder which generally prevails at them, should be avoided, except on special oceasions.

9. It was considered right and scriptural to affirm, but not to swear an oath from what is said in Matt. 5: 34—37.

10. It was also recommended that the brethren and sisters should strive to avoid all vain indulgence in dress and appearance, and at all times endeavor to walk humbly, and evince in all their doing a meek and humble spirit.

11. It was also strictly enjoined upon all ministers that they should adopt no new measures in their churches without first obtaining the eonsent of the church or conference.

CHEAP RELIGION.

An almost universal desire among men is to obtain all needful articles at a cheap rate. This fact is made manifest in nearly every business transaction. The desire to get things cheap is not confined wholly to traffic, but extends with many manifest in the great day when into their religious course. Indeed, Christ shall say, "Depart! I never it is no uncommon thing for men knew you." All such as these will to seek "the pearl of great price" then realize that their desire and

which God, demands. True it is that God'has invited all men to come and drink of the water of life freely, "without money and without price;" but this gracious invitation does not conflict with, nor render null and void, what God clsewhere requires of man. Christ says, "Except ye repent ye shall all likewise perish." And again, "Exeept ye be converted and become as little children, ye shall not enter into the kingdom of heaven." And again, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Thus we learn, that while salvation is free, there are at the same time certain things required, in which, if we fail, we cannot obtain and enjoy the favor of God. Yet there are many who are unwilling to comply with the reasonable requirements of God; they will not "repent" nor "be converted," nor "become as little ehildren;" they will not "deny themselves," nor "take up their cross," nor "follow Christ." They seem to think that these are exorbitant demands, and hence they set. about trying to gain the favor of God at a cheaper rate; you will hear them talk loudly about the merey of God, and their own honesty, moral worth, and good deeds. Such as these are endeavoring to hew out their own way to heaven; they are trying to gain the favor of God at a reduction of terms; they want it cheap, and are resolved to get an extra bargain; but woe unto them, for their folly shall be

effort to get to heaven on a cheap churches. We can never forget ness while you live: if you will do heaven .- Western Missionary.

A Religion that does not Pray.

The Unitarian Christian Inquirer, of this city, makes admissions, touching the essential deficiencies of Unitarianism and Universalism, which are remarkable for their justness; and, we will add, when the so-called Liberal Christianity bccomes a thing that can pray, in the best sense of the phrase, it will itself be converted or cease to exist. The Inquirer says:

But the chief defect of both Unithere are thousands of estimable, The Examiner and Chronicle. devout people connected with our

scale has been a dear bargain to the rare picty of Henry Ware and them. Therefore, as you value the Henry Bacon; but piety is not the welfare of your immortal soul, seek characteristic of Liberal Christians. its salvation upon the terms which Universalists have rung out the God proposes in his Word. His sharp notes of their doctrinal disterms are easy, reasonable, and just; sent until their sect has become an and instead of trying to get to heav- organized critique on the penal theen on a cheaper scale, rejoice that ology. Unitarians have contended you can be saved on God's terms. for intellectual freedom and moral Reader, beware of cheap religion, fidelity until they have become the for it will disappoint you in the recognized representation of cathoend. Think not to enter heaven licity and good manners. The forwithout striving for it. If you mer have thought more of their would obtain "the pearl of great dogma than of the sentiment it price," and wear the "erown of should awaken, and the worship it glory" in heaven, you must repent should inspire; the latter have of your sins and be converted to thought more of work than of the God. You must "deny yourself of faith that works-more of the liball ungodliness and worldly lusts," erty which is the condition, than and "take up our cross" to do and of the Love which is the end of suffer for Jesus' sake, and "follow life. Liberal Christianity is gener-Christ" in righteousness and holi. ally regarded as an idea, a criticism, a respectability, anything and everythis, great will be your reward in thing but a Religion. People feel that, with all its merits, it lacks some life-giving, soul-inspiring property or power. It has wellnigh stranded on the dry sands of ethical criticism, and will go to pieces there as it deserves, unless it pushes off into deep religious sentiments, and eatches the breath of God in its sails. The future of Liberal Christianity depends upon whether it can pray. If it is not a piety as well as a philosophy it will perish. But if it can invigorate faith, strengthen aspiration, deepen reverence and trust, subdue selflove, and open souls to the inflowing Spirit of God-if it is not mereversalists and Unitarians is want ly religious, but a Religion, it is of religion. We do not shrink from heir to the kingdom, and holds the making this confession. We know keys of the future in its hand .-

The Samily Circle.

For the Visitor.
Inconsistencies with Children.

How often do we hear mothers, especially those who live in villages and cities, complain of their children being so fond of dress and of going in company. And it really seems to be a source of trouble to them. Mothers why do you not begin at the root of the trouble, begin with the little one you carry in your arms, the little prattler whom you are so patiently teaching to walk? If you dress them in bright colored clothing only when they are to be in company, then tell them how "pretty their dress is," and "how pretty they look." Can you not all see that they will soon learn to love gay elothing and love to go in company where they may be admired and where they may also admire the clothes of other children? Do you think it possible for you to spend much thought, labor and expense in thus gaily dressing your children for the sake of your own admiration and that of others without instilling in them a desire to seek company that they may be admired. If you do, you are sadly mistaken. The perception of bright little ones is keen and quiek; they will understand without a word spoken, often they will be drinking down your thoughts . and motives ere you fully know them yourself.

The love of admiration is instilled in the heart of children very young and it should be a mother's study how to teach her children the importance of proper attention to their person and their clothing. Teach them to observe cleanliness of per-

son and neatness of clothing as a duty, not for admiration. When purchasing their clothing, select now and then something bright for every day, as well as for company dress, and when they are dressed for company never show by word or action that you admire them more in this than in every day dress. In short, teach them by precept and example that there is no difference in bright or dull elothes, that they are not admired more in the one than the other. This teaching should be a gently leading on of the young mind through good influence and infusing it with good and noble thoughts.

I will bring in the flowers to better illustrate my ideas, Bring up a little child among the flowers, with what deep pleasure it begins to pluek them off, always selecting the brightest first, and when they are gone seems just as well pleased with those which are less beautiful. For hours it will amuse itself with pulling them off and perhaps picking them to pieces. As it grows older it learns to arrange them into wreaths and bouquets. Now this child loves the flowers in a perfectly right and natural way, just as I would like children to love every thing and everybody; love them for what they really are without any false ideas. Let us take this child now with its pure love for the beautiful, which God has given us. and teach it that it must not play with the lovely flowers, it may look at them, but must not touch them on eommon oecasions, but when there is company and it is dressed for the parlor it may wear some flowers and have a bouquet to car-

each of the numerous guests during most attract the attention of a as, What beautiful flowers! Oh, very means which God has given us how lovely, how pretty they make to direct that young mind to him. you look, how nicely you hold Then do not neglect to use the them, &c. &c. With this kind of means given to make your children teaching, how soon the child's nat-acquainted with God, the Creator ural love for flowers would be of all things. Teach them to look changed into a silly, sickening love through the beautiful works of naof admiration. It would love the ture "up to nature's God." They flowers not for the sake of their may not learn to love the beautiful, beauty and loveliness, but because the lovely of God's creation less, they attract more attention, but learn to love God the more, and Should you take such a little child to "use the things of earth as not through a flower garden, you would abusing them." not be likely to hear the innocent childlike question, "Are there any flowers in heaven?"

It was not the bright flowers that changed the child's nature, and gave it a false love for them, but wrong home-teaching and a wrong influfluences must be right, that the quickly up to his temples.

sketches on the mind of her child. eously."

not to break or muss it. Then have The things which in a natural way their stay make some such remarks child I have often thought are the

Pouth's Department. A BRAVE LAD.

A boy struck him. It was a hard ence. Nor would the effect upon blow upon the face, and the pain of the child have been materially dif- it went farther than the spot upon ferent, had the brighter flowers which the blow fell. It reached been withheld. And so it is with way down to the lad's heart, and clothing, the teaching and the in- made the hot, proud blood leap

young mind may grow up pure and The first impulse was to strike healthy. Teach them to regard back again; but his home-teaching their clothes in the same natural had been in accordance with the way that they do the flowers. spirit of the gospel, and something Mothers, when you try to please restrained his arm. The lad's mothor amuse your children by praise er had been talking to him that ing their dress, or their beau- very day about the forgiveness of tiful looks, pause and reflect what injuries. She had told him how the result of such teaching will be; mistaken people are who return remember the eternal life or death evil for evil, and who think it cowof your little ones is in a great ardly to take patiently what they measure committed to your care. call an insult; and she had pointed Strive to lead the mind beyond this out to him the example of the King little earth. Let it now and then of kings, "who, when he was reviled, catch a glimpse of the heavenly reviled not again; when he suffered home. No gainting can be more he threatened not but committed lasting than that which a mother himself to Him that judgeth right-

words, and her manner as she laid was the contents of this cup, the her gentle hand upon his head, and said, "Let me see my son brave cnough by God's help, to conquer his own spirit, and I shall not, care if men do call him a coward."

This was the very thing he had to bear from his schoolmates as he choked back the rising anger, and allowed the boy who had struck him to steal away unpunished. "Coward!" "Coward!" rang through the play-ground; and many a finger was pointed at him in scorn as he issued from the gate, and, pressing his hand to his flushed forchead, went quietly toward home.

Most of the scholars had the same way to go; and as they were crossing the deepest part of a lake that had been frozen over all winter, and made their route shorter, they felt the ice bend beneath their tread, and suddenly one of their number fell through; and the rest, frightened, ran back to a safe place, -all but Charlie. He lay flat upon the glassy surface, and, stretching out his hand to the boy, held him up until a man who saw him from a distance came to help get him out of his perilous situation. So he saved a life.

Who, then, were the cowards? and who was the brave lad?

Queries.

On Luke 22: 17.

Dear brethren in Christ. answer the following through the columns of the Visitor.

"And he took the cup and gave thanks, and said, take this, and di-

Charlic remembered his mother's vide it among yourselves." Now blood of the grape, or was it the doctrine of the new testament? Hoping to obtain satisfaction, and believing that you can enlighten me upon this scripture, and that you will do so at your earliest convenience, I remain. yours, in the bonds of the gospel.

LEWIS H. SMITH.

Answer.-We think the cup referred to here, was a cup that contained the juice of the grape. It was the cup, taken on such occasions at the commencement of the feast. It was not the cup which was to be taken as the communion of the blood of Christ, for this is referred to in verse 20. That the cup referred to in the 17 v. contained the fruit of the vine, we think is made clear by the verse which , immediately follows. reads thus: "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." The words of Christ here are so closely connected with v. 17, that it seems most likely he had the cup containing the wine in his mind when he used the language contained in the 17 v.

2. On 1 Cor. 11: 20.

Dear brethren. I have the new Revised Testament, and in it I find that a different reading from Jame's translation, it is found 1 Cor. 11: 20. "There is no eating of a supper of the Lord." Now brethren, is this a correct, literal translation of the Greek? I wish you to tell me through the Visitor, or privately, as suits you best. Attend to it soon and you will do me a great favor, and likely many others also. Yours in sincerity.

REASON MAUGANS.

that the revisers have given the and which connects this with the following reading at the foot of the 20th, refers to a cause. And the page: "It is not to eat the Supper words which then follow, show of the Lord." This is precisely the what that cause was, which prevensame in meaning as in the common ted the Corinthians from eating the translation. And the reading Lord's supper; "for in eating each "there is no eating of a supper of takes without waiting his own supthe Lord," does not materially dif- per." The Corinthians did not wait fer in its meaning from the reading for one another, and throw their in the common version. For what contributions together, and devote seems to be the meaning of the 20th them to the Lord, to constitute the v. when it is read in connection Lord's supper. But each atc the with the following verse? Let the provision he brought, contrary to two verses be read in connection, the design and proper order, and And we may remark they are not hence it was his own supper. This always separated by a period. We is evidently the meaning of both the have before us Anderson's translative revised and common translation. tion, the translation used by the Disciples, and instead of using a period to separate the 20 v. from A Suggestion about helping the Poor. the 21st, a semicolon is used. While this punctuation does not in the brothren in needy circumstances, or least change the sense, it makes the by others in their behalf, to present connection a little closer. We will their eases, or their appeals for help, now give the two verses as we find them in the revised translation. most of the eases of the kind allu-"When therefore ye come together ded to, upon reflection, we have 'deinto one place, there is no eating clined complying with the request, of a supper of the Lord- For in for we doubt the propriety of appealeating, each takes without waiting ing to the brethren throughout all his own supper; and one is hungry, the churches, in common and indiand another is drunken." Accor- vidual cases, for help. Such cases ding to this language, the apostle we have found of late multiplying, declares there was no eating of a and should we publish all the resupper of the Lord when the mem- quests made, their number, no bers of the Corinthian church came doubt, would become greatly intogether. And why was there not? ereased. The reason the apostle gives, is not Our brotherhood has hitherto had the reason which is sometimes giv- an honorable reputation for being son why they did not eat the Lord's are anxious that this feature in the

Answer.—It will be observed "for" which commences the 21st v.

We are frequently requested by to the general brotherhood. In the

en. It is sometimes said, the rea- charitable to the poor. And we supper, is because they had a meal; church of the brethren, as one that whereas they should only have had identifies it with the apostolic the bread and wine. But the apos- church, may ever characterize us as Me gives another reason, and of a body of christian believers. To course his is the correct one. The neglect the poor, and let them

suffer when we could relieve them, admissible, but in ordinary cases of is to falsify our christianity and necessity, this perhaps had better offend God. For, "whose hath this be avoided. Let not the poor be world's goods, and seeth his brother neglected, but let their cases be juhave need, and shutteth up his diciously attended to bowels of compassion from him, how dwelleth the love of Ged in ON COLLECTING ALMS. him?" 1 John 3: 17. Now it is Y. M. 1788. Resolved unanito encourage charity among our mously, that kereafter no member brethren that we make the sugges- of the church, whether brother or tions we do in this article. Paul sister, under no pretext whatever, said to his Philippian brethren, "I should go from church to church, pray that your love may abound or from house to house, to collect yet more and more in knowledge alms; but where there is any want and in all judgment." Now our or distress of a member (greater love, as well as the love of the than the church to which he or she brethren at Philippi, should abound belongs is able to relieve), the in knowledge and in all judgment, church shall state the case in wri-Now as we have already stated, ting, and send it to the next church, we doubt the propriety of making if necessary by the member himself, these frequent appeals to the gener, and it in that church full relief could al brotherhood for the relief of in- not be obtained, the writing should dividual cases. The Savior truly be renewed until relief is accomsaid, "ye have the poor always plished, if even it were necessary to with you." As we then have poor call upon all the churches. And we to relieve in all parts of the brother- deem it proper that every church hood, would it not be best to seek should state on the writing how relief where it is needed, from those much is yet lacking. churches nearest to the locality Y. M. 1793. Inasmuch as God where the want exists, and not aphas commanded his ancient people peal to the whole brotherhood in Israel by Moses, and said, "There ordinary cases? Such is the coun-shall be no beggar among you sel of our Annual Meeting, and its (German translation), for the Lord wisdom, we presume, will commend shall greatly bless thee in the land itself to all that reflect upon the which the Lord thy God giveth subject. We shall give in connect thee for an inheritance to possess it, tion with these remarks, the min- de." Deut. 15: 4. And says furutes of the Annual Meeting in refer- ther, "If there be among you a poor

vails as was the case in Kansas a Lord thy God giveth thee, thou few years ago, or as was more re-shall not harden thy heart, nor shut cently the case in the South, an appeal to the brotherhood at large is But thou shalt open thy hand wide very proper. There may be also unto him, and shall surely lend him individual cases of a special charac- sufficient for his need, in that which

ence to collecting alms.

Where such general want pre-thy gates in thy land which the man of thy brethren within any of ter, when a general appeal may be he wanteth." And says again,

"Beware that there be not a thought then the overseer, with the counsel in thy wicked Heart, saying, &c. of the church, should send a letter Thou shalt freely give him, and to the aujoining church, and if there thy heart shall not be grieved when the want can be relieved it shall go thou givest unto him; because that no further. But if the want is not for this thing the Lord thy God redressed then according to the shall bless thee in all thy works, and in all thou puttest thy hand unto." And again says, "For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thy hand ling to do good unto all men, espewide unto thy brother, to thy poor, household of faith (Gal. 6: 10), may and to thy needy, in thy land, &c." no longer be imposed upon in such Deut. 15: 7-11. And the apostle deceitful manner. This is not to be James says, "Hearken, my beloved understood that we should not do brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom, &c." James 2: 5. And inasmuch it has happen- to go begging for money through ed by bad people, that such as were the different churches? Consideractually poor have been robbed of ed, that they have no right accordtheir gifts by men going about and pretending to be Brethren, have asked assistance, which they have the church in which they live to afterwards spent in taverns by drinking and gambling, now in order to prevent such deception, some years ago at a large meeting in Con- es for help, and not the brother estoga it was resolved unanimously, that hereafter no member should go from church to church, or from house to house, to collect alms, &c. And inasmuch as members have been imposed upon since in a deceitful manner, therefore, we have concluded again in this present great meeting unanimously, that hereafter no member shall be allowed to go himself to another church, but if there should be found a member in want or distress, the overseer in the church where such member lives is to hold counsel with the church in order to see whether they would relieve the want, and if so, it should not go any further. But if not,

finding of that church, it should be proceeded in the same manner from that to the next church, until relief is obtained, so that our loving brethren and members, who according to the doctrine of Paul, are wilgood also to those poor without the church, &c.

Y. M. 1852. Art. 18. "Whether members have a right by the gospel ing to the gospel, and where there are poor members that are in a suffering condition, it is the duty of see to it, and to supply their wants; and if that church is not able to support them, the church has a right to apply to the neighboring church-

that is in want.

Brethren's Encyclopedia p. 8, 9.

Gaitors' Table.

BOOUR REMOVAL. We expect, the Lord willing, to remove the office of the Gospel Visitor from this place to Covington, MIAMI Co., Onto, early in October, and we therefore request our subscribers and all who may have occasion to write us, to address us after the first of October accordingly. Br. Henry Kurtz will remain at Columbiana, and his correspondents will address him as heretofore.

ADDRESS QUINTER & KURTZ, COVINGTON, MIAMI Co., OHIO.

the Mennonite Conference as given accordingly. in another place in the present No. of the Gospel Visitor, it will be noticed that the conference recommends to the churches to establish Sabbath Schools in them. Conference was led to do this save their youth from what they considered unfavorable influences. The preserving of our youth from erroneous principles, and evil habits, and the training of them in the ways of the Lord, is an important matter, and we hope that our brotherhood will not be behind our Mennonite friends or any other denomination in its labors to teach our youth Christianity, and to bring them to Christ.

THE NEW HYMN BOOK. must ask our dear brethren to give us their indulgence a little longer. We are sorry that we find it necessary to make this request, but eireumstances compel us to do so. Our brethren in Illinois, last spring requested our humble assistance in defending the Truth in a public discussion. We at first positively declined. And our anxiety to get the new Hymn Book out, was one reason which led us to do so. But the Brethren urged their request under circumstances which a sense duty would not permit us to deny. Hence the time which we had hoped to devote to the Hymn Book was required for another purpose.

When we assure the brethren that it has been other labors in the church, and nothing of a personal or worldly character that has caused the delay of the publication of the Hymn Book, we hope they will bear with us. We know the anxiety of many of the brethren for the new Book, and none are more anxious than we are ourselves. And we shall use our utmost endeavors to get it out at as early a day as possible. In a few months we hope it will be ready for distribution.

OUR EXCHANGES.

THE MENNONITES AND SABBATH Exchanges please notice our con-In the proceedings of templated removal, and address us

NOTICE OF MEETINGS.

There will be a communion mecting on the 18th of September at br. David Workman's, in the Ashland church, on the old Dickey farm; on the 20th, in the Mohicken ehurch, Wayne Co., O. in the meeting house; and on the 22nd in the Black River church, Medina Co., O. to which the brethren in general, and especially the speakers, are in-

JACOB GARVER.

There will be a communion meeting in the Mahoning church, Mahoning Co., O. eight miles north of Columbiana, commencing September 8th. A general invitation is given.

The Brethren's Encyclopedia.

Encouraged by a number of letters, accompanied by lists of subscribers, lately received, our NUMBER SECOND

is now passing through the press, and will be ready for delivery ere long to those who shall order it and send pay along with the order, Those in arrears for No. 1 will please also to send them in along with the pay for No. 2. It is impossible for us to open a special account for every subscriber. Agents will pleaso to send in subscriptions as fast as possible in order to relieve us from uncertainty and anxiety, and unnecessary delay in the work.

OBITUARIES.

Died in Elkhart church, Indiana, July 22, N. N. (name not given) second wife of our dear brother Franklin FRACKS, after a lingering disease, aged 58 years 11 months 18 days. Thus a second time bereaved of his companion he is mourning in his lonely condition again, yet we think not without hope. Funeral services by brother Jacob Berkey and the writer from John 11: 25, 26. DB Statsman.

Died after a painful illness of some 14 weeks, at the residence of Elder Philip Boyle, near New Windsor, Carroll co, Md. on the morning Will our of the 4th day of August, sister CATHARINE WANTZ, aged 51 years 6 months and 20 days. She bore her affliction with the patience and She was a consistent member of the church 5 years 11 months and 14 days. Also sister some 24 years. On the day after her decease, by fall months and 14 days. Also sister some 24 years. On the day after her decease, by fall months mother of the above her remains were consigned to their final resting children, and wife of friend John Funk, leaving place in the burial ground attached to the a husband and five children to mourn their loss. Brethren's meeting house at Pipe Creek, Md. Her age was 44 years 4 months and 13 days. The occasion was improved by the brethren Funeral service by brother Moses N. Hess and the writer. present by a few practical observations on Rev. the writer.

Died in Miami co. Ohio, June 16, brother ADAM SIMMONS, aged 80 years 2 months and 23 days, having been a resident of Miami, eounty for 58 years, and a faithful member of the Lost Creek church for upwards of 30 years. He died in hopes of eternal life. He leaves a wife and several children to mourn his departure; but mourn not as those who have no hope.

Died in Bottetourt county, Va. June 13, Mary Scsan, daughter of brother Isaac BRU-BAKER, aged 8 years 2 months and 16 days, Also on June 14, Elias B., son of the same, aged 7 months and 12 days. Also on June 14,

On Friday night about 12 o'clock, after having rested and slumbered for a short time, he awoke and said he had traveled a great way, and yet ho was now here at home, and earnestly insisted that what he had seen should ho written and published in the Visitor. The fol-lowing is his statement which he made three or four times, was written and read to him. He said, "I saw agreat company, of all ages clothed in white robes. They passed around me two or three times. I then traveled a great distance three times. I then traveled a great series the green and saw a great many pasturing on the green pastures of his love, and finally I came to the garden of Eden. Then I turned back; and as ser JOHN MACK, aged 86 years 11 months and 11 days. The old brother was born in Little Language areas green pasture covered 11 days. The old brother was born in Little Language areas green pasture covered 11 days. with his people. By and by I came to the great pool of pure water, to which our Savior calls the people to drink of the waters of eternal life. then saw a great company of his people dressed, in white pasturing on the green pastures of his love. As I traveled along and came to my own home, I then went out again and saw a few. Then I returned and awoke up, and still found myself very sick." Fuueral services by brother John Darst, J K Byerly.

Died in the Solomon's Creek church, Ind. July 7, our dear old brother JACOB SMITH, aged 60 years 4 months and 22 days. He was much esteemed in the church and by all that knew him for his wise counsel and liberality in douating money for charitable purposes. He died in full hopes of an immortal glory. His remains were followed to their last resting place, by a large concourse of brethren and sisters and friends. Ho left a wife and five children to mourn the loss of his kind care to them. The becasion was improved by brethren Jacob Berkey, Moses Hess, and others from Rev. 14. 12, John Arnold

Died in the Rock Run church district, Ind. May 24, SAMUEL L. BERKEY, son of Elder Jacob and sister Sarah Berkey, aged 16 years 2 months and 10 days. Funeral services by brethren D Shively and G W Cripe from Isaiah 40: G.

Died in the Solomon's Creek church district, Ind. June 3, FRANCES ELEANOR, daughter of brother Henry and sister Mary C. DEARDORF, aged 9 months and 19 days. Funeral attended by brother D Shively. John Arnold,

resignation becoming a christian, expressing a Died in the Rock Run church, Lagrange collope during ber sufferings, that she was about Ind. April 7, REBECCA JANE FUNK, aged to exchange this "earthly house" for "an house, 15 years 10 months and 10 days. Also in the abuilding of God, eternal in the Heavens." same place, June 7, ELLEN FRANCIS FUNK, aged

"In silent shades we must lie down, Long in our graves to dwell; Our friends will then stand weoping round, And bid a long farewell,"

Jacob Berkey.

JOHN A., son of the same, aged 6 years 4 months and 26 days. The two first were put into one coffin, and the three in one grave. Also on the 26th of June, JACOB B., son of the same, aged 13 years 3 months and 12 days. Also on July 16, SALOMA ELIZADETH, daughter of the same, aged 9 years 10 months and 17 days. These were all the children of brother Isaac and sister Christe-na Brubaker. The funeral service was performed by brethren Nininger, Bierly and Plain.

William Mallory.

York, York county, Pa. and moved to Tuscarawas county. Ohio, in 1817, and then removed from thence to Kosciusko county, Ind. in 1847. He was a member of the church 38 years, and a visiting member thirty five years. He died in peace, and we hope he is reaping the reward of John Arnold. his labor.

Companion please copy.

Died in the Back Creek branch, near Upton, Franklin Co., Pa. May 27, EMMA CATHARINE, infant daughter of Peter and Elizabeth Mourer, aged 1 year 3 months and 14 days. Funeral services by hr. Daniel F. Good and br. Adam Pfoil, from Luke 8: 52. Also, May 29, sister ELIZABETH MOURER, mother of the above child, and wife of Peter Mourer, aged 25 years 1 month and 15 days. Mother and child were both interred in one grave on the 20th on the both interred in one grave, on the 30th, :n the Buck Creek burying ground. Funeral services hy hrethren Koontz, Good and Wolf from Gen. 3: 19.

How sad and moving is the sight, Like the one we just have seen, When two as one by death's cold blight, Are hy the grave received.

Just like the early morning flower, Plucked by an angel's hand And taken from the garden hower, Away to the spirit !and.

Mourn not husband, they are blest, The crown of life is theirs; Reaven gives eternal rest, And you and they are heirs.

·George Mourer.

ated entirely in the country, students are not interrupted in their studies, nor exposed to the influence of vice, common to towns and villages, yet having FOR SALE AT THE OFFICE OF THE ready access by Railroad to any part of the State.

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Of this work, which is to contain the united counsels and conclusions of the Brethren at their annual meetings (as far back as they could be found, even to the year 1758.) carefully collected, translated (from the German in part, that is, all within the first 75 years), and and arranged in alphabetical and chronological order, accompanied with necessaro and explanatory notes. the first No., a pamphlet of 64 pages, was published in May last, with the view of introducing a fair sample of the plan and character of the work to the notice of the brotherhood, and of ascertaining the probable number of copies to be printed by obtaining subscriptions. Expecting that all those receiving this first No. would exert themselves as friends and agents in order to promote the early publication of the whole work as many of them had promised, we have been waiting for the rerult of their exertions, without proceeding with the work. The exhorbitant prices of paper and every thing else render the caution ne-cessary. The whole work will embrace from four to six such numbers of 64 pages, as the first, and the price for each No. is at present thirty Cents, and may be reduced, as the number of subscribers jucreases. As to the bound volnme we can only say that it will range from \$1,40 to \$2,00 if our subscription list will not fairly allow also a reduction. Agents and subscribers will please to send names and address, and for the pamphlet also the pay to

HENRY KURTZ.
COLUMBIANA, Columbiana Co. O.
August, 1866.

CONTENTS OF NO. 1.

OF THE ABOVE WORK.

Acknowledgement. Admitting strangers, Adultery, Advancing brethren, Alms collecting, Annual meeting. Anointing the sick Auxious bench, Appeal to Y. M. Aryent spirits, Assigning property, Attest, taking, Authority of a bishop, Avoidance.

Bailship for criminals, Ban, Baptism, Baptism of the Holy Ghost, Beards, Bishop or elder, Bonds or notes, buying and selling, Borrowing from banks, Breaking of bread, Brewery, Butchering.

Camp meetings, Carpets, Carriages, Certificates of membership, Choice and iustallation of ministers, Church council, Churches too large, Class meetings, Collecting alms, Colonization society, Colyred persons, Communing with other denominations, Communion, Complaint. Conformity to the world, Congregational, Council of the church. Covering of the head, Deacous, their office and duty.

Prospectus

Of the

Gospel - Visitor,

FOR THE YEAR 1866, VOL. XVI.
The GOSPEL VISITOR, edited by H.
Kurtz, and J. Quinter, and published
by J. Quinter and H. J. Kurtz, at
Columbiana, O.. is about completing
its fifteenth volume. We issue this
prospectus for the purpose of obtaining
a supporting patronage and of increasing our list of subscribers for volume
sixteenth. which will commence the
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Columbiana. Columbiana co., O. September, 1865.



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A MONTHLY PUBLICATION.

BY HENRY KURTZ ANDJAMES QUINTER

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By James Quinter and Henry J. Kurtz.



CONTENTS

OF OUTOBER NO.

OF OCTOBER NO.	
Paul in Cesar's Palace, or the evil	
designs against Christianity &c	289
The Contest	295
The Sabbath school -	297
Watchfulness ·	501
The pulpit and other scolds	203
The Coachman	304
	306
Wearing Beards	900
Remarks	20~
Draw, not drive	307
Reading the gospel -	308
The Dunkers	309
Shy Christians	311
Family CircleEducation for chil-	
dren	
Youth's Department The two ap-	
prentices	313
Got a going and couldnt stop	
Our next Volume A talk with our	
friends	314
Correspondence	316
Editors' Table	315
Notices (change, see covers)	319
	919
Report	
Poetry.—Hymn of the last days	020
Obituaries	320
OF NOVEMBER NO.	
The Word of God justified by his	
	321
children	
A bruised reed and smoking flax	325
Man's sin and Christ's righteousnes	S 0.41
An exhortation to faithfulness	333
Jewish prospects	336
This world is not our lome .	-
Growth in grace -	337
Scenes in Jerusalem .	341
The withered hand and heart	343
Self denial	344
Jew. Catholic and Protestant	345
A beautiful saying	346
Pare wine	347
Family CircleThe harp in heave	
Indulgence of the appetite	345
Youth's Department.— We wil	1
loud's Department.— We wil	•
laugh him ont of it .	9.40
Correspondence	249
Editors' Table	351
Poetry Deem not the earth is	5
dreary Lines .	_
Obituaries	352

Letters Received

From John Ziegler. David Gerlach.
Jonas Grabill. DP Sayler. A H
Leedy. CR Balsbaugh. DF Good.
WE Roberts. David Workman. E
B Cump. Wm Sadler. W. E Roberts
WITH MONEY.

From Harriet Burley. A J Casebeer. John A Plowman. H H Bean. Levi A Wenger. Daniel Arnold. Wm Y Eisenberg.

Notice.

Actioch, Ind. Sept. 19, 1° 5.

Dear Brethren: By this will or myou that the proposed State Me time of the Brethren of Ind. will edit the Antioch, Ind. on the 25th of Coloer. 1866, the Lord willing. I have no requested to have the reason of coloe of time of holding said in this There are but few brethren hiving hear the meeting house, consequently, we could not make our dear brethren comfortable in cold weather.

By order of the church and a y

brethren.

Eld. SAMUEL MURRAY.

A NEW EDITION OF NEAD'S THEOLOGY.

We wish to make known to our brethren and friends that a new edition of
"Nead's Theology" has just been printed. The book contains all pages with
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bound in cloth. It is now ready an
will be forwarded immediatly to all
who will order it. Price from only
age \$1,50. By the dozen if ordered by
express \$1,15.

For the information of a number of enquirers we would further say that the "Wisdom and Power of G " as displayed in creation and redem too, by Peter Nead, is now in the hind tho printers, and is expected to be resoned time in July—perhaps not that the latter part of the month. The who have already sent in their or envil please also give us their extremally please also give us their extremal office, as all packages by the dozen cover must be sent by express. Brutern can send in their orders now at any time, and as soon as the work is redy it will be forwarded in rotation. This book will contain about 14) pages printed from large type on good he vipaper, well bound in cloth, and with his sent by mail free of postage for \$1.5). By the dozen if ordered by ever \$1.5); or a free copy free of express.

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THE GOSPEL - VISITOR.

Vol. XVI.

OCTOBER, 1866.

No. 10.

Paul in Cesar's Palace; or, The Evil Designs against Christianity, Overruled for its Advancement.

"But I would you should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palacc, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." Philippians 1: 12-

That was one of the Savior's ings and greatest losses. the precious promises of his word, here they continued in prayer and How little comfort to what there supplication, and that upper room, eth." All power in heaven and in saw the wonderful works of God earth is given into the hands of Je. among the people at Jerusalem,

in the God of their salvation, and to rejoice evermore in the Lord.

The circumstance that the Lord overruled the sufferings and perseeution of Paul and the early Christians to the furtherance of the gospel, and spread of Christianity, is a lesson full of instruction and comfort to the church in all ages of the world. The fact that the Lord does not only know our trials and sufferings, but that he also will make use of them, and sanctify them as means in his hand for promoting our spiritual interests, and his own holy purposes, should go far to reconcile us to our most painful suffer-

mild reproofs to his disciples, when How rapidly did Christianity he said to them, "where is your spread, and churches multiply in faith?" And a reproof more severe the apostolie age! And this was than this is well-deserved by the owing in a measure to persecution. most of professing Christians. When the disciples returned to Je-There is too much hesitation and rusalem after the ascension, to wait fear, in trusting our all in the hands for the descent of the Holy Spirit, of God, and in believing implicitly they met in an upper room, and might be, is drawn from the follow- no doubt, became a hallowed spot ing scriptural truths: "All things to them. And after the Holy Spirit work together for good to them came upon them, and enriched them that love God." "The Lord reign with his gifts, and they felt and sus; God can make the wrath of and experienced such a glorious reman to praise him. These declara- vival, and received such a large actions are as true to-day as they have cession to their number, who can ever been. And if we recognize doubt but what the Christian bethese declarations to be gospel lievers at Jerusalem would have truths. how little have Christians felt all the attachment to Jerusato fear from their enemies, and what lem that the most zealous and deabundant cause have they to rejoice voted Jews ever felt? That old

GOSP. VIS. VOL. XVI.

city with all the new and striking the Grecians, preaching the Lord displays of God's power and glory, Jesus. And the hand of the Lord would seem to the happy Chris- was with them: and a great numtians, like heaven on earth, and a ber believed, and turned unto the state of enjoyment approaching Lord." Acts 11: 19-21. Satan that holy and heavenly state repre- though, subtile and shrewd, failed sented by the New Jerusalem com- to accomplish his purpose, which ing down from God out of heaven. was, no doubt, either to destroy the And a place so hallowed to them, church, or to throw obstacles in the and so endeared to them by so ma- way of its advancement. And his ny pleasing associations, they attempt was not simply a failure, would be very reluctant to leave, but the Lord used that attempt as and they would feel as Peter felt subservient to his own purposes. when on the mount of transfigura- In military exploits, that defeat is tion, that they would like to make disastrous indeed, when the victoit their permanent residence. It is rious army takes the guns from his true, they had received from their retreating foe, and turns them Lord the great commission under against him. So has the Lord done. which they were to go into all the He has taken the weapon with world and preach the gospel to eve- which the enemy designed to dcry creature, but then the tempta-stroy Christians, and the Christian tion to remain at Jerusalem would church, and he has used it for adhave been very strong, had nothing vancing christian life both in the occurred to disturb the peace which individual and in the world. Joseph for a time prevailed.

piness of the infant church at Jeru- ye thought evil against me; but salem, stirred up the spirit of per- God meant it unto good, to bring secution, and soon a great persecu- to pass, as it is this day, to save tion arose." "And at that time there much people alive." was a great persecution against the, And the Apostlo Paul tells the church which was at Jerusalem; Philippians, that the things which and they were all scattered abroad had happened to him had the effect throughout the regions of Judea and of furthering the gospel. By the Samaria, except the apostles." Acts phrase "the things which happened 8: 1. And when they were scat- to me," he meant the persecution but they preached the word, him. This was the cause of his abroad, upon the persecution that ment there. He was at Rome when far as Phenice, and Cyprus, and ans. We have the history of his Antioch, preaching the word to arrest and his voyage to Rome in none but unto the Jews only. And chapters 21, 27, 28, of the Acts.

said to his brethren, in order to But the enemy envying the hap- quiet their fears, "But as for you,

tered abroad, they were not idle, which the Jews had raised against "Now they which were scattered voyage to Rome, and his imprisonarose about Stephen, traveled as he wrote his epistle to the Philippisome of them were men of Cyprus After Paul returned from Asia, he and Cyrene, which, when they was preaching in the temple, and were come to Antioch, spake unto he was there recognized by some

Jews who had seen him in Asia, and altar of duty, and consecrated to they made an accusation against the holy cause of Christianity. him, and he was seized with great His long persecution, and his violence, and would have been kill-confinement, were converted into ed had not the clief eaptain taken instruments for subserving the purhim out of their hands. He was poses of God. And these are what now bound with chains and requir- he refers to when he says, "the ed to give an account of himself, things which happened unto inc which he accordingly did, and gave have fallen out rather unto the furan account of his conversion. He therance of the gospel." His capwas then seourged, and such was tivity afforded him an opportunity the rage of the Jews against him, while he was in Judea for preachthat it was judged unsafe to let him ing the gospel to Felix and Festus, remain in Jerusalem where he prob- governors of the country, and to ably would have been killed, and king Agrippa and his wife Bernicc. he was sent to Cesarea, to Felix, These were persons of distinction, the governor of that place. It was the highest personages in the counwhile he was a prisoner here, that try. And it is highly probable he preached so powerfully that "Fe- they never would have heard the lix trembled," Festus succeeded gospel, had they not heard it from Felix, and he being anxious to a prisoner. And if the zealous please the Jews, proposed to send preacher made no converts among Paul back to Jerusalem. But the his royal hearers, he showed the apostle knowing the feelings of his moral power of the gospel, which he countrymen against him, appealed preached, as it softened the hearts to the emperor, and accordingly he and stirred the consciences of some was sent to Rome, where he arrived of the distinguished persons that after a voyage attended by many heard him plead so eloquently the dangers. At Rome he was permit-cause of Christianity. And not onted to dwell in his own house, and ly so, but his preaching called forth was treated with eonsiderable kind- aeknowledgments, which could not ness, and was allowed the privilege have failed to recommend Christiof receiving, and conversing with anity to the common people, alhis friends. Such was the situation though the nobility went no furof Paul at the time he wrote his ther than to assent to its truth, epistle to the Philippians. He was and by unmistakable symptoms, a prisoner at Rome suffering con- confess its power. finement for his christian principles. But he was not idle. Some men voyage to Rome, and especially on will, in spite of every embarrass. the island of Malta, to which place ment and obstacle thrown in their they made their escape after they way, execute their purposes and were shipwrecked, and where they advance their projects. And Paul remained three months. was one of this class. He was a though a prisoner, his bonds did not man of great energy, and all his disqualify him for usefulness. One

The apostle did good also on his natural endowments were sanctified of the many failings of men, and by divine grace, and laid on the one that is quite a hindranee to our

usefulness, is an indisposition to flowed such a mighty stream of inlabor unless there is a prospect of fluence for good or for evil, should accomplishing some great work, be thoroughly impregnated with and unless we feel in our best the holy principles of Christianity. plight for labor. Now if we wait No wonder that Paul anxiously deus laboring, we shall never do much. Satan's power, as he evidently did. in season and out of season." This Christianity had obtained an en-It did not seem to be a very favor- world, as the following language in when he was suffering under persenot cool his zeal, or discourage him loved of God, called to be saints: in the least. And upon the people Grace to you, and peace, from God of Malta, he made an impression as our Father, and the Lord Jesus apostle Paul, we are reminded of the at length I might have a prosperine."

for opportunities to do great things sired, and longed to see the banner and to have everything favorable to of Christ unfurled in this seat of Paul has taught us to "be instant And how glad he was to hear that precept he carried out in his life. trance into the metropolis of the able season for ministerial labor the beginning of his letter addressed to the church of Rome, shows he cution and bonds, and yet these did was: "To all that be in Rome, bea servant of God, which, no doubt, Christ. First, I thank my God long continued. He seems to have through Jesus Christ for you all, gained over to the cause of Christ, that your faith is spoken of throughor, at least, to have made a favora- out the whole world. For God is blc impression relative to that cause, my witness, whom I serve with my not only upon the chief man of the spirit in the gospel of his Son, that island, but upon many more also. without ceasing I make mention In reading of the introduction of of you always in my prayers; ma-Christianity into this island by the king request, if by any means now prophet Isaiah's language, and we ous journey by the will of God to see it fulfilled. "The abundance of come unto you. For I long to see the sea shall be converted unto you, that I may impart unto you thee." "The isles shall wait for some spiritual gift, to the end ye may be established: that is, that But let us see the result of Paul's I may be comforted together with bonds and imprisonment, at Rome. you, by the mutual faith both of Rome was now the first city of you and me. Now I would not the world, and the capital of per- have you ignorant, brothren, that haps the greatest empire that ever oftentimes I purposed to come unto existed, and the abode of its ambi-yon, (but was let hitherto,) that I tious sovereign, Cæsar. It was the might have some fruit among you resort of all nations, and an abridg- also, even as among other Gentiles." ment of the world itself. It was We see from this language that the source from whence the man- Paul felt a deep interest in the sucners, opinions, doctrines and cus- eess of the gospel at Rome. And toms were circulated into all the he felt much like preaching the gosprovinces of the empire. How de- pel there, and had laid some plans sirable that a fountain from which to visit that city, but those plans

failed. He is, however, finally per-lawakened a general interest of some ing preached, though it was done in pretence, by unfaithful men, would now rejoice that he could, though under the disadvantages of bonds and imprisonment, preach Christ at Rome, and even in Cæsar's palace. Though Paul suffers, the eause of Christ triumphs! Though Paul is in bonds, "the word of God is not bound." No, as leaven, it is operating effectually in Rome, and is preparing the way for revolutionizing the metropolis of the world!

Paul is now at Rome, preaching Christ with the increased zeal. which his bonds and imprisonment inspired. The following allusions to his labors may give us an idea of his success: "And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not..... And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of be brought right into the pretorium, God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts 28.

Paul says in the passage at the head are manifest in all the palace, and were made to further the gospel. in all other places." It appears from There is one thought more that

mitted to realize his wish-to visit kind, either of curiosity or inquiry, Rome. But he goes a prisoner in throughout Rome. A man preachchains! A connection of wonderful ing in bonds, and cheerful in capprovidences brings him there! And tivity, and above all, teaching such he that could rejoice at Christ be-beautiful moral lessons, so sublime, so practical, so encouraging, that they not only commended themselves to the understandings of the people, but also to their consciences. So that from the palace of the emperor, down to the most humble dwelling, the preacher in bonds was spoken of. And while this preacher's bonds were thus manifest, his theme, those things which concern the Lord Jesus Christ, presented in the vivid light of eternity, and in their practical bearing upon man's eternal destiny, would not, and could not, be altogether overlooked.

And then there were some two hundred persons who accompanied Paul on his voyage. They had witnessed the holiness of his life, and his miraeles that he performed in the island of Malta, in curing all sorts of disease. Now these persons, who knew so much of Paul, would publish him to their friends, and in this way, the interest in the noted prisoner "in bonds," would be greatly increased. And the captain who had charge of Paul, would be likely to have direct access to the household of Cæsar, and thus the subject of Christianity would or palace. And as the case of Paul would become known, many would come to see and hear him. Such excellent opportunities Paul would not fail to improve, and thus the of our article, "my bonds in Christ things which happened unto him,"

this language that his case had we wish to call the readers' atten-

bonds, are much more bold to speak they saw in the experience of Paul, the word without fear." It appears of what the grace of God could do, from the above language that the removed the fear which so often effect of Paul's imprisonment and proves a snare. sufferings upon the brethren, was Let us carefully observe the wonmost happy. We may notice, too, derful providence of God, displayed that he calls believers "brethren," in the affairs of his church, and in according to the usual name by his dealings both with his people which believers in the apostolic and with his enemics. He can prechurch, were known. And this serve his people in the most threatname was most, appropriate, as ening dangers, and he will not only they had all been born of God, and confound his enemies, but turn their "baptized by one Spirit into one evil designs to his own glory. And body," and lived as one family.

tion, and especially at Rome, where the passage at the commencement Christianity was but little known, of this article, that his suffering, and where the bitterest prejudice existed against it, to preach the gospel was not only to hazard their liberty, but likewise their lives. ruled by God for its advancement; Under such circumstances there that his bonds and imprisonment would be more or less fear in preach- which were designed to deter othing the gospel. But when other ers, and made them the more bold; ministering brethren saw how God that the persecution which was insustained Paul in all his deprivation, and when they heard him tell the wonderful things which God had done for him, and how he had preserved him, and comforted him in his tribulations, and when they saw his cheerfulness and hopefulness in his bonds and captivity, they felt their own faith in God increased, their hope strengthened, their joy enlarged, and they feared bonds, Dear brethren, let us have more imprisonment and death itself less, confidence in God, and in the wisand were much encouraged that dom of all his plans and providences.

tion to. It is contained in these and success, and were thus inspired words: "Many of the brethren in with new zeal to labor and suffer the Lord, waxing confident by my in the cause of Christ. The proof

we thus see in the case of Paul, and Now in those times of persecu- in his experience as referred to in though intended by the Jews and Roman authorities to arrest the cause of Christianity, was overtended to be a reproach and dishonor to the Christian profession, were a glory to it. How vain are thoughts of the wicked! But how wise are the counsels of God! has multiplied and extended his church by the persecution death of his servants, while they were designed by their enemies to destroy it.

"to speak the word without fcar." And if he permits us to fall into They looked upon the victory of the trials that his children in other Paul over fear and over all his ene- times have, let us not forget that mies, and his success in the very those trials were used to further face of the most formidable opposi- the gospel, and so ours may be. tion, as pledges of their own victory Oh let us love and welcome bonds

and every thing, which may further "crown" so frequently mentioned "the glorious gospel of the blessed by Paul. We are informed that God" in its mission of mercy, to the Olympic Games formed a promscatter its light and blessings among inent amusement among the anthe guilty and perishing! And let cients. They were intended partly us not despair of doing good under for amusement, and partly for bendeprivation and difficulties. There efit; to strengthening the muscles, is no condition in life but what may and rendering the men'athletic that be rendered useful. Then because they might be good soldiers. The we may not occupy the favorable game of running was one of the situations for doing good that some most prominent. The contestants others do, let us not fail to improve announced themselves ten months the situations in which we find our previous, and during these ten selves placed. We may, if we feel months they lived very temperately right, and if we are right, be useful and were exercising daily. History in affliction and in health, in pover- informs us that they underwent a ty and in wealth; in the vigor of very rigorous training, and the last youth and in the decline of life, thirty days were spent in the gymat home and abroad, in the church nasium. Hence we hear Paul sayand in the world. Then may our ing, "Every one that striveth for "bonds in Christ," and our "liberty the mastery is temperate in all palace and in all other places."

J. Q. .7 ...

> For the Visitor. THE CONTEST.

Hold that fast which thou hast that no man take thy crown. Rev. 3: 11:

The "prize" at the end of the "race," the "life eternal," and other such expressions in the Scriptures are represented by a crown; which it is said the Lord the Rigtheous Judge will give in that day to all that love his appearing. All the parables given by our Lord, and all the similitudes used by the apostles had reference to things as they then appeared, and were used so that the people in their day, in the Eastern country, could better understand. Some of them are the same in our day, but fer some, we must look to history.

and imprisonments, and any thing So it is in reference to the in Christ," be omanifest "in all the things. Now they do it to obtain a corruptible crown, but we an incorruptible." When the festival arrived their names were proclaimed, and after proving that they were not disqualified from taking part, they entered the stadium; and each one's fate depended on his own exertion. But unlike the heavenly race where all who have done righteously shall enter into the joy of their Lord, but one received the crown. In Paul's 1 Epistle to the Corinthians 9ch. and 24th verse he says, "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain." Let each one run as well as the other, that each may obtain.

> The fortunate man was loaded with honors, and ever after had special respect shown him. At first the prize had some intrinsic value, but later a branch of laurel or palm was awarded.

forth in the text is I think stability, to Philip: "See here is water, what perseverance in well doing.... We doth hinder me to be baptized?" are not only to announce ourselves Philip said: "If thou believest with as candidates, but go through the all thine heart, thou mayest." Then training, and

"Nightly pitch our moving tent A day's murch nearer home."

clared that, "no man having put his Lord. It is not always reckoned hand to the plough and looking among the preliminaries of salvaback, is fit for the kingdom of God." tion, but I think has properly a We can not claim the crown if we place there. Peter in Acts 2:21, have done nothing to earn it. It repeats a prediction of Joel and apwill not do for us to run well half plies it to the day of Pentecost, our lives, and then grow lukewarm, "And it shall come to pass that for such the Lord will "spew out of whosoever shall call on the name of his mouth." He requires a working the Lord shall be saved." Paul also christian, no half way service in Rom. 10: 12, 13 says, What thy hand findeth to do, do it there is no difference between the with thy might." Eccl. 9: 10. "If Jew and the Greek; for the same a man also strive for masteries yet Lord over all is rich unto all that is he not crowned except he strive call upon him; for whosoever shall lawfully." 2 Tim. 2:5. "To him call on the name of the Lord shall that overcometh will I grant to sit be saved." Paul had experienced with me in my throne, even as I this. During his conviction while also overcame, and am set down at Damaseus, the Lord sent Ananiwith my Father in his throne." as unto him who said to him after Rev. 3: 21.

in thy name, and in thy name have calling on the name of the Lord." the kingdom of heaven, but he that shall be damned." Mark 16: 16.

The idea principally to be set of faith in Christ. The Eunuch said eame the confession with the mouth, I believe that Jesus Christ is the Son of God. Another important Luke records that our Lord de-step is ealling on the name of the he had received sight, "And now "Many will say to me in that day why tarriest thou? arise and be Lord, Lord, have we not prophesical baptized and wash away thy sins, cast out devils, and in thy name Acts 22: 16. Lastly, is the obligadone many wonderful works?" Matt. tion to be baptized. "He that be-7: 22. But, "Not every one that lieveth and is baptized shall be saith Lord, Lord, shall enter into saved, but he that believeth not

docth the will of my Father which is When persons entered the stadiin heaven." Matt. 7: 21. There um their friends accompanied them, are prescribed rules for the compet- exhorting them to acquit themselves itors for heaven that must be per- nobly; hence Paul says in his first formed ere any can hope for admit- letter to the Corinthians 16th ch, tance through its portals. They 13 verse, "Quit you like men, be are these: 1, Faith in Christ as the strong." To the Ephesian breth-Savior, as an all sufficient Savior. ren he says, "Finally, my brethren, 2. Repentance toward God, or a be strong in the Lord and in the reformation of life. 3, Confession power of his might." As if he would say, All now depends on the help they can get to give them and win the crown.

HATTIE.

Valley Farm, W. Va.

For the Gospel Visitor. THE SABBATH SCHOOL.

It is generally admitted that the it, and say that it is of no account. such a declaration against an institution which has been the means in the hands of God, of doing your

your own exertion. This is my a correct start for immortality. last charge-I can do no more for Many, very many, are in the world you. Press forward in the race, grieving and complaining because ot a wrong beginning. It is far more difficult to unlearn our errors, than it is to inform our ignorance. How necessary then that we make a right start, that we founder not, nor make shipwreck by the way. Why do we go to a regular nursery when we want to make a choice collection of fruit for our farm? sabbath school is productive of Why not go in the woods, hedges, good; and while this is true, is is and byways and get them? You equally true that many arcopposed to say we go to the nursery man to buy, because he makes it his busi-I am very sorry, brethrer, to hear ness to raise and always have the best trees to be had. Just so in regard to the Sunday School. gathers all the little boys and girls unworthy servant, the writer, so it can get hold of and brings them much good. And thousands of oth- into one common place, and makes ers also can testify that there is a it a regular business first to teach divine power for good in a properly the little ones to say A B C if they conducted sabbath school. How cannot spell, and then learn them very careful we are to have our to spell if they cannot read, and children attend the weck school then learn those who can read the that they may have a knowledge words of eternal truth, and advise of figures &c. in order that they and admonish all to be good chilmay work their way successfully in dren, of the great necessity of obeythis life; when at the same time ing their parents, teachers and the children are perishing for want friends, and to have great respect to of that knowledge and that bread the house where God's honor dwellwhich come from above and perish eth, and for his people, and to resnot. The sabbath school proposes peet the aged and infirm, not to be then, not only to help you to bring running along the streams fishing, your children up in the nurture and and over the fields hunting birds' admonition of the Lord, but will nests on the Sabbath of the Lord, also help your children to acquire not to keep company with boys who a knowledge of Jesus Christ and his swear, lie, and cheat and steal, or holy word and help them to study drink whiskey, or play cards, and that great chart by which they are we teach them how we understand to work their way, not only through the Scriptures, and how we worship this world, but through eternity the God of our fathers, and how ice also. Oh, how very important then attend to the things which make that your dear little ones have all for our eternal peace; we teach the

children to be clean and simple in Letus do them good by collecting their dress, that we don't come to them together every Sabbath, and school merely to see and be seen, teach them the word of the Lord, but we come for good and it only. for he hath spoken good concern-We labor to impress upon their ing them. Here then is a great young hearts that there is a divine work of righteousness for us all to power for good in the Sunday do. The devil and all his wicked School-that we are in earnest agents are busy, yea, very busy, in about the matter—that we mean tearing down the kingdom of Christ, good for the present and future, and and building his in its stead. Ought then pray God to bless our labors— we not then as professors of Christ's that the good seed sown may be as kingdom, be busy too, in using evbread cast upon the waters and will ery means in our power to destroy surely be seen many days hence,- the kingdom of Satan and build up some yielding thirty, some sixty, Christ's in its stead? Surely we and some an hundred fold. And ought, for God requires it of us. oh then, how comforting the We all exert a greater, or less influthought of having been the humble ence over one another, for good, or means of assisting these little ones for evil. Why not then let us all to their haven of rest. We never work sweetly together to the pullfeel better than when we feel a con- ing down of the strong holds of sciousness of having done our whole wickedness in many places? In duty. Is not then the Sunday union we have strength, but in di-School a great nursery of the visions we have weakness. "In a church?

numbers all other denominations can we have a more favorable opput together (about six hundred portunity of bringing all these different sects or kinds of churches.) things to bear and to use our influ-Why is this? Simply, the Sunday ence for good than the Sunday School is the portal or door through School, where we meet so many, which all of their great strength cheery, happy and smiling little comes. If they are so successful in faces, whose hearts are young and building up their church, why can-tender, and most susceptible of good not we through the pure gospel, impressions. "As the twig is bent, and the blessing of God, build up so the tree is inclined." "Habits our church in the same way? God formed in youth generally go with always works by means, and says, us through life." "Bring up a "Whatsoever your hands find to do, child when he is young in the way do with your might," and "He he should go, and when he gets old that knoweth to do good, and doeth he will not depart from it." How it not, to him it is a sin." Let us very important then that your do good as opportunity is afforded child get a proper start in the divine us. Especially should we do good life, for all subsequent life will in to those who are of the household a great measure depend upon this. of faith. Your children belong to Yes, but says an objector, my chilthe household of faith, brethren, dren work hard all the week and

multitude of counsellors there is The Roman Catholic church out- safety." Where, I pray thee, then home and rest when Sunday comes, good as they are, when we think of and not run about."

> 'Tis not all of life to live, Nor all of death to die.

We must have food for the mind perisheth, and God will hold us appeals of Christ's ministers, unstrictly accountable, if we do not moved and unaffected,-peradvenhome. Do you do it? I am fear-their last state is worse than the produces like."

they are glad enough to stay at wonder that many children are as the neglect in their religious training, how they are left to grow up like weeds without cultivation.

Christians often wonder how men as well as for the body. There is a can sit under the gospel's hallowed more important work before us, be-influence from time to time and sides laboring for the bread which withstand the pathetic and eloquent labor and use every means in our ture some few may resolve to do power to acquire that bread which better while the word is being cometh down from above, and se-preached, but as soon they are out eure thereby for our ehildren, and in the world again, and the power of children's children, an everlasting habit being so great with them. inheritance, which is incorruptible, that they forget all their good reand fadeth not away." But says solves, and like the sow returned to another, I can teach my children at wallowing in the mire again, and ful where one will answer in the first. Like the strong oak while affirmative, twenty will answer no, the storm is on, tis true it will bend but talk after this wise; "I am to and fro and its roots be loosened poor, and have to work hard all day in the earth, but only to take deepand all the week, and when night or er root, and its trunk and limbs Sunday comes, I don't feel like bend only to return to their places teaching children, but feel like rest, again as soon as the storm is over. and folding the hands to sleep. Why is this? Why do ministers of Children, go your way for this the gospel have to labor so assidutime, and when it is more conveni- ously and wear themselves out and ent, I will call for you. But alast only a comparative few are brought the convenient season rarely comes, into the church. Tis nothing more and peradventure when it does nor less than an improper training. eome, the task of teaching is gone They were not brought up in the through with in such an indolent way they should go, but have been and uninteresting way, that the suffered to run in the way they child observes it at once, and the should not have gone, and now consequence is the child partakes of they have grown old in sin and ignothe same spirit of its teacher, and all rance, and have become so hardened the intended good is lost. "Like in their crimes, that it is extremely hard for them to depart from them. Hence the Sabbath School comes When a disease is not taken in its in and kindly offers you its aid in infancy, but suffered to run on and training up your child in the way on, after awhile it becomes so comit should go. But oh! with what plicated in its nature that it will indifference is this christian offer baffle the best knowledge and skill frequently treated? It is a great that can be brought to bear upon it,

and the patient must die, when if it sin. The seed of sin is planted who have expiated their crimes School takes hold of the young training their children for heaven, may live and not die. than the Sabbath School.

tiful sheet of white paper filled up hand writing, than to look at one hence to do good and be good, oh, filled with blots and mistakes, and how we have to labor and watch, imperfect matter and a miserable and use every means of grace at our hand writing. The mind of the disposal to overcome these child is pure at first, but as it grows hearts of ours. Knowing these older day by day, it must and will things to be true, how very imbe filled with something either good portant that you keep an eve to or bad. Then it is our duty to see your children, that they are brought that their mind is well stored with up in the fear of God, that they may a knowledge of the Scriptures. grow up to be useful men and wo-Where will you find a place better men, a credit to you, and useful to calculated to impart this knowledge themselves and all around. It is to your child than the Sabbath the desire of all parents to see their School? The mind of the child is children do well, temporally and like a beautiful garden which is spiritually. Why not then encourcleared of all its rubbish and fitted age every thing which is ealeulated for the good seed, but when the to bring about so desirable an end? good plants appear, there are weeds Why not let your children see that also among them, all of our efforts you attach great importance to the in the preparation of the ground to Sunday School? that there is nothdestroy them, notwithstanding, and ing taught there, but what will be if they are left alone, they will con- beneficial to them, in time and in tinue to grow without cultivation eternity. No one can give a reauntil they have destroyed all of our sonable objection why Sabbath tender plants. So with children. Schools are wrong, when they are

had been taken in time, the sick within and like weeds it only rewould have lived. Oh, what a quires time and eircumstances to great and awful responsibility rests bring it forth, and if allowed to have upon parents in bringing up their its course, will surely lead to death children! How many poor souls eternal. But here the Sunday on the gallows, might have filled an mind and informs it of the great honored instead of a dishonored evil that is in the world-how to grave, had parents urged upon them shun this evil and how to overcome to attend Sunday School and try to that vice &c. In short, the Sunday practice the wholesome instructions School is like the faithful husbandgiven there. "An ounce of preven- man, who always has an eye to the tion is better than a pound of cure." weeds which spring up spontane-We therefore conclude that there is ously, and ceases not to watch and no better help to the parents in labor late and early that his plants

The weeds therefore are like the Tis much better to look at a beau- evils within us and grow without cultivation, consequently, it is more with beautiful sentences, and a good natural for us to do evil than good, We are all born and conceived in conducted according to the gospel.

Well says one, "I am conscientious in my opposition to the Sunday School, but I cannot just tell you why it is wrong, but one thing cess in every undertaking. The I know, that it is not according to warrior must watch the movements the order of the old brethren—it is of the enemy, if he would be ready fashionable with the world to have to receive their attack. The mari-Sunday School." just let me say here that others in if he would steer his ship to its desthe church are just as conscientious tined point. The husbandman must that Sunday Schools are right as watch the appearance of the weathyou are that they are wrong. Have er, if he would ensure success to his they not as much right to their opin- labor. The shepherd must watch, ion as you have to yours, and if God that no beast of prey enter his has given me one talent, and I see flock if he would protect them and no other way to improve that tal- bring them home in safety. Equalent, but only in the Sunday School, ly necessary is watchfulness to the and you oppose and crush me out, how am I to improve that talent? ly world is constantly beset with Let us be very careful brethren danger. He has many, many onewhen we will not enter in ourselves. that we be not in our brother's way who would enter, and thus become a stumbling block in the way of others. We have nothing upon record to show that the old brethren did not favor Sunday Schools, but to the contrary, that they did favor them, because we must believe they were good, energetic, and active men, and being such they must of necessity favor every thing which

was calculated to accomplish good. As for them being fashionable, we dont profess to conduct Sabbath Schools after the manner of other churches, but according to the Scriptures and subject to inspection of the church in which it is held. We are seriously opposed to any thing like festivals, or Sunday School exhibitions, or any other public display. We want to teach the children the Scriptures, which embrace every thing like obedience and that which is good holy and lovely.

A. W.

For the Visitor.

WATCHFULNESS.

Watchfulness is necessary to suc-Well, brother, ner must watch the stars of heaven, Christian. His path to the heavenmies to contend with; powerful temptation to resist; and a treacherous heart to keep.

No one without vigilance, ever lived up to the principles of the gospel. Brethren and sisters, here is where we fail. And again, when we do watch we are too apt to watch others and not ourselves. Oh what selt loving creatures we are! And yet we know it not. I fear that we often watch others to satisfy some fanciful idea of our own; at the same time claiming that it is our zeal for the gospel. This is not the watchfulness of which I speak and of which we do well to take heed. I mean the watchfulness to which the apostle. alludes when he says, "Pray always with all prayer and supplication in the spirit, and watching thereunto with all perseverance." No doubt he here means we should watch the state of our own heart.

How greatly diversified is the christian's experience!

time he enjoys the light of the di-vine eountenance; at another time ple, should sedulously watch the he grows in grace; then he loses his ferent characters and circumstances, first love; and again he repents, consider their trials, and enquire and does his first works. To-day, into the peculiar trials to which he rejoices in hope; to-morrow, he they may be exposed. Then our may be deprived of all comfortable prayers may be shaped accordingly. assurance. Again he may be visi- We may watch the state of society ted with mercies and judgments; although we are forbidden to set and tried with prosperity and ad-our affections upon earthly objects. versity. Then the path of duty We should watch that we exert an may be plain before him; but soon important influence upon that kinghe may be in difficulty and doubt. dom of righteousness which God At different periods the exercise of has set up. The consistent chrisdifferent graces is more particularly tian is necessarily a patriot; and called for. He has experienced the the way in which he may serve his divine goodness; now he should be country, is by watching every opthankfal. Is he suffering the chas-portunity to present prayers for her tisements of the Lord? He should prosperity. This is clearly seen be humble. Has he sinned? He from the apostle where he says, "I should repent. Is he tempted? exhort therefore, that first of all, He needs strength. Is he called to supplications, prayers, intercessions, suffer? He needs fortitude. Is he and giving of thanks be made for obliged to make sacrifices? He all men, for kings and for all that needs self-denial. Is he called to are in authority; that we may lead undertake difficulties beyond which a quiet and peaceable life in all god-

wants are peculiar, so his prayers world little considers. should possess a corresponding peculiarity. But unless we attend to our situation, should we be placed in these circumstances we will not know it. And though we may pray we may not know how to spread our real wants before the throne of grace. We must, therefore, watch our selves if we would have our the state of the church; but not to for others is obviously our duty. | weak and defenceless; then wo

his mind is in darkness and his state of his ehildren. This done Father's face is hid. At one period, properly we may observe their difhe cannot see? He needs faith. liness and honesty." How much In every variety of situation in of her prosperity is the fruit of which he may be placed, as his these intercessions, a thoughtless

> "Perhaps she owes Her sunshine and her rain, her blooming spring,

A plenteous harvest, to the prayer be makes, When (Isaae like) the selitary saint

Walks forth at even-tide, And thinks on her, who thinks not for herself."

The faithful christian may watch prayers such as our situation re-find fault with its individual memquires. And we must watch with bers. Sometimes, it comprises an all diligence and perseverance. immense multitude; and sometimes And when we have properly watch- it is reduced to an insignificant ed ourselves, to intercede with God number. Zion, at one time, appears should watch for an opportunity to mankind. And we have no reason pray for its success and the over- to expect that the Spirit will help throw of Satan. At another time our infirmities if we do not use she is terrible as an army with suitable means, which is watchfulbanners; then we should watch for ness unto prayer. an opportunity to rejoice with her in her hour of prosperity. Our prayers for Zion should be as the prayers of those who are acquainted with her condition, her dangers and signs of the times. The prophecies of scripture embrace every portion designed to enable us to foresee fu-pungently put: ture events, it is undeniable that, the prominent events recorded in ded by certain signs; and if by they point, are near.

C. A. II.

The Pulpit and other Scolds.

A good woman, who has a scoldher interests. We may watch the ing pastor, asks the under the tree philosopher of the Observer what ho thinks of the seolding habit of her of time, and though they were not minister, and the answer is thus

SCOLDING NEVER DOES GOOD.

That is my answer in one line of prophecy, are represented as prece- four words. In the family, in the school, in the pulpit, in the newspawatchfulness we see these signs we per, scolding is an evil, an evil only, may know that the events to which doing no good, but much evil, evil to the scolder and the scolded. It Watchfulness unto prayer is relisa nuisance that ought not only to commended by a variety of consid- be abated but abolished, plucked up erations. The design of prayer is by the roots, and driven out of by no means attained when we pray every house, and consigned, with without taking into consideration all other offspring of total depravithe circumstances under which we ty, to outer darkness and destrucare placed, which is done only by tion. It is the worst possible mode watchfulness. Notice the prayer of of improving the habits of children, Solomon at the dedication of the and no parent who indulges in it temple—the prayer of Nehemiah, ever had the satisfaction of knowwhen he heard of the desolation of ing that scolding benefitted his fam-Jerusalem—the prayer of Daniel ily. It irritates them at the very for the restoration of the Jews- moment when their hearts and David's penitential Psalm, and ma- minds should be conciliated towny other examples of holy men ards good resolutions to amend. It praying for certain things under sets them up in opposition to the various circumstances. This prac- wishes of their parents, and fills tice has a tendency to make us sin- them with aversion to what is good. cere in our prayers. We must There is no sense in scolding. It is watch unto prayer if we would ob- a weakness and a folly, as well as a tain the assistance of the Spirit. sin, and a very small amount of re-If we pass heedlessly along, we flection and reason would convince shall not know how to pray for any rational person that it would ourselves, for our friends, for our be better to go out on the north community, for our church, or for side of the house on a bitter windy

winter day, and blow against a with long-suffering and patience, northwester, than to fret and scold but this is not scolding. Reproof at children to make them good. It may be administered with the most is breath spent in vain.

as in the family. A scolding teach- so as to win the love of those who er is not fit to be a teacher. The are reproved. But the most effecsame qualities are needed here as tual way to get people to church is in a family to govern and improve to render the services attractive, the young. Every well-ordered and seek the blessing of God on serhouse and school have their rules, vice and hearer. If people are drivand to those rules penalties are ap- en to church by being urged, they pended. Firmness and fidelity are may be constrained by sense of duessential to order and success. ty, but it is better for them to enjoy Scolding parents and teachers are it as a privilege. It is better for like barking dogs who never bite. them to say "I tell you now," says one of these scolders, "if you do that again I'll take you in hand, and give you such a thrashing as you never had." The thing is done again, and another scolding, not the thrashing, follows. In a well governed house, correction is inevitable upon transgression. It is administered in a spirit of kindness, of gentleness, of regret, that tells more powerfully than blows. "Whip me, father, but don't cry," was the heart-burst of a boy who loved the parent about to punish him for his fault. Punish the child who does wrong, but do not scold him. Never scold any body.

which this vice should be brought is the pulpit. To show the people their sins is the pastor's duty. give them line upon line, precept a little, and sometimes a great deal, the flock. But this may be done, that rock and not go over?" and done well, without betraying "I do not know, I always drive scolding. Reprove, rebuke, exhort as I can," said the coachman.

effect when mingled with love, and It is just as foolish in the school then the love rises above the reproof,

"I have been there and still would go, 'Tis like a little heaven below."

than to go under constraint because they have been denounced from the altar for staying away. is human nature, that some refuse to go under compulsion who would have gone had they been left to themselves.

THE COACHMAN.

An old gentleman wanted to hire a Coachman to drive his carriage. Several persons applied for the place. He questioned them somewhat like this.

"How near the edge of that prec-And the very last place into ipice can you drive and not go over?"

> "I can drive within a foot of it." "Well, I don't want you"

The next one thought he could upon precept, here a little and there drive within six inches and go safe.

"I don't want you," was the reis the weekly and imperative duty sponse. Another came. "How of him who is set as an overseer of near can you drive to the edge of

a spirit that suggests the idea of just as far away from such places

said the man and he hired him possible for me to fall, and be finalforthwith.

A good many persons are much "I think it would be very dangerlike the first coachman that came, ons to try the experiment," was They are strong and courageous, the answer. They can drink liquor and not get "It is written, Thou shalt not drunk. They can play cards and tempt the Lord thy God," was Jenot gamble. They can go to the sus' answer to the devil's propositavern and not be injured. They tion that he should fling himself can mingle with the vicious and take down from the temple and break his care of themselves. They can pil-neck, because God had promised fer and not be thieves. They can that his angels should uphold and cheat and not be rogues, they can preserve his people. Tempting lust and not sin, they can take God is dangerous business. Temptcoals in their bosoms and not be ing the devil is by no means safe burned, they can handle pitch and business. A safe distance from sin not black their fingers, they can do is a great distance from it. The things which they would'nt advise farther you can drive from the edge others to do, they can sin and God of the precipice the safer you will will forgive them, they can fall and be. be safe.

And so they will turn the grace will never trouble you. of God into lasciviousness, continue Remember how many strong men in sin that grace may abound, hover have fallen, and been castdown. Rearound iniquity like moths around member how often you yourself a torch, loiter on the very verge of have well nigh perished but for transgression, and bait the devil. God's great mercy, and abstain from and coax him, and tempt him to all appearance of evil. "Wherefore tempt them, till at last they find the rather brethren give diligence to they have been too bold, too eon-make your calling and election fident, too secure.

A man may be so sure of his safety Learn to say as did David,as to place himself in danger. "Let "Who can understand his errors? him that thinketh he standeth, take cleanse thou me from secret faults. heed lest he fall."

"You are the coachman for me." an aged minister, that it would be ly lost?"

rise again, they can sail into the Mackerel fishers sometimes throw rapids and not go over the falls, over barrels of bait without dropthey can transgress and have time ping in a hook at all, but when to repent, they can dance on the they have stopped a school of toppling verge of the gulf of rnin, mackerel and got them hanging but they shall not fall in, they can and dallying round the vessel, then play around the mouth of the hor- they out with the hooks and haul rible pit, and not slip down into them in by thousands. And the the miry clay, they can drive to devil is more enuning than a fisherthe edge of the precipice, and still man. Beware of his bait. If you let the devil's bait alone, his books

sure."

Keep back thy servant also from "Do you think," said a person to presumptuous sins; let them not GOSP. VIS. VOL. XVI.

have dominion over me; then shall I be upright, and I shall be innocent! from the great transgression." 19:12,13.

The Christian.

For the Visitor. WEARING BEARDS.

Eds. Gospel Visitor: Brethren.— In looking over a file of our papers we find the following very pertinent remarks upon the wearing of beards. It is sound, philosophical and reasonable; and if not incompatible with the interests of the Visitor, please give it place. Here it is. "There are more solid inducements for wearing the board than the mere improvement of man's personal appearance, and the cultivation of such an aid to the every day diplomacy of life."

death. The hair of the moustache of revelation are in strict harmony miasma of the fogs, but it strains the sound medical science, and with the air from dust and obnoxious sub-rules for promoting bodily health stances. It acts also in the most as laid down by our best writers on scientific maneuver by taking heat hygiene. This is true as it regards from the warm breath as it leaves many of the precepts of divine revthe chest and supply it to the cold elation; and not only that which air taken in. It is not only a respregards the beard. And the more pirator, but with the beard entire the principles of the righteousness we are provided with a comforter at the same time, which is never left at home, like umbrellas and other appliances, &c.

R. E. CABLE.

Covington, O.

REMARKS.

The wearing of the heard is usu-Ps. ally considered a peculiarity of our brotherhood, as it is a practice that has always been more or less observed among us, and that too from religious motives, as it is believed to have been the practice of Christ and the apostles. The time was when the beard was looked at with curiosity, and even with reproach. But it is not so now, since it is a prevailing custom of the country. And custom has more authority with some, than either religious precepts or hygienic rules.

It is well known that the Jews wore their beards, and there were precepts given in the law of Moses which forbid the marring of the beards and the shaving off of the corners of them.

It is, now fully conceded by med-Nature, combining as she never ical writers, as the foregoing article fails to do, the useful with the orna- shows, that the beard is a promoter mental, provides us with a far bet- of health by affording a natural covter respirator than science could ering for the throat, which is so ever make, and one that is never so likely to become the scat of disease.

hideous to wear as that black seal. It is both gratifying and encourupon the face that looks as a pass- aging to the believers in divine revport to the realms of suffering and elations to know, that the precepts not only absorbs the moisture and with the hygienic principles of of God are understood, the greater promoters of all the departments of human interests will they be found to be. Hence the apostle declares, and his declaration is worthy of all consideration, that "godliness is

profitable unto all things, having! promise of the life that now is, and dered deeply that evening upon the of that which is to come."

DRAW, NOT DRIVE.

exception to this almost universal to draw rather than drive. quickening, as no conversions were When he entered the Tarrytown reported within its limits. Tarry- pulpit, his suspicions were confirmtown seemed to be "left out in the ed by the general aspect of the concold."

people?" was asked of the pastor, cad his text-2 Cor. 5: 11, "Know-Mr. G ... as he met a brother ing therefore the terror of the Lord, minister one day.

"They are all determined to go to He told his andience that he had perdition," was the sharp answer. not come to abate the force, or to "I've hammered away at them all lessen the severity of the Bible dewinter; but they don't seem to nunciations against sin aud impeniheed it. The most terrible pictures tence; but rather, under a full conwhich I can paint of the guilt and viction of their truth and justness, condemnation of the sinner do not to show them the way of escape, drive a single soul to the refuge; and if possible, to persuade them and I am well nigh discouraged, to embrace it. I wish you would preach for me So he held up before them three

by an agent."

response.

"What is yo rtheme to morrow?" inquired Mr. N-as they parted.

"One of the most solemn which I could find, brother N-; God-a consuming fire to the ungobly. hope it will scorch them a little."

Mr. G-'s clerical brother ponstate of thirgs at Tarrytown; and sought Divine aid in the selection of his message for the coming day. He suspected that Mr. G-had . Somewhat more than thirty years dwelt too long and too constantly ago, a very special religious interest upon the severer themes of the Biprevailed in nearly all the churches ble; that he had exhibited its warnof our order in a sister state. Pas- ings and threatenings almost to the tors, evangelists, and private Chris-exclusion of its invitations and tians were generally busy in gather- promises; and thus had made reliing the spiritual harvest. One gion too much a thing of gloom and small village, however, snugly nest fear. So he resolved to try the tled between the kills, seemed an power of the gospel allurements-

gregation. The people looked goad-"What is the matter with your ed and sullen. Mr. N-announwe persua le men."

half a day to-morrow, Mr. N-." wondrous pictures of the grace and "I can help you in the afternoon, mercy of God. First, the counsels if that will suit you, brother G ---, of the Codhead, in view of the foras my own pulpit will be supplied seen'guilt and rein of men, planning the amazing scheme of their "Come, by all means," was the recovery and salvation—the Father laying upon his only and wellbeloved Son the burden of a world's redemption-the Son, with tender compassion and eager love, saying cheerfully, "Lo, I come to do thy will, O God !"-and the Holy Spirit predged to his renewing and sanctiying work.

humiliation, and persecution, his to drive."-Congregationalist. death of agony, his glorious resurrection and return to his heavenly home.

Last, the results of that wondrous plan of saving love—the proffer of a Savior so freely made to the guilty and the lost; the promise of salvation to all who would seek it in the appointed way; the offer of all needed help and grace; and the Holy Spirit's blessed strivings with the heart and conscience of the sinner, by which those who heeded them were sweetly led to Christ.

pictures of gospel grace were suc- in the way and manner in which "a savor of life unto life."

Next, the entrance of the blessed hearers to heaven, instead of seek-Redeemer upon his life of self-sacriling to draw them 'with cords of fice, his holy instructions, his tender love, and with the bands of a man.' invitations, his perfect examples, Henceforth I will remember that it his cheerful endurance of poverty, is sometimes better to draw than

For the Visitor. READING THE GOSPEL.

I had often read the Gospel of our Lord and Savior Jesus Christ, before I ever realized the vast, and solemn obligation we are under to the great Author, to read and hear it read, in the same way we would hear it, if we were to hear it directly from the tongue of the Author;-Is it not our duty to receive it just the same when handed down to us by his holy apostles? Oh merciful As these touching and beautiful God! how far we have come short, cessively held up to the sight of his we have received thy words;-the hearers, Mr. N. saw the eareless Gospel is the last Will and Testaaroused, the indifferent interested, ment of our Lord and Master, and and the sullen melted. And when yet it is often far less esteemed by he made a personal application of those to whom it was given, than his subject, by cutreating wander- the will of a mere man:-to illusing Christians to return to their trate, look at a person who has neglected duties and their forsaken lost a kind parent that has left a God, and with tones of love and will, and given instructions how tears of pity pleaded with the im- the heir must do, if he would obtain penitent to come to Jesus, the inheritance. See how careful to the Holy Ghost went from heart to understand every requirement and heart, making the word preached not only to understand, but to perform diligently and scrupulously The pastor, Mr. G. listened to his every requirement: it would seem brother's discourse with bowed from this, that man has more conhead and folded hands; and when fidence in his poor, frail, and weak the services were closed, and he saw fellowman, than in the Great I AM! his people, silent and tearful, going or else the vain allurements of this softly out, he grasped Mr. N.'s hand fleeting world, are more enticing warmly and thankfully, with a hear than all the glorious inheritance ty acknowledgement of his error. promised unto those who are obedi-"I see my fault now, dear broth-ent to the plain and easy requireer," he said; "I see what was the ments of the gospel. Brethren and trouble. I was trying to drive my sisters in God's name, I would ask

you to strive with your unworthy Skippack, Oley and Conestoga. This brother, to read the Gospel of dispersion prevented meetings for Christ with all the solemnity, rev- public worship; and they had nearly crenee and awe, that is due its Great Author."

J. N. C.

THE DUNKERS. [From the Rochester Democrat.]

The annual gathering of that strange sect ealled the Dunkers or "Tunkers," was held near Waynesboro', Franklin county, Pa. recently.

This denomination originated at Schwartzenau, Germany, in 1708. The first constituents were Alexander Mack and wife, John Kipin and wife, George Grevy, Andreas Bloney, Lueas Fetter, and Joanna Nethigeim. They had all been bred Presbyterians except Kipin, and being neighbors met together to read the Bible and discuss doetrinal questions. Their belief very nearly accorded with that of the Baptists; but they were unaware of the existence of any such denomination, and so resolved on founding a seet of their own. They east lots to determine who of them should baptize the others, and earefully concealed the fact as to whom the lot fell upon. They were all baptized in the Eder, and chose Alexander Mack for their minister.

The new sect increased rapidly, and they established ehurches in other places. But persecution drove them to Holland, and finally they began to look towards America as the place where they could enjoy their peculiar religion most securely.

Their first appearance in this country was in 1719, when several

given up their religion altogether, when in the fall of 1729 it was revived by the accession of thirty more families who fied from persecution in Germany. A sehism occurred in 1790, when a party who believed in universal salvation drew off under the leadership of John Ham. Those in Kentucky, Southern Illinois, Missouri, and Iowa, are the descendants of Ham and his adherents, and still maintain his doctrines.

There are some Dunkers in North Carolina, but the most of them still live in Pennsylvania. number altogether about ten thousand souls, and are a peaceable, industrious, and inoffensive people. The most curious feature of their eeremonies is in the literal complianee with the Savior's command to "wash one another's feet."

Some time since we published an article on this strange and somewhat mysterious seet-We intended to be exact in our statements, and believed we made them on good authorities. It seems, however, there were one or two errors in the article which we are glad to have corrected as they are by the following letter which we have rereceived:

(The following is br. Sayler's cor. rection of the errors contained in the above notice of our brotherhood.)

DOUBLE PIPE CREEK, MD., Aug. 10.

Editor Rochester Democrat-Dear Sir: In the Baltimore American families arrived at Philadelphia, and and Commercial Advertiser of Au. seattered thence to Germantown, gust 2nd. I saw an article copied

from your paper, headed "The ever lived on earth. Neither do

minister of the Gospel in the Ger- and will be held in 1867 near Unionman Baptist Church, (called by town, Md.

wa, are the descendants of Ham, the gospel there. and still maintain his doctrines." You say, "The most curious feathe brethren in the three named al compliance with the Savior's comstates; (we have no organized mand to wash one another's feet." ans or Marylanders, who never man," &c. &c. Yours respectfully. knew that a man like John Haml

Dunkers," in which occur a few er-they now, of ever before, maintain rors which I wish you to correct. any such doctrine as is said Ham I suppose you derived your infor- maintained. All the churches of mation from the "History of the the brethren in the United States, Baptists by Benedict."-If so, I have their origin in the family first will say that I saw Elder Boyle settled at Philadelphia, Pa. and are vesterday in regard to the account amenable to the Annual Meeting of he furnished him of the schism the brethren for faith and practice. caused by John Ham, &c. &c. He The Annual Meeting meets yearly says that was all he knew of the in Pentecost week, and was held matter at the time. The truth is last Pentecost near Waynesboro', . about as follows: John Ham was a Pa., in 1865 near Franklin Grove. citizen of North Carolina, an able Ills., in 1864 near Hagerstown, Ind.

some "Tunkers"). He, however Again, you say, "There are some fell from grace, and preached that Dunkers in North Carolina, but the there was no devil, no hell, &c. He most of them live in Pennsylvania. was promptly expelled from the They number altogether about ten Church in North Carolina, and had thousand souls." This was true no more connection with the church, once, but is not now true. One He afterwards migrated to the hundred thousand souls now is rath-Green River country in Kentucky, er under than over the true numwith a few of his adherents, (also ber. And we live in New Jersey, expelled from the church), who have Pennsylvania, Marylyland, Virginia, died and are known no more. In- Tennessee, North Carolina, Ohio, deed, so completely has he gone in Indiana, Illinois, Missouri, Iowa, to oblivion among us that in a dili- Kansas, Oregon, California and the gent search in 1855 I only succeed- Territories. In consequence of our ed to obtain these facts. non-resistant and anti-slavery prin-You say, "Those in Kentucky, ciples we could not exist in the Southern Illinois, Missouri and Io- Gulf States, but now expect to carry

This is a mistake and a libel on ture of their ceremonies is the literchurch in Kentucky.) You will There is another feature in our faith therefore please correct. All the and practice which in this age of churches in the Western States Christianity is more curious stillwere organized by Eastern breth- to wit, the literal observance of the ren, and the great majority of the commands of the Savior, "Love ministers now in charge of the your enemies," "Pray for them that Western churches are Pennsylvani- curse you," "Do violence to no

D. P. SAYLER.

SHY CHRISTIANS.

Christians have the gift of tongues. They are fluent in prayer, fluent in exhortations, fluent in conversation. Occasionally, this gift is possessed in a troublesome degree; and prayer meetings suffer sorely from the stereotype exhorters who deluge the audience with their "weak, washy, everlasting flood" of talk. There must have been some such Dr. Chalmers told of the humble people among the apostle James' acquaintances, to whom he addressed the quiet caution, "Be swift to hear and slow to speak." For the man who says a great deal ought to have a great deal in him to say.

When a Christ-loving soul is so brimming full that the "abundance of the heart" overflows through the lips, then let it flow. Such speaking irrigates a meeting, like a warm May shower. If a man comes to the family gathering of his church with a rich experience, or a burning, kindling thought, or a stirring incident, and sits silent while others are hungering for something good, he robs both them and himself. He has a right to be heard, and no right to withhold his contribution. Old Dr. Emmons's rule of good rhetoric is the right rule for a social meeting-"Have something to say, and then say it." To speak at the right time, and in the right way, and to know when to stop, is a happy gift. Men who can speak with point and pray with power are the joy of a social meeting. Blessquiver full of them."

his Master effectively with the man. Knowledge is power either

tongue? Perhaps not. There are As it "takes all sorts of people to deep-hearted, devout people of God, make a world," so all sorts of Chris- who have no gifts of speech. They tians are found in the church. Some are shy, and slow-tongued-unable to coin the gold of their inward experience into current words. They cannot talk like Apollos; but they ean work like Doreas, or give like Gaius, or do neighborly deeds like Onesiphorus. Their lives are eloquent. Their actions speak louder than words.

That is a touching story which Scotchwoman who sought admission to the church. At her examination before the church-session, she utterly broke down. She either sat dumb, or she gave confused answers that made her seem stupid or ignorant. The pastor did not feel that she ought to be admitted to the church, and frankly told her so. She rose in great grief. She went to the door., and, just as she was opening it, she said, with tears in her eyes and a trembling voice, "Sir, though I canna speak for my Master, I could die for him." Blessed confession! The pastor required no better passport to the table of his Lord and hers. The secret of the Lord was within her, if she could not utter it .- T. L. Cuyler, in Independent.

The Family Circle.

For the Visitor. EDUCATION FOR CHILDREN.

The foundation of education should always be laid in the knowled is the church that "hath its edge and love of our Redeemer. Ed. ucation without moral training is Can every true Christian serve like a sword in the hands of a mad-

quently how very necessary it is power exists in the mind capable of for us to train our children and correcting the disorder, which habit teach them the principles of hones- has fixed. The frivolous mind will ty, integrity, virtue, obedience, self- then continue frivolous to the last, government, benevolence, and kind- amusing itself with trifling things, ness. We should never feel dis- or manufacturing for itself fictions couraged in teaching them these of the fancy, no better than dreams. principles. We should have them Therefore the distorted mind may deeply implanted in their minds, continue to the last, eagerly pursunever, never to be effaced, although ing its speculations, departing furthe storms of life may overwhelm ther and further from the principles; them, troubles and disappointments and the vitiated mind may continue may weigh them down; yet those to the last the slave of its impure principles will shine forth as bright and degrading passions. Such is as the sun at noon-day, like a city the power, and such the result of set upon a hill that cannot be hid. mental habits. We should remember too, that no schools, no colleges, although high to master the mind. We should in literary advantages, without give earnest attention to the train great care and effort to permanently of thought encouraged, as habits establish correct principles and may thus be formed, the influence form the character to virtue, is safe of which may be permanent, and, for our children. These principles peril the happiness of life and the then, should be taught while under immortal interest of the soul. Oh the eve of the parents. We should what a weighty responsibility rests also remember, that, the first book that children read is their parent's children, and what a victory they character and deportment. If this is lost sight of, we may see when it established in the minds and is too late that our domestic happi- hearts of their children those true ness is marred and that our children know the right path but follow the wrong. Those principles should be taught in the earliest dawn of child-

In the earliest days of intelligence the mind should be impressed and stored with religious knowledge. It should be taught so early that the mind will never remember when it began to learn. For if we ne- death will have no power. Pray the mind is young and tender, and faithful in the cause of my Redeem. tention, the accomplishment of it your children with my children, and

to accomplish good or evil, copse- For the period will arrive, when no

In early life our object should be upon parents in regard to their have won when they have fully moral and righteous principles that make glad the heart in a dving hour, and what a battle they have lost when they have failed to accomplish that end! See to it parents, that we live and teach our children to live, that when we are done with this life and all its troubles and sorrows, that we may be of those over whom the second glect to teach those principles while for me, brethren, that I may prove not make it an object of earnest at er that when we fail on earth, that will be more difficult and uncertain. II with you, may be permitted to join that bright retinue of saints in heaven, whose robes have been washed and made white in the blood of a crucified but now living Redeemer.

> N. C. W.

Pierceton, Ind.

Youth's Department.

THE TWO APPRENTICES.

Two boys were apprentices in a carpenter's shop. One determined to make himself a thorough workman; the other "didn't care." One read and studied, and got books that would help him to understand the principles of his trade. He spent his evenings at home, reading. The other liked fun best. He often went with other boys to have a "good game." "Come," he often said to his shopmate, "leave your old books; come with us. What's the use of all this reading?"

"If I waste these golden moments," answered the boy, "I shall lose what I shall never make up."

While the boys were still apprentices, an offer of two thousand dollars appeared in the newspapers for the best plan for a State House, to be built in one of the Eastern States. The studious boy saw the advertisement, and determined to try for it. After a careful study he drew out his plans, and sent them to the committee. We suppose he did not really expect to gain the prize; but still he thought "there is nothing like trying."

In about a week afterwards, a gentleman arrived at the carpenter's shop, and inquired if an archi- try a promising boy. But the rest tect by the name of Washington of the clerks went to the theater, Wilberforce lived there.

"No," said the carpenter, "no architect; but I've got an apprentice by that name."

"Lct's see him," said the gentle-

The young man was summoned, and informed that his plan had been accepted, and that the two thousand dollars were his. The gentleman then said that the boy must put up the building; and his employer was so proud of his success that he willingly gave him his time and let him go.

The studious young carpenter became one of the first architects in the country. He made a fortune, and stands high in the estimation of everybody; while his fellow-apprentice can hardly earn food for himself and family by his daily labor.

Got a-going and couldn't stop.

This is the way a great many boys get into difficulty; "they get a-going and can't stop." The boy that tells lies began at first to stretch the truth a little-to tell a large story, or rather an anecdote with a very little variation, till he got a-going and couldn't stop-till he came out a full grown liar!

Those two boys that you see fighting began by bantering each other in fun. At length they began to get angry, and call each other names, till they got a-going and couldn't stop. They will separate with black eyes and bloody noses!

Did you hear about the young man stealing from his master's drawer? He came from the counand he thought he must go too.

He began thinking he would only aging his people, and by promoting go once. But he got a-going and to the extent of our ability and incouldn't stop. He has used his wa- fluence the cause of righteousness ges, and wants more money. He in the world, we hope still to have cannot resist the temptation, when his assistance and blessing in proshe knows there is money in the ecuting our work, and with these, drawer. He has got a going-he we are glad to know, no labor is will stop in the prison?

young men followed his example, and respectfully solicit for the fu-The rest got a-going and couldn't ture a continuation of the same. stop, till they landed, most of them, However humble the claims of the in a drunkard's grave. Beware, Gospel Visitor may be to a literary then, boys, how you get a going. character, and however limited its Be sure, before you start, that you influence may be in the large universe are in the right way, for when you in which we are operating, we neverare sliding down hill, it is hard to theless think it has some little instop! - Young Reaper.

OUR NEXT VOLUME --- A TALK WITH OUR FRIENDS.

volume. We remind our subseribers and friends of this, that they of our pages are not always all that may appreciate our interest in ta- we would desire to have them, or king the preparatory steps for a not what our humble judgment and new volume, which we design, the sense of propriety would most pre-Lord willing, to commence when fer, we readily admit. But such as the present closes. We remember, we have, we give to our readers. and gratefully acknowledge his "Silver and gold have I none," said blessing upon our work from the Peter, to the lame man who was beginning. And, as we shall en-laid by his friends at the gate of the deavor still to make it our object to temple, "But such as I have give I glorify him, by edifying and encour- thee." So we may say, we have

altogether in vain. And while we Some young men were, some would gratefully acknowledge the years ago in the habit of meeting presence of the hand of the Lord together, in a room at the public with us in all the departments of house to "enjoy themselves." One labor in editing and publishing the of them, as he was going there one Gospel Visitor, we are by no means evening, began to think there might unmindful of the kindness of our be danger in the way. He stopped friends, who have, by their contriand considered a moment, and then butions to our pages, by their patsaid to himself, "Right about face." ronage, by their agency, and by He turned on his heel, and went their words of encouragements, asback to his room, and was never sisted us in our responsible work. seen at the public house again. We assure them we appreciate their He has become rich. Six of the favors, and sincerely thank them,

fluence in the field in which it circulates, and especially in our own brotherhood. We are exceedingly anxious that that influence may be of the Two more numbers besides the purest Christian character, and with present will close our sixteenth reference to such an influence are our pages filled. That the contents

they are of that class which bun the fault was in the Visitor.

far short we may have come in ac this belief, we feel the more free to complishing what we desired our ask of all our subscribers, a continselves to do, or though you all may vation of their subscriptions. We not derive the profit from reading hope but few will discontinue. And the Visitor you hoped to when you we ask of our patrons a little more subscribed for it, we assure you our than a continuation of their patronlabor, and auxiety of mind to make age-we ask them to make some it what it is, are not small. We effort to extend our circulation. have labored prayerfully and with This is desirable, and we are confia weight of responsibility upon us, dent it can be done. Will not our to make the Visitor useful in stir- friends try? There is a consideraring up the brethren and sisters to ble number of our brethren who do greater diligence and faithfulness in not take it, and who could easily do the service of the Lord, for we feel so, and who would, we think, find this to be very desirable. And shall it an advantage to them. have said, "eorsider us subscribers doing this? for life.' Others who have not We have for the last few years

not many fine articles of high liter-|perhaps displeased, you may find ary character produced by our own enough still remaining to justify writers, to offer as an entertain- the subscription price of the Visitor. ment to our readers, but such as we And when you have looked over the have, we give-we give the simple list of subjects contained in the voltruth as it is in Jesus, usually in ume, and find the variety and kinds language sufficiently intelligible to of subjects you do, and should you convey the ideas designed. And then feel that you have not been we are inclined to believe that this edified or profited in reading it, suits the most of our readers, hoping before you discontinue it, be sure

gers and thirsts after righteousness, We are happy in believing from and if they are, they deserve more evidence afforded us, that the Visithe fruit of the tree of life, than tor renders general satisfaction, they do the flowers of rhetorie. especially where it is carefully read Brethren and friends; however and candidly judged. And with we have the pleasure and encour- would like the claims of the Visitor agement of your continued patron- kindly presented to all our brethren. age? We hope we shall. Some Will our friends please assist in

thus expressed themselves, have no been sending the first number of idea, we presume, of discontinuing the new volume to all the subscritheir subscriptions. There may bers of the preceding year. 'We did then be some who have not decided this because we knew that different, on taking the next volume. Before eauses operated in causing our you decide to discontinue your sub- brethren to delay in sending in their scriptions, we would recommend subscriptions, and we wished to give you to look over the index to the them every advantage we could. whole volume, and after dropping But we have found this course to be those articles with which you may inconvenient to such as do not wish not have been so well pleased, or to take the new volume, inasmuch

first number. We have therefore ing of the patronage we ask for it. concluded not to send hereafter the first number of the new volume to any but such as give us to understand they wish to have it. hope this will be understood by all our subscribers, and also be satisfactory to all. It is very desirable for us to know by about the first of December, the probable number of copies of the new volume, we shall be required to issue. We therefore request our agents and all our subscribers to let us hear from them, if possible, by that time. Our terms will continue as they are for the present volume. And though our terms earth; and though we have no required before the first number is relationship to our Savior Jesus by the first of December if possible, follow in his footsteps, and to aband after the first number is re-stain from all appearance of evil. money may be sent. And if it is stain from fleshly lust. Unto the wish to have the Visitor, by the but unto them that are defiled and first of December, let us know as unbelieving, is nothing pure, but to take the volume from the begin- defiled." ning, and it is also best to com-according to the Holy Bible, that mence as near the beginning as pos- the true followers of the Prince of sible, as it will then be more likely peace will also abstain from fleshly however, try to be prepared to fur- sight of the Lord. There is one to all who may desire it, and we churches, namely, the excessive use shall be happy to receive subscrip- of tobacco. I know an old father tions at any time within the year, and mother that are toiling on their We shall be pleased to do all we journey to heaven, that were adcan to accommodate.

in what we have said, and we shall of God, as they thought that it is a be thankful for an early and favor- sin, and by the grace of God, they able compliance with our request, overcame the evil. Now we can We shall use our utmost endeavors read, that there is one Lord, one

as they are requested to return the to make the Gospel Visitor deserv-

QUINTER & KURTZ.

Correspondence.

Dear Editors :- I am personally a stranger to you. I hope however, not a stranger in spirit and in truth. As I am one of your correspondents, and as I have derived a great benefit by reading articles written or published through the Gospel Visitor, I thought it expedient to give my aid or assistance to others as we are all as a christian denomination, pilgrims and strangers on the are pay in advance, this will not be abiding place here, and sustaining a received, where it is not convenient Christ as his followers, let us rememto send it. Let us have the names ber that he has commanded us to ceived, or as soon as convenient, the And we are also commanded to abnot convenient, to let us know your pure it is said "all things are pure; soon as you can. It is always best even their mind and conscience is Titus 1: 15. to be read with attention. We will lusts and strive to live pure in the nish the volume from the beginning, habit that is very common in all dicted to the use of tobacco, and We hope we shall be understood they were convicted by the Spirit

faith, one Spirit, &e., and if that I believe that we are to be bodily same Spirit of God convicts some pure, as well as spiritually pure. souls of that great evil, why does it Isaiah says, the time will come, not all? One Lord, one Spirit, one when the Lord will take away the faith. Is this one faith; No. I jewels and rings: and where there have asked some professors of the is a covering there will be a baldgospel, if they ever had been con-ness; and where there is a sweet victed of this evil. The reply was smell, there will be a stink." Can "I don't know; I often wished that we not observe this daily? Is it it would appear to me a sin." Now not fulfilled, "where there was a I will ask you, what caused you to sweet smell, there is a stink?" wish to know whether this was a Ministers of the gospel, be an examsin? Was this a good Spirit, or an ple, to us, and leave off the habit. evil spirit? can we believe that God's people will pray for you. The the evil spirit would cause the apostle says, "be thou an example child of God to wonder if it was a of believers, in word, in conversasin? I was addicted to a habit, tion, in charity, in faith, in spirit, and it would often come to my in purity." Now "what is highly mind, and I then would think, if esteemed among men, is an abominathis only would appear to me a sin. tion before God." Is this not high-Now this was that good Spirit, that ly esteemed among men? What is was showing me the error of my more highly esteemed among manhabit; and when I repented of it, kind than this very self same thing? I was filled with the love of God, Not only amongst moral persons, and could shed tears for joy. So I but the very lowest characters that have this wish, namely, to know drunkards, gamblers, &c. are adwhether this is a sin. I am a poor dicted to this habit. pilgrim, trying to work out my And does it seem to be becoming tinued on the Sabbath day; they them that do them." er along.

believe there are thousands that exist upon the face of the globe,

soul's salvation in fear and trem- to the followers of the Prince of bling, and my desire is to get peace to ask the drunkard for toto heaven. There are ministers baceo? And should we not rather who are commanded to have an reprove him? And let us consider oversight over the flock which are the apostle's language, Rom. 1: 32. among them, who are so addicted to "Who, knowing the judgment of this evil, and use it so excessively, God, that they which commit such that they cannot refrain from the things are worthy of death, not onuse of it while the worship is con-ly do the same, but have pleasure in

cannot check the hunger so long O followers of Christ, let us be on without taking a chew of the weed. our guard, and watch and pray, We are commanded to greet one an- that we may stand at that great other with an holy kiss. Is not to- and coming day when we shall have bacco an offense to others that want to give an account of our deeds to live pure? Oh let us examine done in the body. Oh then will we ourselves, and try to help one anoth- rejoice if we have made our calling and our election sure. I hope you

take into consideration my mossible, by the first of December humble saggestions. I have writ- We have said in another place, that ten them for our common good, we think it best to send the first that we may all live such lives of pu- number of the next volume to none rity that will render us acceptable but such as express a wish to lave to the Lord and to man.

Black Creek, C. W.

upon. Will not our friends devote early in this month. a little time in procering new subscribers for as? Do not confine your labors to the brothren. We want the gospel preached to all. Present the subject to your neighbors.

OUR PROSPECTUS. With this number we send out our prospectus for 1867. We do not know in all; cases who would be most likely to take the most interest in the matter, or whose circumstances are the most favorable for doing so, and we therefore request any who may get the prospectus and who may not find it convenient to act, to hand it to some one who will. Where there may be more than one sent to an office, a mutual consultation between those who receive them, if it is not judged expedient all our friends, and that favorably, time. at as early a day as convenient, if

it. None will then expect it with-S. B. out ordering it.

OUR REMOVAL. Or friends and correspondents will please remember and notice, that we have re-OUR NEXT VOLUME. We quested all mail matter sent to us hope our talk with our friends in after the first of October, to be sent the present number will be read, to Covington, Miami Co., Onio, as considered, and energetically acted we expect to remove to that place

> REMITTANCES. In sending money, enclose the amount carefully in a letter, and put this in a colored envelope, well scaled, and then put it into the post online, saying nothing about it when the letter is not registered. When money is properly and carefally mailed, there is not much danger of its being lost. We have lost but little. As to the method of sending money, we shall let it to our agents and subscribers to choose the method most convenient to their circumstances and location. Where post office orders are sent to us, we wish them to be made payable at Dayton, O.

THE NOVEMBER NUMBER. for more than one to be circulated, shall send out the November No. will enable them to decide who with this. Our removal will intercirculate the prospectus, fere considerably with our basiness, Where it is not likely that there and we shall issue the November will be any club made up, or where No. in advance, hoping then to be no agent will be likely to call, let ready to issue the December No. at every person send his own name, the proper time. We would rather We shall be pleased to hear from issue before than after the regular

Notices.

INDIANA STATE MEETING.

A State Meeting is to be held with the brethren at the Antioch Meeting House on the Wabash Rail Road, in Hurtington county, Ind. on New Year's Day, 1867, for the purpose of dividing said State of Indiana and Southern Michigan into convenient districts, and transacting other necessary business, so as to enable us fully to carry out the arrangements of last A. M; and we heartily invite the brethren of each district of church, by the council of the church, to send one or two delegates to said meeting, including the churches in Southern Michigan. Brethren let us come together in the fear of the Lord, and reason and labor for the unity of the Spirit, and the building up of Zion, and the furtherance of the cause of our Master, Jesus Christ. Signed in behalf of many brethren.

ELD. JACOB MILLER.

Brother James Quinter and other brethren: We expect to hold our Communion in connection with two others appointed in Elkhart and Kosciusko counties, on the 18th and 10th of Oct. Ours immediately after on the 23rd. Can't you pay us a visit at that time, and be at those named meetings. Yours in the bonds of love. Our love to you all.

JACOB MILLER.

Report of Money Received.

I have received \$104,25, from 22 churches, and \$50,00 from the Editors of the Gospel Visitor, less 75 cts. express charges, leaving \$153,50

We will try and raise the balance for the present, and expect those churches that have not given any thing, to send on their mite. I have answered every letter that came to me with money in for the Southern mission. If any one has sent money in a letter to me, and has not received an answer from me, it has gone astray. As several churches requested of me not to name the church nor the amount received by me, nor sent by them, but give it in the whole, and I have done so. But I have kept a list of churches and money so that if any mistake should occur, I can give satisfaction or correct an error, if any there be in this matter.

H. D. DAVY.

Mt. Vernon, Knox Co. O.

Poetry.

HYMN OF THE LAST DAYS.

BY H. BONAR, D. D.

Help, mighty God!
The strong man bows himself.
The good and wise are few,
The standard bearers faint,
The enemy provalls.
Help, God of might.
In this thy church's night!

Help, mighty God!
Evil is now our good.
And error is our trath.
Darkness is now our light,

Iniquity o'erflows.

Help. God of might,
Defend, defend the right!

Help, mighty God! Men turn their car away From the great voice divine; And each one seeks his own Dark gracles of lies.

Help, God of might, The idols, Lord, affright!

Help, mighty God! Men slight the grace divine, They mock the glorious love, And the great gift of God Is a thing of nought.

Help, God of might. The foe arise and smite!

Help, mighty God! The blind now lead the blind, Man has become as God, The tree of knowledge now Bears its last ripest fruit, Help, God of might, For us come forth and fight!

Help, mighty God! The perfect word of hoaven Is as a Sibyl's scroll, And the great mount of God Is as Dodona's shrine, Help, God of might, And in the dark give light!

Help, mighty God! The cross is growing old, And the great sepulchre Is but a Hebrew tomb! And Christ has died in vain! Help, God of might, Else faith shall perish quite!

Help, mighty God! The world is waxing gray, And charity grows chill, And faith is at its ebb, And hope is withering! Help, God of might, Appear in glory hright!

OBITUARIES.

Died in Bottetourt county, Va., August 17th, 1866, GEORGE DANIEL, son of br. Jonas and

Died September 17, 1865. in the same place,

Farewell my wife and children all, From you a father Christ doth call: Mourn not for me, it is in vain To call me to your sight again.

O glorious hour, O blessed abode! Our author's near and like his God; And flesh and sin no more centrel The sacred pleasures of his soul,

Whilst in the tomb our father lies, His spirit rests above; In realms of bliss it never dies, But knows a Savior's love.

Jonas Grabill.

Died May 14, 1866, in Richland Co. branch, Ohio, brother JOSEPH RITTENHOUSE, aged 35 years, I month and 11 days, leaving a widow to mourn her loss. Funeral services from 1 Cor. 15: 40-45, by brother C. Wise.

Christian S. Rittenhouse.

half century. Far from this world of trouble from 1 Peter 1: 24. and strife, we trust she is happy with the Lord.

Elder Henry Koontz.

Died May 14, with her daughter in Michigan, ELIZABETH, widow of George HARMON, aged 67 years, 10 months and 14 days. She was a member of the church for fifty years, and she was a pious and devoted christian. The funeral services were performed by brother Cifred and the writer, from Rev. 14: 13.

S. C. Stump.

Died April 29, in Frankl:n Co. Va. sister MARGARET KINSEY, wife of hrother David Kinsey, aged 64 years, 6 months and 6 days. We were baptized in 1830, and the deceased was to her Lord and Master.

David Kinsey, sen.

Diod in the Baugo Congregation, Indiana, August 20, brother JOHN ORNDORF, aged \$1 years, 5 months and 10 days. Funeral services by Elder David Miller and others.

C. Wenger.

In Lafayette branch, Allen connty, Ohio, Jaly 23, brother MICHAEL LEATHERMAN, in the 68th year of his age. He moved from Washington Co. Pa. in the year 1835. Since that time he has served two terms in the office of the Propate Judge, then served a short time in the army, and about a year ago he was received into the church again, where he remained until he expired. Funeral services by the writer, from St. John 1: 28, 29.

Daniel Brower.

Died in Berlin branch, Somerset county, Pa. July 25th, JACOB MYERS, only son of brother John, and sister Elizabeth Myers. aged 2 years, 4 months and 8 days. His death was occasioned in consequence of a severe scalding. sister Catharine GRABILL, aged 3 years, 10 which took place atout one week previous to which took place atout one week previous to the Nininger and D H Plaine, from 1 Cor. the best previous to the brethren from 1 Cor. the brethren from 1 L 2. the hrethren, from Job 14: 1, 2.

George Schrock.

our much beloved brother JAMES SMIDER, aged 52 years, 11 mouths and 6 days, leaving a wide and 7 children to mourn their loss. Further Frederick Weidman, and daughter 6 neral services by B. F. Moomaw, from Phil. Elder Samuel Pfautz, (deceased), aged 39 years 1:22.23.

Farewell my wife and children all, weeks, which she endured with great patience. Her living family consists of a kind hushand, one small child, and an aged and doting mother. She had engaged in the service of the Lord about three years ago, and was faithful, hum-ble and resigned in death. She was kind to all around her, and charitable to the needy, even before she became a member of Christ's church; and we think the Savior's words, "Blossed are the merciful, for they shall obtain mercy," will apply to her in the resurrection. Elders Nead and Flory addressed the congregation on her funeral occasion.

Hannah Kanuff.

Died in Eel River branch, Kosciusco county, Indiana, August 8th, AMANDA J. daughter of brother Henry and Sarah BONDRAKE, aged 18 years, 8 months and 20days. Her remains were conveved (which was her request) to Waynesboro, Carroll county, Ohio, where they were interred in the silent tomb. Funeral sor-Departed this life, April 14, 1866, sister Waynesboro, Carroll county, Ohio, where they ANNA GANTZ, aged 84 years, 6 months and were interred in the silent tomb. Funeral sor-29 days. She was a member of the church for vices by Jacob Metzger and Jonas Umbaugu,

L. Umbaugh.

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No. 11.

The Word of God Justified by His Children.

Matt. 11: 19.

this declaration of our Lord was dren." Matt. 11: 16-19. the unreasonableness and inconsis- The declaration, "But Wisdom is tency of the Jewish nation, and es-justified of her ehildren," seems to pecially the generation that was contain a precious truth from which living when he was on earth, in Jesus himself drew comfort when relation to religious things. For experiencing the coldness, ingratithe Jews, God had done much, as tude and even reproach of a wicked the following language of the apos- world. For with all the strength tle implies: "to whom pertaineth of his divinity, and consciousness the adoption, and the glory, and of his integrity and uprightness, ho the covenants, and the giving of needed encouragement to sustain the law, and the service of God, him in his arduous labors. He and the promises. Rom. 9: 4. seems to have taken encouragement And by the prophet the Lord says, from the reflection, that, though he "I spake unto you, rising early and eame with offers of merey and lesspeaking, but ye heard not; and I sons of wisdom to his own, and called you, but ye answered not." though they received him not but "But whereunto shall I liken this ed. generation? It is like unto children

devil. The Son of Man came cating and drinking; and they say, behold Wisdom is justified of her children. a gluttonous man and a wine-bibber, a friend of publicans and sinners: The occasion that called forth but Wisdom is justified of her chil-

Jer. 7: 13. They were a stubborn rejected him, yet there would be people. And to illustrate some some found who would receive the points in their character, especially truth, discern who were their best their childish weakness of their friends, appreciate their benefactors, judgments, their fault-finding dis- and by their characters of exalted position, and their decided oppo-piety, and their exemplary lives, sition to all the counsels of God justify the soundness, correctness, which did not suit their preconceiv- and excellency of the religious sysed views of propriety, the Savior tem of which they were the adheused the parable of the children sit-rents, and by the power of which ting in the market place, and said, their holy characters had been form-

And who are the ehildren of sitting in the markets, and calling Wisdom? By wisdom, we must to their fellows, and saying, we understand the wisdom of God; and have piped unto you, and ye have then children of wisdom will be the not danced; we have mourned unto children of God. This is according you, and ye have not lamented to a peculiarity of the Hebrew lan-For John came neither eating nor guage. Whatever element of pedrinking, and they say, he hath a culiarity of character is prominent

GOSP. VIS. VOL. XVI.

in an individual, it give a name to proved. They were the children 16: 8; children of light, for enlight her children," but they condemned ened people; children of disobedi- it, and it was therefore plainly to ence, for disobedient persons. And be seen they were not the children children of wisdom, for wise persons, of Wisdom. or persons distinguished for their against those heavenly teachers who Gospel of Christ. had been sent by God to turn them And how is Wisdom or Christi-

that individual. We have children of darkness, and not of light or of of the world, for worldly men; Luke wisdom, for "Wisdom is justified of

Well does Wisdom deserve to bo wisdom. It is not however the justified, and dark must be the wisdom of this world, but wisdom mind that sees nothing in it attracthat makes them wise in the knowl- tive or beautiful. The following is edge of God and of all things which Solomon's picture of it: "Happy is pertain "to life and godliness." the man that findeth wisdom, and The knowledge of God, that knowl- the man that getteth understanding. edge of his will, and that experi- For the merchandise of it is better mental knowledge of his goodness than the merchandise of silver, and and merey, and to know Christ as the gain thereof than fine gold. our Sacrifice, our Advocate, and our She is more precious than rubies: Redeemer, is by far the best of all and all the things that thou canst knowledge, for it is eternal life, desire are not to be compared unto "This" said Jesus, "is life eternal, her. Length of days is in her right that they might know thee the only hand; and in her left hand riches true God, and Jesus Christ, whom and honor. Her ways are ways of thou hast sent." If we know God pleasantness, and all her paths are we shall love him, and trust him, peace. She is a tree of life to them and serve bim. There was so little that lay hold upon her; and happy sympathy, and harmony in the is every one that retaineth her." Jews with John the Baptist and Pr. 3: 13-18. In barmony with Jesus, and so little knowledge of the foregoing beautiful picture of the excellent characters of those wisdom, is that given by the apostle heavenly teachers, and of the truth- James, chap. 3, v. 17; "But the fulness and safety of their doctrine, wisdom that is from above is first that they not only found fault with pure, then peaceable, gentle, and them and rejected them, but they easy to be entreated, full of mercy said of John, "he hath a devil," and good truits, without partiality, and of Christ, "behold a man glut- and without hypocrisy." Wisdom tonous, and a wine-bibber, a friend in the above passages, can be nothof publicans and sinners." Now ing else than the beautiful system they made these hard charges of righteousness revealed in the

to righteousness, because they were anity justified or commended by altogether ignorant of them. And her children? It is justified, 1, By they were willfully ignorant. They their pure and holy life. A system refused to examine the eredentials that produces and maintains in the that those teachers produced by life of its disciples, such purity, honwhich their divine authority was esty, truthfulness, meekness, chari-

ty, and self-denial, must be justified to produce a most heavenly characin its claims to a heavenly origin, ter where it was faithfully obeyed. and as an unspeakable blessing to Origin against Celsus, appeals thus the fallen and ruined race of man, to the happy effects of Christian The tendency and power of Christi- doctrine upon human character: anity to produce holy character, "Inquire into their lives, compare is proved by its faithful and consist heir former with their present tent disciples. "Know ye not" course, and you will find in what says Paul, "that the unrighteous filthiness and impurities they walshall not inherit the kingdom of lowed before they embraced the God? Be not deceived: neither Christian doctrine: but now how fornicators, nor idolaters, nor adul gentle, how moderate, how grave, terers, nor effeminate, nor abusers how consistent they have become; of themselves with mankind, nor so that some, influenced with the thieves, nor covetous, nor drunk-love of purity, even forbear from ards, nor revilers, nor extortioners, lawful gratifications. How largely shall inherit the kingdom of God, are the churches of God, founded by And such were some of you: but Jesus Christ, spread over all nations, ye are washed, but ye are sancti- consisting of such as are converted fied, but ye are justified in the name from innumerable evil ways to a of the Lord Jesus, and by the Spirit better mind." of our God." 1 Cor. 6: 9-11. 2. Wislom was justified by her When Paul could bear such testi-children, in the peaceable, quiet, mony to the change which had ta- contented, and happy lives, which ken place in the characters of the they exhibited to the world. That Corinthians, it shows that their is a beautiful picture which the lives were a justification of, and a apostle Paul draws of Christian exrecommendation to Christianity. perience under trials, when he says, The apostle Paul said to the same "We are troubled on every side, yet church, "Ye are our epistle written not distressed; we are perplexed, in our hearts, known and read of but not in despair; persecuted, but all men." 2 Cor. 3: 2. The mem-not forsaken; east down, but not bers of the apostolic church were destroyed; always bearing about in addressed by the apostles as bear-the body the dying of the Lord Jeing the following honorable titles: sus, that the Life also of Jesus "saints," 'faithful brethren," "holy might be made manifest in our brethren," "followers of the Lord," mortal flesh." 2 Cor. 4: 8-10. erown," and "the sanctified in denial, and of doing good. "As sor-Christ." We do not mean that rowful, yet always rejoicing: as this was, by any means, the charac- poor, yet making many rich;

"dearly beloved," "my joy and And there was the happiness of selfter of all who embraced Christianity having nothing, and yet possessing in the apostolic age. We know all things." 2 Cor. 6: 10. In the there were many that dishonored following words we have their haptheir calling by their unfaithfulness. piness in loving Christ. "Whom But there was a transforming pow- having not seen, ye love; in whom, er in the Gospel, which did not fail though now ye see him not, yet believing, ye rejoice with joy unspeak-|dicate the claims of heaven upon 8. We also have Christians rejoi- and obedience. ed and sang praises unto God."

children in their death. Who but heavenly wisdom, vindicate or dea devout and humble Christian could fend the great principles of truth die as Stephen died? "I see" said and righteousness, with a devotion, he, "the heavens opened, and the a readiness, and a zeal, which be-Son of man standing on the right hand of God." Then as they were too, if necessary, in the face of restoning him, "he kneeled down, and proach and opposition. With a few cried with a loud voice, Lord, lay reflections we close our article. not this sin to their charge. And, when he had said this, he fell asleep." Acts 7: 56 & 60. Such a hopeful cous by the system of Christianity and triumphant death as Stephen ordained by heaven, and thus dedied, was a testimony in favor of livered from the consequence of sin, Christianity which must have been how justly do we owe to Christianipowerfully felt. But it has not on- ty whatever we can give, or whatly been the martyrs, that have re- ever we can do to promote it. alized the sustaining power of Christianity in death, every saint has in children," we may regard this lansome degree done the same. And guage as containg a test of true those christian principles which, if Christian character. The Jews who lived out, produce a life which can spoke against John and Jesus gave be contemplated with a quiet con-evidence they were not the children science, and which is to be followed of wisdom or of God. If we are ciples which from their practical Christianity which heavenly wisutility commend themselves most dom devised, then will we acquiesce powerfully to every intelligent, in, justify, and vindicate God's reaccountable, and dying man.

dren." There is another rendering John 8: 47. of this passage sometimes given, 3. Although Christianity was re-

able and full of glory." 1 Peter 1: them for their homage, reverence, While the stubcing in great sufferings: Paul and born Jews rejected the holy system Silas had been beaten with many of Christianity, of which John and stripes, and thrust into the inner Jesus were worthy representatives, prison, but at midnight they "pray- and while thoughtless and earcless Gentiles may do the same, let the 3. But Wisdom is justified of her children of God, or the children of come such a nobic cause, and that

I. If we, who were once sinners, have been justified or made right-

2. As "wisdom is justified of her by a glorious immortality, are prin-born from above, by the power of vealed will and purpose. "He that "Wisdom is justified of her chil. is of God heareth God's words."

and although it is not materially jected by the Jews as a nation, and different from the common reading, although it has been rejected by as it presents one idea somewhat more or less persons in all nations, more clear, we shall give it. It is nevertheless, it has been justified, this: "Yet wisdom is vindicated vindicated, and commended by auby her children." According to thorities divine and human which this reading Christians are to vin- give it claims upon all for their be

truth be rejected. And as it personally and eternally concerns all men, none can reject it without doing great injustice to themselves.

Q.

For the Visitor.

A Bruised Reed, and Smoking Flax. 'A LETTER TO BROTHER DAVID GERLACH, OF MT. JOY, PA.

A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. Matt. 12: 21.

The main idea embodied in these words of the prophet Isaiah is, that we are weak and sinful, and that on account of our broken and ruined condition, we are often overwhelmed with sorrow and dismay. It also prognosticates a Deliverer who will work. He sends forth Judgment

lief which cannot with justice to the Holy Ghost, the vicegerent of the Father and the Son, in the case of every individual who by repentance toward God and faith in Jesus Christ appropriates the victory of the Redeemer over Satan, sin and death. As Christ's conquest over the adversary of his throne and the human family was without respect of persons because without respect of character, it requires no argument to show that when once the subject of this grace of God develops a character under the force of a personal will, and dies in such condition, the ransom paid for him, and which was imputed to him as long as he was morally irresponsible, will no longer be available in his case. When those who have had judgment sent forth unto victory in their exodus from the house of bondage into the liberty of grace in the fullness of time make satis- pass over the swellings of Jordan, faction for the cause of our ruin, and leave the fact of sin behind, as become a Mediator and secure to in regeneration they left behind the us the efficacy of his redemptive principle, they experience in a highwork. The passage declares that er and more blessed sense than ever man is under the bondage of sin, before the import of the words, "till the ever-aggravating disorders of he send forth judgment unto victosin, and the ever-accumulating ry." But in the morning of the wretchedness of sin; and that one resurrection, when the Lord Jesus will eventually step into the breach shall be revealed from heaven in made by sin between God and man, flaming fire, in power and great and in man himself, and effect a glory, without sin unto salvation, complete ransom for all, a complete and the bodies of the saints shall be cure, and a complete blessedness. eternally glorified in reunion with In his resurrection, ascension, and the soul, and human nature in all session at the right hand of God, its elements shall be as free from he has sent forth judgment unto sin and its consequences as Christ victory, in his own person, for the himself-then, for the first time, entire human race, as its second will the ransomed of the Lord comhead, independent of character ex- prehend the full signification of the cept in so far as a character of sin prophetic announcement, "till he was an essential antecedent to his send forth judgment unto viotory."

God is great and man was creaunto victory, through the work of ted in the image of God, so that a

sense of greatness was an original bated, so that our natural inclinakeeping his hold on God. By all capacity in that direction. derived, not from any innate majes- the world on its broken stem. Then ty, but from the estimation of oth- we feel that we have no more powrelations to God, and has the sense spark by which we are enabled to of greatness emanating from such see the hopeless depth of our ruin, relation, will be none the less great, than smoking flax has to fill the and none the less conscious of it, universe with light. though all the world upbraid him. To receive human acclamation is Man, in his fallen state, feels him- the world's idea of greatness, but self greatest when others think him Christ said, "I receive not honor greatest; but as redeemed, he has from man." To be exalted on the wrought into his nature the sense of pinnacle of honor is the summit of dignity only in proportion as the con- human ambition, but we attain to sciousness of a life above his claim, true dignity only when the honor and above his plane of being, is of the world becomes loathsome to developed. Man has lost God's idea us, and when we feel dishonored in of greatness, by losing the life in being applauded for what Christ has which true greatness inheres, while done through us. It is in this

element in man's nature. This tions constantly lead us to attempt greatness and man's sense of it, greatness in a way and in things consisted in union with the Infinite- contrary to the Divine Mind. What ly Great. The rudder attached to the world calls great is the greatest the vessel accomplishes great things; of all barriers to become truly so. by means of it the mighty ships are To be great after the world's idea steered across the trackless main, is a sure indication of littleness in But the rudder would be of no value the sight of God, for the only conapart from the ship. So man was dition of greatness is that in which made great, and intended for great we feel and confess ourselves destithings, but only on the condition of tute not only of all greatness but of transgression man has torn himself became great only by finding and from the Source of Greatness, has entering into the deepest idea of belost the element of greatness, be- ing in which man was originally come alienated from the Divine created. This is done by the affec-Life, but still retains his desire to tion of as vital a union with the achieve great things, and, whatever second Adam by faith as with the be the result of his efforts, to be re- first Adam by natural generation; garded as great. Man is naturally and this involves the entire loss of prone to seek a position in which he all sense of inherent greatness. is conspicuous, and where he may Then it is that we feel the force of receive the homage of his fellows, the Prophet's words, "a bruised reed, but so conscious are we of the lack and smoking flax." Then we feel of the prime, essential element of that we have no more strength to greatness that we cannot help ac- effect the great purpose of our exknowledging that our greatness is istence, than a reed has to bear up ers. The being who sustains right er to keep alive the heaven kindled

the purpose to become great is una. struggle to reach the divine idea of

in a frail, sin-shattered lamp full of nipotence; but in order to send degradation, feebleness, and sin. Man is described under the symbol of a "bruised reed and smoking flax," while Christ is represented as he who will "send forth judgment unto victory." The weakness and insignificance of the quaking sinner and trembling believer, he will not despise or crush, but will make them a means of sending forth judgment unto victory. Although Christ is the King of Glory, and has all power in heaven and in earth, He is mighty in us only in proportion to our weakness. His strength is perfected in those only who are conscious of their destitution, and act and live in the consciousness of a supernatural impulse. There is nothing more impossible, and vet nothing is oftener attempted, than for the reed bruised by sin to lift itself up and stand in its own strength. When Christ issues the matchless invitation, "Come unto me, all ye that labor and are heavy laden, and time give us life, neither does it I will give you rest," he embodies make us a branch, but it grafts us the same idea which was inscribed into the True Vine. It is the crown-

greatness that man feels most deep- on the scroll of Isaiah centuries bely his utter moral incapacity, and fore. A bruised reed is one who is his exceeding sinfulness. Let a poor weary and heavy laden, and he is sinner once be so illuminated by the called to Christ, not to be broken, Holy Spirit as to be able to see that not to have the first glimmering of all honor accruing from self-origina- a new life quenched, but to find ted greatness is one of the most rest, to have judgment issue in vicpowerful hindrances to the attain- tory, and this is sure to follow on ment of that greatnesss which con- the condition of taking upon us his sists in the absorption of the soul yoke. The awakened sinner is with all its powers into the divine brought into community of interest movement, and he will not be long and purpose with Christ in repentin discovering that he is a bruised ance and faith, he had developed in reed and must be healed and sup- him the sense of inability, and the ported, and that he is smoking flax consciousness of communicated Ominiquity. In the passage of Isaiah, forth judgment unto victory, he Christ's dignity and power and love must voluntarily place himself unare brought side by side with man's der an outward, visible bond of obligation, in which he becomes a member of that organization through whose instrumentality God works in the world. In the first dawn of faith there is a sense of victory over sin and self; but in baptism the process is completed which reinstates us in the Paradise regained. Our right apprehension of baptism, and the relation into which it brings us to God, not in regenerating us, but in bringing us into the re-established order of God on earth, will impart to us a deeper consciousness of victory than in any previous stage of our new history. It is not the obtaining of life but the securing of it. To be cut off from the wild olive tree is a process of judgment, accompanied with pain, and fear, and terror. To be inserted into the Tree of Life is victory through the power of that life with which we are thus placed in organic connection. Baptism does not for the first

ing act of conversion, not because it | cd and self condemned at the foot of converts us, but because our volun. the cross; and it applies equally tary neglect of it will render our well to the believer in every stage previous experience null. It mat- of his heavenward course. The minters not under what a trituration ister of the gospel, whom God has of judgment we have been in re-placed in the highest official position pentance, or what sense of victory in his spiritual house, will feel the followed in faith, if we "reject the need of the fulfillment of this gracounsel of God against ourselves" cious promise as much as the lay and are not baptized, we will "lose member who walks in the obscurest those things which he has wrought." path. No one can preach "in dem-For this reason we are baptized for onstration of the Spirit and of powthe remission of sins, and for the er" unless he preaches from the gift of the Holy Ghost.

has special reference to the final vic- thoughts, and the "mouth may tory over sin in all its forms. As speak great swelling words," while long as we are here we cannot help the heart is as devoid of a divine sufeeling that we are as bruised reeds. pernatural impulse as a stone is of We have no more power to sustain imagination. "What shall I preach?" the pressure of evil in us and around and "woe is me if I preach not," us than a reed has to stand erect in is a burden that is ever felt by the a hurricane; no more capacity to Christ-ealled ministers, along with keep the smoking flax of the inner the mysterious sense of a power to lamp from going out in eternal preach not his own. If Jesus would night than an ember in the ashes not bind up and support the bruised has to send a sheet of flame into the reed, and fan the smoking flax, our sky; but Christ will not break the preachers would have no more powking flax until he send forth judg- ergy of its inherent life, than they all weakness caused by sin. We in the valley of Ajalon. will in a certain sense remain a

Christ consciousness within. The But the prediction of the Prophet brain may be teeming with great bruised reed, nor quench the smo- er to hold forth the Word in the enment unto victory, over all sin and have to make the moon stand still

The reed is but a poor, worthless bruised reed as long as we are in the product of the vegetable world. flesh, and the fire enkindled in our There is neither strength, comelipassage from death to life must be ness or beauty about it. It is holfed with the oil of Divine Grace low, and the shepherds in the Oriwhile our mortality continues; so ent often make pipes of it on which that in our unceasing wrestlings they play their ballads while their with "spiritual wickedness," and sheep are browsing on the hillside with "the prince of the power of or on the plain. It grows in low, the air," we may walk in the "eom- marshy places, and is thus made an fort of the Holy Ghost," the calm image of weakness and fragility. uplifting assurance that a bruised "The Lord shall smite Israel as a reed he will not break, and smoking reed shaken in the water." 1 Kings flax he will not quench. It applies 14: 15. The Egyptians, on account to the penitent when he lies wretch- of their decay and weakness, are a

"staff of a reed to the house of Isra- a reed in a mud pool. All pass the el." Ezek. 25: 9. John the Bap- poor, broken sinner by. The reed is tist, for his firmness and constancy, bruised by sin and sin's Avenger, is contrasted with a reed shaken with and the world treads it under foot the wind." Matt. 11:7. But sooner than lift it up, and the selfthese passages all refer to the reed in ruined soul is left in its unutterable its best estate. What then can be wretchedness. The foot of pride said of a bruised reed? If the reed kicks at the weeping, self-accused, at best is worthless, how utterly sin-eonfessing penitent, but the hand useless must it be when bruised? of Infinite Love lifts him up, raises In the east no one will searcely him out of his filth, molifies and think it worth while to pick up a binds up his bruises, transforms him reed in its integrity, and it is of from a worthless reed into a tree of course quire beneath notice when rightcousness, an expectant of globruised, or crushed. It is then a ry, and ultimately a denizen of picture of the weakest and lowliest heaven. Thus the poor sinner realof all whom Christ relieves. There izes in his own blessed experience is perhaps nothing in the eastern the truth of the prophetic declaracountry which the inhabitants make tion, "a bruised reed shall he not less an object of interest than a reed break." all bruised and broken, lying in the The wick used in the common muddy lowlands. No one would lamps of the Hebrews was made of wade through the filth in order to flax. It is the purpose of a lamp to gather a bruised reed, for its poses- blaze and give light. We all know sion would not repay the trouble that when it barely smokes, it is of and exposure. If found on the all household objects one of the highway, it is trampled upon as most useless and offensive. How though it could serve no better pur- ready we all are to extinguish a pose to any one. And yet on ac- smoking lamp. I doubt whether count of its locality, its weakness, any one who has not lost the sense and the contempt in which it is of smell would tolerate the disagreeheld, it is one of the most striking able smoke of a smouldering lamp and significant images to set forth for five minutes. We dislike being our sinful, broken, enfeebled state, in a room filled with such a disgustthat Christ could, have employed, ing exhalation. The lamp must That which is accounted too mean either blaze or be extinguished; and worthless by man to be of any smoking flax is too noisome to be value, is chosen by the Son of God endured. We would not be so ealesson of our utter helplessness un-

to preach unto us the sad, impressive ger to quench the smoking wick if we had a way instantly to relume der sin. When the soul is bowed it; but the only method of kindling down under the storm of conviction, the hidden spark into a flame does steeped in its own unmitigated cor- away with the necessity of its light. ruption, and bruised and erushed by When a lamp goes out of its own the hammer of the law, the world accord it generally proves too stubhas no more use for us, and takes no born for any method to nurse it into more account of us at the time, than a flame. Some essential condition

to combustion must be wanting, so compass of grace, and the other bethe light will be more likely to di-vation may flicker in the socket, them forthwith. But our benign not quench the smoking flax, but Redeemer does not so. The vapor will come in such close, blessed conissuing from a smoking lamp is not tiguity with it, and so irradiate it so offensive to us as are our sins to with his own light, and kindle it None but a divine person could com- casts its beams far and wide, giving passionate to any purpose such vile light to all who are in the house, Mediator who, to his human sym-boundaries of time to melt away in pathy joins the tender mercy and the inestable glory of the city of almighty power of Deity, our pray- God. ers and sighs on account of sin, inwould lead to certain extinction and bidding of love. Although the law Dives when he called for only a drop arbitrary, that must have been the of water to cool his hell-parched case, or God forever bear the imputongue. The difference results from tation of injustice; but because it was suppliants are located; the one be- signed us to "everlasting shaine and

that instead of making much ado youd the function of redeeming merin igniting it, we put it out entirely. ey. That Jesus does not quench But when the light is put out by the smoking flax is not to be atany cause not inherent, and we tributed to any thing meritorious in hold a lighted candle or lamp above our sense of sin, or to our determiit, so that the smoke of the one un-nation to forsake sin, or our suppliderneath rises into the flame of the cations for deliverance from its one above, the extinguished one grinding power and fearful doom, will immediately be set ablaze. but to the glorious fact that Dei-There is no doubt that the proph- ty became incarnate and suffered in et's figure has reference to a lamp our nature the penalty incurred by that has gone out for the want of the sins under whose withering, deoil, or from some condition of the forming power we lie as a bruised wick that renders a blaze impossi- reed and smoking flax. He will not ble. Such smoking nuisances we quench the smoking flax because he extinguish without delay. They was himself quenched to keep us are usually great prerocatives, and from utter extinction. Although tolerance, instead of augmenting the light of life and the hope of salminish our patience. So we quench and seem ready to expire, he will an infinitely puro and holy God. from the altar of eternity, that it smoking brands. If we had no and throwing its gleams across the

Oh, what a Savior is Jesus! stead of exciting and eliciting help, that he did and suffered was at the outer darkness. The supplications which he came to honor, and of that rise like smoke from the smoul- which he was the author, had its dering hell in our bosoms in repent- eternal obligations, he was not conance, have nothing in their own na-strained, as some think, to yield to ture, to attract divine notice, any its demands by reason of its emanamore than had the petition of tion from him. Had the law been the diverse spheres in which the essential, God might justly have coning within the divinely-bounded contempt," without meeting the requirement and suffering the penalty truths of the Christian religion. of his violated law in the Person of Conspicuous in the teaching of the his only begotten Son. If God was divine Scriptures, we have the docso bound to his law as to be under trine of human depravity, and man's obligation to deliver the transgres- primal woe entailed upon the race sor of it, then man had a right to by virtue of the disobedience of Addemand his assumption of our na- am in his representative eapacity. ture, and his insertion into the ret- No truth is more fully portrayed in ributive woes of our disordered the Sacred Volume, nor more legistate. Oh, no: God so loved the world that Ile sent His Son to make atonement. To make expiation in bearing the penalty of the broken law would be impossible, if Christ's death was grounded on principles of such universal obligation as to include the Giver of the law. In the schemes of redemption a door was opened in heaven which no condi tion external to Deity could ever have unbolted. Although human apostasy was the occasion, divine love alone was the cause of opening that door into the central chamber of the divine heart into which sinners are not only invited to look, but into which they may boldly enter, yet with awe and amazement, and be forever at rest in the pavilion of eternal love. Such is the work which Jesus has accomplished for a sin-nuined, hell-doomed race. It reached the limits of Omnipotence, because the subject of it was made in the image of God and his ruin was complete.

C. H BALSBAUGH.

For the Visitor.

Man's sin and Christ's Righteousness.

For as by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous. Rom. 5:9.

In this language of Paul, are

bly out-written on the fore front of the history of man than this. The degenerate state of the human heart, has ever elicited expressions of intense anguish of spirit from the wel!-wisher of the race, and the prophet of God. The mournful language of Jeremiah, was uttered in contemplation of that wretched state. "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people."

But while Scripture and history clearly teach and illustrate this truth to the comprehension of every one, they at the same time set forth the doctrine of redemption, and salvation by grace. From that primitive epoch in human history when the prophetic sentence was pronounced by heaven upon the great Seducer and his victims in the Garden of Eden, the prophets of God often spoke of, and ever looked forward to the time when man should be redeemed. The Old Testament is full of these prophecies, and the lives of the faithful ever evinced their confidence in the promises of God.

In due time the Son of God came down from heaven and assumed the habiliments of mortality. His advent was the ushering in of a second grand epoch in human history. taught some of the fundamental With a calm and holy zeal he set about indoctrinating his few follow- obedience and proneness to sin, that ers in the great truths of his king- was in Adam after his estrangedom. And finally when his work ment from God, we cannot but feel on earth was done, he made him- and conclude, that our imbibing of self an offering for the sins of the his Spirit, by placing us in the same world. His whole life was a life of relation to God and his law, that obedience, even unto the death of he (Adam) sustained, constitutes. the cross. And it is by virtue of perhaps, the chief ground of the imthat obcdience that many shall be putation of his sin to us. For vermade righteous.

an inheritance in consequence of that primitive Eden, with all the Adams's transgression, and many attending circumstances we would shall succeed to a heritage of right- have met with the same estrangecousness, by the sacrificial offering ment and have acted in the same of the Son of God.

First, then, in what sense are many made sinners by the disobedience of Adam? This, in a full and complete sense involves, perhaps, not only imputation, but also the ground of it. That is, the sin of Adam's disobedience is imputed to his posterity. That act, by virtue of the representative capacity of the actor, is set to their account the same as if they had actually Though we may committed it. figure upon the stage of action, consider how, and in what sense, by ages after the primitive seduction the obedience of one, many shall be and disobedience of our federal made rightcous. In this is inhead, we still are recognized by infinite justice as participators in that sin.

But perhaps a more important ground of imputation than that of sented by Christ, the second Adam. primitive, ancestral representation, Now, there is nothing more true exists in our imbibition of that spirit of apostasy, by which sin with its introduced into the world. It is ing no righteousness of his own, certainly true, that the heinousness there is no merit whatever in any of sin is not derived so much from thing he might do towards recomthe nature of the act, "per se," as mending himself to the favor of his from the spirit that prompts to it. God. Hence to clearly compre-And as the history of man has ever hend how he is made righteous, we shown in him the same spirit of dis- must understand how, and to what

ily we believe had we been placed in Sin, then, is entailed on man as that abode of innocence and peace, way.

Then we are participators in Adam's sin of disobedience, and it is set to our account the same as if we had actually committed it. Not only this, but as is anticipated in the foregoing, the consequences of that sin are entailed upon us. Death spiritual, death temporal, estrangement from God, and the seeds of sin and death incorporated in our very nature are our inheritance.

In the second place we come to volved the scheme of salvation. We have seen that in the fall, man was represented by the first Adam, so in the atoncment he was reprethan that man, fallen and depraved as he is, is ntterly hopeless, so far concomitant train of evils was first as his salvation is concerned. Havment for sin.

The great importance of that sae- of faith in him. rificial offering for sin, to him, Now, in conclusion what is the isfied and the wrath of God is turn-spirit; implicit obedience to faction for, it does not remove the umphs. guilt of sin. Man still remains as . We have then in the scheme of never been made. Hence if he is tion from its consequences. The saved at all, he must be saved by latter involves all the agencies and vation exists solely by virtue of heavenly father to reclaim sinners the merit of Christ's obedience or from the thralldom of sin. Conrighteousness, he becomes a benefi- spicuous among these are the Gosexists in their imbibition of his spirit of disobedience. So the ground or basis of the imputation of Christ's righteousness to man is found in his possessing that faith in the Crucified as his only hope, Should we not exhort one anoth-

extent he is affected by the atone-his righteousness, and Christ really becomes his life, for his life is a life

comes from its efficacy, which is de- effect of this righteousness on the rived solely from the character of life of the individual, or, rather what the victim sacrificed. By it we un- is the effect of this faith on his life? derstand that offended justice is sat- Union with Christ; guidance by his ed away from a world ruined by teachings; a participation in his sin and its fearful consequences, sufferings; and finally a triumph But while the atonement is a satis- with him in all his glories and tri-

guilty and as deserving of punish salvation, not only an atonement ment as though the atonement had for sin, but also a plan of redempgrace; While the merit of his sal- means of grace, employed by our ciary in the atonement and that all pel, the Holy Spirit, the Church availing righteousness of the Re and its ordinances and the ministry. deemer of mankind by imputation, By these agencies and means Christ and the ground or basis of it. What crucified, is held up as the sinner's then is the ground or basis of im- hope, and faith in him as such, is putation? We have seen in the set forth as necessary to constitute first part of our subject, that the him a beneficiary in his atoning chief ground or basis of the imputa-blood. And it is by that faith he tion of Adam's sin to his posterity lives a life of obedience to his God.

M. N.

For the Visitor.

which is ever attended with the er to greater faithfulness in the spirit of obedience in the soul. In cause of Christianity? We have the obedience of Christ alone there the example of our Lord and Savis merit. But man possessing that for left us, that we should imitate it, faith in him, as the Crucified be- and it was his grand design as well comes united to him, and thereby as the absolute will of his Father imbibing his spirit, the merit of that we should do so. The apostle that obedience is imputed to him, or, Peter mentions it as one main end is set to the credit of his account. of his sufferings; "Because Christ Thus Christ's rightcousness becomes also suffered for us leaving us an exfrom the whole tenor of our blessed sufferings.

Lord's life and doctrine, that It appears from Scriptural evi-

ple under the idea of regeneration, treading in his steps, looking conthat is a change of the heart and stantly at our grand pattern, and

ample that we might follow his conduct, from evil to good, in his steps." Our blessed Savior is called interview with Nichodemus, a man "the way, the truth, and the life." of great authority with the Jews, That is, as he redeemed our souls declaring to him, that, "except a from death by his atoning sacrifice, man be born again he cannot see so he is the truth and guide of our the kingdom of God." In a word, understandings, and the life or if we advert to the transaction of his grand actuating principle of our life, we must be convinced that wills and affections, leading us into they have one uniform, undeviating those paths which terminate in tendency of a claim and title to the endless fecility. It is evident also benefits purchased by his death and

though the end of his mission was dence, that one of the great purpoto deliver mankind from the curse ses of God in the Messiah's taking annexed to the violation of the upon him human nature, or becommoral law, he by no means meant ing like unto us in every instance, its abrogation. No, he positively sin excepted, was that we might declares that he came not to destroy, also as far as our fallibility will adbut to fulfill the law. He punctu- mit, be like the Son, or in other ally adhered not only to those parts words, that as he by taking our naof it which respected the duties ture, was like unto us, so we by imiowing to God and man, but even to tating his example, might be like the ritual ceremonies. His obedi- unto him. The apostle John writes ence was as perfect as his atone to the same purport in his first ment for the delinquency of fallen Epistle, second chapter, and sixth n an, which rendered his merits verse. "He that saith he abideth completely adequate to the demands in him ought himself also to walk of law and justice, so that when he ever as he walked." Here it is eviexpired upon the cross, it might dently implied that our actions with the atmost propriety be said should be framed according to the "it is finished," meaning the im- copy set as by our great Lord and portant work of man's redemption. Master. And we should transcribe To corroborate this matter, he part he original as nearly as possible to ticularly cautions his followers not the life. Those who contemplate to trast to the mere profession of seriously on the affection and resighis religion without practising the nation which the blessed Jesus duties of it, as appears from his evinced in all of his devotions, will declaration, "Not every one that thereby be taught and excited to saith Lord, Lord, shall enter into holy meditation and fervent prayer. the kingdom of heaven, but he that Upon the whole, the life of our docth the will of my Father who is blessed Lord should not only be the subject of our admiration, but also He futher demonstrates the re- of our imitation. Then shall we in cessity of a conformity to his exam-the truest sense walk as he walked,

glorifying him as he by his obedi-the cross—those beneficent hands ence glorified his Father. which were incessantly stretched

all learn of that blessed Savior, tableeding wounds? king his yoke upon us, for his yoke There will be a sacred hiding place who is it that has not the humble- land. ness in him to follow that Lord and These considerations should in-

The greatest blessings both tem out to unloose our heavy burdens, poral and spiritual, are annexed to and to impart blessings of every a holy and religious life, flowing kind! Behold his feet riveted to from a principal of love to God, and the accursed tree with nails—those which essentially consists in follow- feet which always went about doing ing the example of the blessed Je-good, and traveled far and near to sas. In the night in which he was spread the glad tidings of everlastbetrayed, our blessed Savior showed ing salvation. View his tender in the washing of the disciples' feet, temples encircled with a wreath of a most humble temper of mind, and thorns which shoot their keen afflictthat temper of mind is recommend ing points into his blessed headed to us by so great an example; that head which was ever meditait was a lesson impressive and suita- ting peace to the poor and lost sinble to the present circumstances, for ners, and spent many a wakeful the disciples having heard their night in ardent prayer for their hapgreat Master declare that the king-piness. See him laboring in agodom of heaven was at hand, their nies of death, breathing out his soul minds were filled with ambitious into the hands of his Almighty thoughts, and therefore our blessed Father, and praying for his cruel Savior added after he had washed enemies! Was ever love like this, their feet, Ye need not be ashamed was ever benevolence so gloriously to follow my example in this par-displayed? Oh let us therefore put ticular, for no servant can think it our whole trust in that bleeding, beneath him to condescend to per-dying Savior. Come then shall we form those actions his Lord had not take shelter under that tree of done before him. And therefore if life, the ignominious cross of our he knows his duty, he will be hap-bleeding Savior, and fly for safety py if he practises it. And we should to that city of refuge opened in his

is easy and his burden is light; and not to be pierced by the flames of he will give rest to our souls. Oh, divine wrath, or the fiery darts of is not that encouraging to us that temptations. His dying merits, his we have a place of rest for our souls. perfect obedience will be as rivers And this we shall have, if we will of waters in a dry place, or as the but learn of Christ's example. Oh, shadow of a great rock in a dreary

Savior who was crucified on Calva-duce us all to inquire seriously ry's bloody brow? Oh let us take a whether we find in ourselves a disview of our Savior breathing out position to imitate the example of his Spirit upon the cross! Behold our great Lord and Master. If it his unspotted flesh lacerated with has produced that happy effect, let stripes by which we are healed! See us press forward towards the mark his hands extended and nailed to for the prize of the high calling of , God in Christ Jesus. We have the pits vacant, the seats empty, or at best brightest example presented for our filled with straggling strangers or a paid imitation, even that of the great Minyan." Of the liberals, or reformand immaculate Redeemer. If we ers, it says: "Are they a whit better followit, the reward is sure, if we than their orthodox neighbors; are willfully neglect it, the punishment is they not worse? Do they not scoff and certain. Therefore let us seriously snear at every usage, no matter whence meditate on these things, and seek to its origin or what symbolic idea it exknow and obey the truth.

O. F. Y. Vandalia, Montgomery Co., O.

JEWISH PROSPECTS.

sionary labors among the Jews, says: "Out of 225,000 Jews in our land, 50,000 arc in the West, and I am the only missionary in this part of our country." Elsewhere he speaks of being "better received in his mission of love this than last year." He visited in Cincinnati, Columbus, Pittsburgh, and other places, six bundred and twenty five families, conversed with about one hundred and sixty individuals on the street, steamboat, and railroad ear, about Jesus their Messiah; distributed be separated from this world of sorabout 14,500 pages of tracts and copies row? "This world is not our of the Bible and Testament in various home." No, by no means. We do languages.

presses? Do they not weaken our grasp upon the time-honored faith of our fathers by their aping after the fushionable worship of their Gentile neighbors?"

The Jews of San Francisco are build-Rev. A. J. Levy, in his report of mis- ing two new synagogues. In both of them the arrangement is such that the families sit together in pews as in our churches. Those who compose one of these societies call themselves "Reformcd Hebrews," and have given up looking for a Messiah yet to come. - Voice of the West.

> For the Visitor. "This World is not our Home."

O when shall it be that we shall not wish to stay here in this world The New York Hebrew Leader has always, for there is no lasting an article in rebuke of schismatics among pleasure, peace, or comfort that can the Jews. They seem to be divided be obtained from it. Those pleasinto orthodox and liberal parties, and ures that it affords are only for a The Leader likes neither. It says: season, and they soon fade away. "European orthodoxy benors the Sab | Yes, those sinful pleasures which the bath; New York orthodoxy violates it. wicked enjoy to-day, they may not European orthodoxy observes the Mosa- enjoy to-morrow, and perhaps not ic law; New York orthodoxy is distin- enjoy them any more forever. For guished for its penchant for oyster we do not know what to-morrow stews and treyfah suppers, its rigid at may bring forth. It may bring tendance at the theater on Fri- forth death, and then the pleasures day nights, and the fashionable Sabbath that earth can afford, have disapafternoon performance. Go to our or peared, and fled from us. We canthodox synagogues upon the Jewish not take them with us there into 'Sabbath, and you find most of the pul- eternity; we will have to leave them

behind, and then it would be well which were before you." O, my for us to turn our backs to the dear young friends, why is it so world now, and set our faces Zion-hard for us to give up this world ward, and run with patience the with its sinful pleasures, for we canrace that is set before us, looking not stay here long. And when we unto Jesus the author and finisher die, our souls will wing their way of our faith, and believing that he is, to the bar of God, and if we are not and that he is a rewarder of them prepared, we will sink down into that diligently seek him. But some everlasting misery and woe. O, let will say, I cannot leave the pleas- us try to be faithful in the discharge ures of this world, for my youthful of our duty. friends and companions will not O, if all the world would serve love me any more, and they will the Lord what a happy world we point the finger of scorn at me, and should then have. Then wickedsay why is it one so young, should ness would cease, and evil would be forsake the pleasures which youth practiced no more. O, if only all so well enjoy? O listen not to that I love would take this step, such delusive insinuations. I am then would my heart leap with joy young myself. but I find it very to think that we would all get home pleasant to serve the Lord, and to to heaven together. My dear devote some of my time in trying young sisters in Christ, we sought to do good. Jesus loves the young him but lately, but let us try to get as well as the old. This world is where we can see his face, and quinot our home. Heaven is the Christ- etly in his bosom rest. We have ian's home. How sweet the words, many trials to undergo here, while a home in heaven.

really think if you would obey the pleasures unceasingly bloom, where Scriptures it would make you miser- hunger and thirst are driven away. able, and if you were a Christian Let us try and be faithful, and when you would never see any more our time comes for us to leave this pleasure? Let me tell you what I unfriendly world, we shall go to know by experience, the pleasures meet all the saints on high. And that you now enjoy, are fading; how sweet and comforting is this the sweetest pleasures are enjoyed thought. by those who obey God. What if our associates do laugh, and point the finger of scorn at us? How much more did our heavenly Master endure for our souls, and what does he say, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil request we insert it again.) against you falsely for my sake, rejoice, and be exceeding glad: for with which we are acquainted, is great is your reward in heaven: progressive; it is feeble at the comfor so persecuted they the prophets mencement, but advances gradual-

traveling through this wilderness, O, my dear young friends, do you but oh! let us strive to meet where

Louisa.

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GROWTH IN GRACE.

(The following article appeared in Vol. IX. of the Visitor, and by

Life, under all the circumstances GOSP. VIS. VOL. XVI.

and in all animals, and with the hu-Jesus Christ," is an apostolic inman mind; it is thus also in the junction, and to a mind that can spiritual life. The beginning of the comprehend the spiritual truth of atively small. It is compared to a liege. grain of mustard seed. Matt. 13: The apostle Paul clearly recog-31. "The kingdom of heaven is nized the doctrine of growth in the like to a grain of mustard seed, christian life, and when near his which a man took, and sowed in time of departure from earth, writes his field;"-to a new born babe, as follows: "I count all things but "Wherefore laying aside all malice, loss for the excellency of the knowland all guile, and hypocrisies, and edge of Christ Jesus my Lord: for envice, and evil speaking, as new whom I have suffered the loss of all born babes, desire the sincere milk of things, and so count them but dung, the word, that ye may grow there that I may win Christ, and be found by." 1 Peter 2: 1, 2. The true in him, not having mine own rightlaw of the Christian life involves in consness, which is of the law, but it growth, as do the laws which that which is through the faith of govern life in the vegetable and Christ, the rightcourness which is animal kingdom.

piest and holiest period in a per-tion, and the fellowship of his sufferson's Christian life, is when he is ings, being made conformable unto first converted. And it is no doubt his death, if by any means I might so with too many. But it ought by attain unto the resurrection of the no means to be the case. And dead. Not as though I had already where such is the case, it is not at attained, either were already perall unlikely that there has not been feet: but I follow after, if that I a scriptural birth. It probably has may apprehend that for which also been of excitement rather than of I am apprehended of Christ Jesus. the Spirit of God; of passion, apart Brethren, I count not myself to from the proper exercise of the have apprehended; but this one judgment and understanding, in thing I do, forgetting those things stead of the word of truth operating which are behind, and reaching upon all the passions and powers of forth unto those things which are the soul; of the will of man and of before, I press toward the mark for the ficsh, and not of the will of God. the prize of the high calling of

of a Christian life as the happiest 14. Although the apostle had exand holiest period of a Christian's perienced such a wonderful change, experience is to fail to appreciate he was not satisfied with his attainthe distinguished privileges of a ments. And much less should all christian, and to misapprehend his those be satisfied, whose attainduty, since it is both our privilege ments are so much less than were and duty to advance in the divine those of the apostle Paul. There is

ly to maturity. Thus it is in plants, knowledge of our Lord and Savior Christian or spiritual life is compar. the text, it presents a glorious priv-

of God by faith: that I may know It is a common idea, that the hap- him, and the power of his resurrec-To look upon the commencement God in Christ Jesus." Phil. 3: 8life. "Grow in grace, and in the room for the Christian's growth in

holiness, as long as he remains in sizes, deformity would be the result, the world.

of grace is gradual, regular, and permanent. Hence those take a wrong view of this subject, "who suppose port the tree, and it would fall. fied with the prospect of another pe- I. What a growth in grace imand not a series of spasms."-

eral members increase in size. Ev-cerning between good and evil."

and we should see a monster instead An evangelical or a gospel growth of a perfect being. If the branches of a tree grow, and the roots should not, these would not be able to supthat religion is a fitful sort of life; The same law of symmetrical dean alternation of excitement and in- velopment governs the growth of sensibility. Those who labor un- the soul in grace. If the soul is der this delusion, are religious only made alive, and grows in grace, it on certain occasions. They live shows itself in all those forms of contentedly for months in uncon goodness exemplified in the life of cern, and then, if they can be moved Jesus, and inculcated in the gospel. to tenderness or joy, they are satis In pursuing our subject, we notice.-

riod of depression. No form of life plies. And we remark, that it imis thus intermittent. Neither plants plies 1, An increase of the knowlnor animals thus live. Men do not, edge of Christ. In the apostolic inwhen in health, pass from convul- junction already quoted, growth sions to fainting, and from fainting "in the knowledge of our Lord and to convulsions, nor does religion, Savior Jesus Christ" is connected when genuine, ever assume this with a growth of grace. This form. It has indeed, its alterna-knowledge comprises all that may tions, as there are periods of health be learned of Christ as a teacher and sickness, of vigor and lassitude come from God, and includes in it, in the animal frame, but just so far a knowledge of God as our common as it deserves the name of religion, Father, a knowledge of Christ as it is steady, active, and progressive; the Savior of sinners, a knowledge of the Holy Ghost as a helper in the The Scriptures recognize in the various offices he performs, and a formation or birth of the Christian, knowledge of the Scriptures as a. an "inner man." Eph. 3: 16; and "perfect law" to govern us as the a "new man," Col. 3: 10. Now a loyal subjects of the kingdom of growth in grace implies a harmoni- heaven. And this knowledge must ous development of all the parts of be practical or experimental. That this new being, as the principle of is, we must know, feel, and be aslife, in plants and animals, leads to sured of the things we learn. Fola harmonious development of all lowing on to know the Lord, the their parts to produce a perfect eye becomes more unveiled, the formation. In plants, the root in- heart more enlightened, the undercreases as the branches enlarge; in standing more quick in the fear of animals, the body grows as the sev- the Lord, and the taste more dis-

ery thing seems to depend upon this 2. A growth in grace implies an harmonious progress. If some mem-increase of spiritual power, enabling bers of the body increased, while the child of God to endure hardness others remained in their infantile as a good soldier of Jesus Christ. and hard labor in the vineyard of Malachi 3: 10. His people prove the Lord, and also to bear patiently him, and find that his promises are world which lieth "in wickedness." these things" (meaning the spiritu-

increase of love. And increase of Jesus, "happy are ye if ye do them." knowledge will reveal to us more of John 13: 17. Thus the more we whatsoever things are pure and love. practice the precepts of Christianily, and our love will be increased to ty, the more will we feel assured of such things. And as our love is to their divine authority and of their soul within the breast of the vilest exceedingly," says Paul to the Thessinner, we will love him, though he salonians. 2 Thes. 1:3. be our bitterest foe, and seek to promote his salvation.

increase of humility. Every day feeling, and in life. He has left us will reveal to us our liability to an example, that we should follow wander from God, our entire depend- his steps. ence upon him to keep us from fall- II. We shall in the next place ing, our daily need of the cleansing take a glimpse at the means for blood of Christ and of his interces- promoting a growth in grace. We sions at his Father's right hand in have seen that the growth of the our behalf. Well may the apostle soul in holiness, is compared to the ask his brethren the following quest growth of vegetation. Vegetation tion: "What hast thou that thou to grow and flourish, must have a didst not receive? now if thou didst congenial soil, light, heat, and moisreceive it, why dost thou glory as if ture. And the soul to grow in thou hadst not received it?" 1 Cor. grace, must be planted in "the 4:7. We have nothing that is church of the living God, the pillar worth mentioning but what we have and ground of the truth." It must received from God. "Which of you occupy such a position and place, by taking thought can add one cu- that the light and heat of the "Sun bit unto his stature?" asked Jesus. of righteousness" will penetrate it, Matt. 6: 27. In the same discourse and this it will do, if it is in the he declared, "Thou canst not make church, for in the midst of the seven one hair white or black." Matt. 5: candlesticks, (the candlesticks rep-Certainly not those who grow in man or Sun of righteousuess was grace.

increase of faith. "Prove me," says water, will the soul be watered, and God, "if I will not open you the then it will grow, sending down its windows of heaven, and pour you roots deeper into the rich soil of diout a blessing, that there shall not vine truth, while its branches, that

and to perform much active service be room enough to receive it." the buffeting he may receive in a "yea and amen." "If ye know. 3. A growth in grace implies an al lessons which he taught,) said be "according to knowledge," and utility in promoting the welfare of as we know there is an immortal mankind, "Your faith groweth

6. A growth in grace implies in the last place, an increasing con-4. A growth in grace implies an formity to Christ in principle, in

36. Who then can be proud? resenting the church,) the Son of seen. Rev. 1:13. And with the 5. A growth in grace implies an Holy Spirit, which is compared to

is, its powers or influence expand, to twenty years of age, and it could in graee.

in grace, should avoid as much as the fulness of Christ." duty will permit, the company of the wicked, for their influence is to be feared; and they should seek the company of those who purify the spiritual air around them by their godly conversation, and by their exemplary lives.

embrace a larger portion of the not walk nor work. So it is with world under its shadow. But we the members of the "inner man." have also seen that the soul in its If he would grow in grace, he must regenerated state, is compared to a exercise his spiritual members. babe. Now we know there is no These may be weak at first like the food so well adapted to the child as limbs of an infant, but by proper the mother's milk. So newborn exercise and wholesome food, they babes or regenerated persons are will become very strong. The exhorted to "desire the sincere apostle John in referring to love, milk of the word, that they may remarks, "My little children, let us grow thereby." Again, the Savior not love in word, neither in tongue; declares himself to be the food of but in deed and in truth." 1 John the soul, and says, "my flesh is meat 3: 18. This is the way to exerindeed, and my blood is drink in- cise love, by exercising it in deeds. deed." John 6: 55. And again he Then it will grow and become says, "Man shall not live by bread strong. So with all the Christian alone, but by every word that pro- graces and gifts; only let them be ceedeth out of the mouth of God." much exercised, and they will grow Matt. 4: 4. Thus we see that Je- and become fully developed, and be sus and his word are the proper strong. Paul commands Timothy food for the soul, if it would grow to "be strong in the grace that is in Christ Jesus." 2 Tim. 2:1. To It is likewise necessary in the an- the Corinthians he gives this comimal economy that there should be mand: "Quit you like men, be a pure air breathed if a healthy state strong." 1 Cor. 16: 13. We are of the body is promoted. Various to be MEN in strength and understanddiseases are likely to taint the air, ing, and children only in malice. 1 and render it very unhealthy. So Cor. 14: 20. By growing in grace, for the soul to grow in grace, it is we may "all come in the unity of desirable it should be surrounded the faith, and of the knowledge of by a pure moral atmosphere. Con the Son of God, unto a perfect man. sequently those who desire to grow unto the measure of the stature of

J. Q.

For the Visitor.

SCENES IN JERUSALEM. Continued from page 273.

Bending the head considerably Again; it is very necessary for lower than before, the visitor enters the full development of all the through a low door into what is members of the body, that the ealled the Sepulcher of our Lord. child should have exercise. Let it As a room, it would not exeeed always be confined to the cradle or seven feet square, were there nothany other place until it should be ingelse in it, and about as many

high. Directly to the right of the of God." Another marks the place entrance is a marble Sarcophagus, where the Savior was crowned with about as high as a common oblong thorns; and under this altar is the tomb stone, and covered over with stone on which he sat. Another a thin marble slab. In this, say the stands where the soldiers cast lots monks, the body of our Lord was for his garments. Near this is the laid. The Sarcophagus occupies chapel of the cross. Descending about one half of the room, leaving twenty eight marble steps, the visionly space enough for three or four tor enters a large, low room, of to enter at a time. The walls are about forty feet square, dimly lightof greenish marble, handsomely pole ed with a few small lamps. The ished. Directly over the Sarcopha- roof is supported by four large colgus are about forty lamps, some of umns. In front of the steps is an them rich and beautiful, all of altar, on the right of which is the which are kept constantly burning, seat on which it is said the empress Around the open space, and imme- Helena sat while the workmen were diately contiguous to the Sepulcher, digging to find the cross; she havare several small recesses with alling heen warned of the place in a tars for the Abyssinians, Jacobites, dream. Descending again fourteen Nestorians, Syrians, Copts, and steps, another room is entered but Maronites, who have not, like the dimly lighted and hung with red Greeks, Latins, and Armenians, tapestry. A large marble slab, havlarge chapels in the body of the ing on it the figure of the cross, covchurch. To the west, about in ers the pit in which it is said the range with the front part of the cross was found. But the story of Sepulcher, is an opening or room, finding the cross is a strange monkforming a small chapel. On one ish legend. side is a gallery containing a very At the termination of the row of good organ, and the whole place recesses I have named, the visitor has a very neat appearance. This arrives at the foot of Calvary. Here is called the Chapel of the Appari- he ascends a marble staircase of tion, marking the place where eighteen steps, which brings him on Christ appeared to Mary after his the top of Calvary; or in other resurrection. Returning again to words, into a chapel about twenty the Schulcher, and taking a north- feet square, said to cover the place east direction along the wall on the where our Lord was crucified. It left hand side, are a number of small is paved with marble in Mosaic, and recesses with altars, marking cer- bung on all sides with silken tapestain holy places. One marks the try. At the west end of this room place where the soldier stood who is an altar, over which several lamps pierced the Savior with a spear, were faintly burning. From the

when hanging on the cross, return- right of this, extending a space ed and wept over his transgression. eastward, hung a strip of red tap-This is something not named in the estry. The right of this marks the sacred account. Another marks the place where our Lord was nailed to place where the centurion stood the cross. Directly in front of the when he cried out, "This is the Son altar are three holes in the rock,

each covered with a silver plate | Ordinarily concealing a deformiwith holes through them. The ty he was ashamed of, he now drops center hole in the rock was consid- his robe, and exposing the poor, unerably in advance of the other two. sightly hand in the hope that it These, it is said, are the holes where may catch Christ's eye and move the three crosses were set. The his pity, sits with looks fixed imvisitor is simply permitted to ad- ploringly on our Lord. There was vance and put his hand into the no need for him to speak. The eaholes. To the right of these, near ger looks, and the poor, bared, withby, is a rent in the rock, said to be ered hand were touching prayers. caused by the crucifixion. This is Nor did these prayers wait long for

doors thrown open as the hour of to do the very thing he had no powworship approaches, the synagogue er to do. Still he tries it. Again begins to fill. Among those who doing what he can, he makes an enter, is a man with a withered effort, and, "Glory to God!" bursthand; and however others come, ing from his lips, succeeds. Virtue there is a haste in his step, and goes out of Christ. The shrunken high expectations seated on his hand instantly acquires a healthy brow. Blessed day, now is his color, and swells into its right prochance to be healed. Jesus is in the portions. In his joy the man shuts neighborhood, and is sure to be at and opens it; moves the pliant finworship. Early there, likely the gers, and holds the miracle aloft to first, this crippled man, heeding the gaze of a crowd, dumb with asnothing else, looking at none, talk-tonishment. Give him a harp, and ing with none, keeps his eye on the with that hand he would sweep its door: Keenly observing all who strings to the praise of Jesus. Patenter, and often, as it opens, and tern to men who have souls to be Christ appears not, disappointed. At length the feet of a group are heard; again the door opens; and the color that flushes his face tells that the person has now come whom he has come to meet. Nor is this all he can do, and does. Observing where Jesus, attended by his disciples, sits, he rises, and elbowing the crowd aside without regard to their challenge or murmurs, pushes on to place himself before the Savior, right in his eye. All this he can do, and does, and more.

all that can be seen on Calvary.

To be continued.

To be continued.

To be continued.

To be continued.

To be continued. says, "Stretch out thine hand!" The Withered Hand and Heart. Strange command to others; per-It is a Sabbath morning; and its haps also to himself, as bidding him saved, and hearts to cure, he did what he could, using all means within his power to obtain the blessing. And, did people with equal eagerness repair to the church on the Sabbath, as he to the synagogue, to meet Jesus Christ, and with the same earnestness and the same faith, lay but their sins and soul's sorrows before Him, our Sabbaths would witness greater work than this. He who healed that withered hand healing withered hearts, and whether they required to be saved or sanctified, giving power to them that have no might. Sunday Magazine.

SELF-DENIAL.

There is a rigid process of selfdenial occasionally practiced, sometimes from necessity and sometimes from choice, which we always admire, especially when it is done with a willing heart and natural independence

to invest in sheep or cattle, instead of expending them for toys or needless eatables, will doubtless be "worth something," at least in property; and the lad who buys good books to read, and reads them, is likely to know more than those who only care for fun and to pass an hour in the jolliest way.

We knew a young lady who, at a fashionable boarding school, would dress in the plainest manner, and observe the strictest economy, that she might remain there the longer and learn the more.

Many of her schoolmates could attend the soirces in gay attire, but she was as cheerful in her room in company with her books as they were, and when she left the institution it was with more than common honor; and she lived highly respected by all who knew her, till after a life of usefulness she was transferred to the Eden above.

It is an easy matter to commence tunneling a mountain; the difficulty is to drive it through to the other side. Yet this is done, not by a resolution or single effort, but stroke by stroke. Skill, labor, and perseverance are thus necessary in every department of life to accomplish whatever one ought to do.

Those who accomplish any extraordinary work are always fitted for it by natural abilities and some

disciplinary exercise, which render them adequate to that work.

That self-denial which resists temptation and spurns a bribe may be the beginning of a good and eventful life, such as any one should be glad to live. If it commence in early childhood, and is continued The boy who lays by his pennies to ripe maturity, it will shape out a character which the wicked will fear, the righteous admire, and the angels love. And thus begun while one is young, it becomes truly as a second nature as any other habit, and quite as important.

Thousands can be found who, though willing to embrace what is good, are not bold and decided to shun what is bad. They are ready with others to extol virtue and rcligion, but slow to strike down vice when the weapon is placed in their hand. The appetite is tempted, or their approbation is sought of something false or vile, or their pride is appealed to, and they lack the noble courage to answer "No!" bccause they lack the ennobling virtue of self-denial.

Without the real spirit of self-denial high excellence of character cannot be attained; and hence Jesus declared that those who would come after him must deny themselves as well as bear the cross.

For the practice of this Christian virtue there are opportunities so frequently occurring, that by giving it its proper exercise it might become one of the most prominent traits of Christian character, and distinguishing feature of the Christian's life.

ASSOCIATED TO TRANSLATE THE BIBLE.

An association has been founded in Paris with the object of making a new and "rigorously exact" translation into French of the Holy Scriptures. This translation, which the founders promise shall be far superior to the existing version, is to be the work of a number of competent persons taken from the three great religious communities -Catholic, Protestant and Jewish. The first meeting of the society was held the other evening in the great hall of the Sorbonne. The attendance was numerous, and the floor was crowded with fashionably dressed ladies. M. Amedee Thierry, Schator and Member of the French Institute, presided, assisted by M. de Noirlieu, parish priest of St. Louis d'Antin; M. Vallette, pastor of the Confession of Augsburg; M. Patavel, pastor of the Swiss Church, London, the originator of the society; M. Cremieux (of the Jewish persuasion) member of the Provisional Government of 1848; M. Astruc, the head Rabbi; M. Paulie Paris, of the Institute; and M. Levi Bing, a Jewish banker. On the platform were mingled together Catholic priests, Protestant pastors, Jewish rabbis, and several laymon. The proceedings opened with an address from M. Amedee Thierry, explanatory of the object of the society. He and brings together men of good expressed his satisfaction at seeing the representatives of the three

JEW, CATHOLIC & PROTESTANT dogma, there was a neutral ground on which they could all meet-that of philology and literature. He suggested, too, as another reason for undertaking it, the persistent attacks of infidels, which were becoming every day more audacious, and against which the three communions could not be too much on their guard.

> M. Petavel, as the originator of the design, was presented to the meeting. He is Swiss by origin, and descends from one of the French Protestant refugees of 1685. The committee charged to superintend the translation was named. It consists of M. dc Noirlieu, cure of St. Louis d'Antin; the Protestant pastors, M. Vallette and M. Paris; the head Rabbi, M. Astruc; and M. Petavel, as Secretary. M. Petavel gave an exposition of the character of the society, which is not merely doctrinal, and of the manner in which it proposed to carry out its object. The address concluded with these words:

> "In the name of the great reconciliation which is finally to bring all of us together one day, under one Shepherd and in one flock, we solicit the adhesion and the aid of every right-hearted man; and we invoke on this cradle of our society the protection of the living God, the Father of Light, our good Heavenly Father, whose breath vivifies will."

The Cure of St. Louis d'Antin, great forms of worship assembled the head Rabbi, the Pastor of the to promote the object they all had Confession of Augsburg, M. Berat heart. He considered that a trand, Canon of the Verscilles, and completely new version of the M. Levi Bing, banker and philolo-Bible was not a work of difficulty, gist, successively addressed the meetirasmuch as, irrespectively of mere ing, and formally declared their

complete adhesion to the project. ology and literary studies. Let the The Abbe Loison, Vicar of the learned Hebricians or Grecians of Church of St. Clotilde, also address- the Institute of France, of the Sored the meeting. In the name of bonne, and of the Asiatic Society. Catholicism, he formally disavowed combine for the formation of a socithe Inquisition, and expressed his ety or a new academy, and let them joy that the time had gone by when and to their number men most commaterial constraint was necessary petent in erudition and literature. to maintain any religious creed. layman, M. Eichoff, spoke strongly in his address against "those insensate persons who deny the miraculous, because they are unable to comprehend it."

The programme, defining the object of the Society, is as follows:

"A member of the Institute and professor at the College de France, lately remarked, that there was a serious blank in French literature, and we looked in vain in it for a satisfactory version of the Bible. The versions in general use are remarkable either for their inaccuraey, or for incorrectness and vulgarity of style. For the honor of France and its language, whose mission is universal, indifference to that defect should not be prolonged. In whatever point of view it be looked at, it will be seen that the Biblical text needs to be translated anew, especially in the present day, when moral and religious questions occupy every mind. It is true, that for some years past persons have set merits of these different attempts, verses, high authority, as well as ination and the insufficiency of so is good for man that he bear the many efforts, where combination yoke in his youth." and union might insure success. It is not less true in matters per-We demand, then, an understand-taining to human health. We read ing between men of good will, meet- many things written by so-called ing on the common ground of phil- "Reformers," which appear "very

A Under the eyes of a Government favorable to the researches of seience, they will, by working together, raise a national monument werthy of the noble tongue we speak, worthy of philological science, which has realized such progress, and worthy, above all, of the immortal truths of which the Scriptures have transmitted to us the inexhaustible treasure,"—The Israelite Indeed.

A BEAUTIFUL SAYING.

"He is happy that finds a true friend in extremity; but he is much more so, who finds not extremity whereby to try his friend."

Many things read well, and, at first glance, strike us as beautifully true; but, on more mature reflection, we cannot but pronounce them to be as false as they are fair. these, the quotation above is onc. for a higher than mortal authority says: "It is good for me that I have been afflicted." It is ordained that exaltation and humility, alternate themselves to the task, separately joy and sorrow, shall checker as and at the same time. Without well as fructify the field of Chriscalling in question the respective tian life. And as to peeuniary rethere is reason to regret the dissem- a correct observation, show us, "It

reasonable;" but their rationality days—then filter, bottle, and cork vanishes into thin air, when put to well." Raisins are simply dried moment, but only after mature deliberation. The customs of a nacombined observation of that nation in the course of generations, and, to a considerable extent, are founded on common-sense principles, are the best under the circumstances. Hence every man, however intelligent, should oppose a custom of the country with great diffidence, and not without long and deep investigation. It is for the lack of this, nine-tenths of our "Reform" movements pass to their original nothingness in a very brief space of time. One or two, especially, are en route to that destination, which it would not be proper now to mention .- Hall's Journal of Health.

> For the Visitor. PURE WINE.

I sent you an article under the above heading which was published in the July No. of the Visitor. I notice there is a mistake in the formula. It should read as follows: "Take twelve pounds of good raiit stand uncorked for about fourteen mother.

the test of a severe scrutiny. The grapes, and not as many suppose best advice we can give to our real prepared with cane sugar. The waders is: "Be shy of everything ter we use in the preparation of new." Stick to the old paths. But this wine is only a substitute for be sure that they are the old ones. that which was evaporated from The experience of ages is not to be the grape while exposed to heatslightly disregarded. We should hence it should be pure-the sugar be slow to abandon what our fath we find in and around the raisins is ers before us have uniformly found GRAPE and not cane sugar. No safe and good. If we do change at purer wine can be had here in the all, let it not be on the spur of the north than raisin wine and it is now used by other denominations for sacramental purposes in preference to tion are the practical results of the other wines. For medicinal purposes this is by far the best, and as there is no kind of duty or tariff on it which makes it the cheapest.

P. FAHRNEY.

The Family Circle.

THE HARP IN HEAVEN.

One of the sweetest recollections of my girlhood is a beautiful reply my mother once made me, when my heart was swelling with childish grief.

I had just returned from the house of a wealthy neighbor, who had kindly given me the use of their piano for a few hours every day, to gratify my extreme love for music. Our own cottage home looked so plain in contrast with the one I had just left, and no piano within its walls, I laid my head upon the table and gave vent to my overflowing heart. I felt grieved, and perhaps a little angry, that we sins, cut each raisin in two, and were unable to afford the one thing put them into a five gallon demi- I desired above all others-a piano john, nearly filled with water, let -and expressed my feelings to my

gentle tone, as she simply replied, and imaginary wants of their chil-"Never mind, daughter, if you can- dren. Repetition soon becomes a not have a piano on earth, you may habit, and a habit once formed, even have a harp in heaven." Instantly in childhood, will often remain duthe whole current of my feelings ring the whole of after life, acquichanged. dwindled into insignificance, and last, it sets all laws, human and the "harp in heaven," with its gol-divine at defiance. Let parents den strings, became the object of who yield to the cries of their chilmy desire. I felt reproved for my dren for dainty and promiseuous repinings against the Providence food, or who allow them to torment that had placed me in a humble domestic animals, or to strike their home, and from that moment the nurses, or to raise the hand against enjoyments of heaven seemed far to any person, consider well on the outweigh all the pleasures of earth. consequences. The moral effects That beautiful reply has followed of pampering the appetites of chilme all my life, or rather, has gone dren are most melancholy. Is the before me like a bright guiding star mother afraid of an explosion of -lifting my thoughts above this passion, a bribe is too often promtransient life, and opening to my spirit's vision the glorious scenes in that "land of life and light." I have a "piano on earth" now, but its charm is gone. Its music no longer gladdens my heart as it once did, for the ears that loved best to listen to its sweet tones, are now enraptured with the grand harmonics of heaven. The dear fingers that so often touched its keys now sweep the golden harpstrings. O, that "harp in heaven"!" How my soul longs for one breath of its rich melody!

As I look upon the dear baby fingers in the cradle near me, I think it matters little whether my child be poor or rich-whether her path be strewn with thorns or flowers-if she may only have a "harp in heaven."-Selected.

Indulgence of the Appetite.

Parents should ponder well on

Never shall I forget her sweet, cious indulgence of the appetites Earthly things ring strength every year, until, at ised in the shape of a cake or tart, as a peace offering. Does it annov a whole company by its boisterous or ill-timed pranks, it is persuaded to be quiet by the promise of some sweetmeats. If it has been good, as the phrase is, the reward is still too frequently something for the stomach. Eacing is soon regarded as the chief end and object of life by a child, who sees in it the chief incentive to good behavior. A premium would truly seem to be given for gluttony. The use of the other nobler senses, and of the faculties of the mind, the early cultivation of the kindlier and better feelings of our nature-generosity, disinterestedness, pity, filial love-all are overcome or postponed in favor of the one sensual, selfish and absorbing act of gormandizing.

Youth's Department.

· We Will Laugh Him out of It.

"Charlie Earl, seeking to become the danger of an early and capri- a Christian, and speaking in prayermeeting?" "Yes; last night he declared his purpose to lead a new life, and asked for the prayers of God's people that he might suceeed."

"He is the life of our company," said David Bright; "so merry and light-hearted, we can't aff ord to lose him. The idea of Charlie becoming religious! Imagine him with a solemn face:" and he laughed hear-

"Charlie is very earnest," said Ella Morrell, "Oh, yes, he is always earnest, even about trifles. We can't think of his becoming religious, however, we must see him, and laugh him out of it."

"I don't think you will." "Oh, I am sure we shall. When we were at college, Charlie and I roomed to gether. His mother would persist in sending him religious books and tracts, and write him such letters that he would be very miserable; but we used to laugh at him, and in a little while he would be cheerful as ever. You will see him with us in a few days, laughing himself at his foolishness."

gle with his former companions. his determination to lead a new life. He openly professed his faith in Christ, and was an active worker in the Sabbath school.

David Bright had tried his powpanions tried every way their ingeleft them.

The dignity and kindness with which Charlie bore their treatment. and his consistent conduct, won David's admiration and regard. He found Charlie not the gloomy, morose person he had pictured him, but the same genial, warm-hearted friend, and he learned a truth new to him, that religion can alter the disposition only for the better.

With a new purpose to live forto glorify his divine Master, and with a heart filled with love and peace, Charlie Earl went on his way rejoicing. David found that his friend possessed in religion a treasure the world could not give, and he had now no wish to laugh him out of it, but rather to be brought himself under its gentle influence.—American Messenger.

Correspondence.

Mineral County, W. Va.

Dear brethren, Editors of the Gospel Visitor: I have noticed considerable in the Visitor about donations that are made. We desire no Time wore on. Ella Morrell no answer. We think there is too ticed that Charlie Earl did not min- much said about it. If I have any thing to give, let me send it to D. He remained true and steadfast in P. Sayler, or any other brother that may be appointed, and let him send it to where it is to go think when I have given my mite, I am clear, whether it goes to the right place or not. And I think ers of ridicule and sareasm upon his when brethren feel to be thankful, friend, but was disappointed that let them not thank me, but rather they produced no effect. His com- be thankful to God for his blessings upon them, that they are able to nuity could devise to annoy Charlie, give to them that need. Brethren it They carried their persecutions so has some appearance of being honfar, that David became offended and ored or noticed by the world, as the Visitor is before the world. I think

the Savior forbids that we shall der what I would do when I left my sound a trumpet on such occasions, father's house-when I would be in or let our left hand know what the the land of strangers. Who then, right doth. Brethren if you think thought I, would care for memy remarks worthy, correct them, therewith no one to guide my weaand give them a place in the Visi-ry feet in this vain world of sorrow. tor, and if not, we desire an answer I have often thought that if sickupon the subject.

JOSEPH ARNOLD.

me to provide for my temporal ed into my mind.

ness would eause me to take my hed, and there to remain in a helpless condition, what hand would there be to minister to my wants, and Dear Brethren: Enclosed you will smooth back my hair. Oh! how find \$1,25 to pay for one year's sub-true it is there is no hand like a scription on the Gospel Visitor. A mother's. How would I then long thought may perhaps arise in your for my mother's care! How then mind, and you may wonder why I would I wish to be back in my delayed sending so long. The rea-childhood days, under my father's son I can very easily explain. I am roof. And how would they feel, to a young man, just having passed think that one with whom they the age of twenty, and lave been had spent so much time was there raised up by the hands of religious laying in a helpless condition! How parents, and have spent all of my things may turn out with me, is life at home where I could have the more than I can tell; but I hope for pleasure and liberty of reading your the better. Many rejoice on the excellent periodical, (as my father day when age has released them takes it.) And now as I must from the power of their parents. start out to work for myself, I must But if they would only realize the leave home. Yes home, that word consequence of it, it would be a day that was the first to be engraved in of weeping and mourning to them, my memory, and the last to leave to think of the responsibility othat it. It is not with that desire, that tell upon them that day. I did not many have to leave home, that I realize the same myself, until the intend to leave; but duty requires thought of leaving home had enter-

wants. And what a sad thought it And now for the reason for tais to one like me, to bid farewell king the "Visitor." The reason is to father and mother, yes, farewell this: I am young as I told you, to those that have watched over and liable to err, and I find so much me all the days of my life. But I good instruction contained it. My must. Often while all nature was business is of such a character in silence, and the dark vale of the that I am obliged to work at several evening shade had covered our different places during the season, earth, and I had laid myself down and cannot conveniently carry upon my bed, there to rest, those books with me, and I desire somethoughts came to me, and caused me thing of a religious kind to employ to lie and cry until sleep compelled my mind upon. And by taking me to close my eyes. I would won- both the "Companion" and "Visi-

attention paid to the young. I tell tor. you if some of the brethren only & Our Change of Location. For we, in our young and tender this place. days have many difficulties and temptations to undergo? And it does us much good to receive encouragement from the old brethren, it makes us rejoice. And we do rejoice that we have started out to serve the Lord in our early days. It also strengthens us to be more watchful. I often do many things that I ought not to do, and leave undone those things which I should do. And when I read the admonition of some good brother or sister, how I do rejoice to know there are those that are better than I am, and who feel like encouraging and helping us. Do give us all the encouragement you can.

JOHN II. MOORE. Roanoke, Woodford Co., Ills.

Editors' Table.

OUR JOURNEY TO ILLINOIS. OWing to our absence we cannot give the attention to the closing form of the present number that we would like to do.

THE OCTOBER AND NOVEMBER Nos. We issue these two numbers together to favor our arrangement for moving. We hope our readers will acquiesce in what our present circumstances seem to require.

tor," these with the Bible keep my Our Prospectus. Will our friends mind very well employed. But dear and agents please use our Prospecbrother, there is one thing that is tus to the best advantage in accomneglected that ought to be attended plishing the object for which it is to more than it is, and that is more issued—the circulation of the Visi-

knew how much good it does those All who have business with the young members to see an article office of the Gospel Visitor, will written to them, they would spend please address their letters hereafter, more time in writing to them than to Covington, Miami Co., Ohio, as they do. We need encouragement. the office of the Visitor will be at

Poetry.

For the Visitor.

Deem not the Earth is Dreary.

BY MRS. S. S. SPICER.

Deem not the earth is dreary When flowers strew thy way; And say not thou art weary, For God will be thy stay.

O pine thee not in sadness, Although there cometh night; Lift up thy head in gladness, The morning will be bright.

Although there cometh sorrow, Although there cometh pain; Thy sun will shiue to-morrow With brighter beams again.

What though the clouds obscure him A moment from thy view, The "dark cloud's silver lining" Will soon appear to view.

So deem not earth is dreary, But let thy heart be gay; And all life's joyous sunshine Will fall upon thy way. Columbiana, O., Sept. 3, 1866.

For the Visitor.

LINES.

Written on the death of Jacob Fry, who died March 2, and Mary J. Fry, who died March 8, IS66.

BY MARY SANBORN, ROANOKE, ILLS.

Come all ye tender parents dear, Whose children now are well,

Come, hearken now, that you may hear, The solemn truth I tell.

In Roanoke town there lived of late, Some parents, then, like von: Whose children round them there did sit, A pleasant sight to view.

But soon into their family came, The messenger of death: And called two children from the same, And took from them their breath.

Jacob by name the first was called; In March, the second day, Twenty four years, and three months old, Is what I heard them say.

He was a man whom all did love, While on this earthly shore: And now, I trust, he is above. Where sorrow is no more.

Another, a daughter which they had, Mary Jane was her name; Al! in the bloom of youth though clad, Was forced to quit the same.

March the fifth, before the close, Unwell she did appear; And weut to bed for to reposc, Not knowing death was near.

But on the seventh, it does appear, To them she did reply,-"To-day and night, I suffer here, To-morrow, I must die."

"There will not be eight days between, My brother's death and mino; Then in that world I'll bo redcemed, Where happiness I'll find."

On the eighth, so I've been told, Her soul did take its flight To God, who gave, for wo can't hold: Ho only takes his right.

She died when in her fourteenth year, I've lately been informed; But, Oh, it was a stroke severe: These friends how they do mourn!

Dear parents, now to you I'll say, Fain would I comfort bring, But earthly things will pass away, And presently they'll end.

Come, all young people, far and near, This day to you I write, For you to seek the Lord while here, Before it is too late.

Before the final bar of God, You soon must all appear,

There to receive your due reward; Prepare for death, while hore.

And now, I hope you'll seek, and find, As the Savier has you told; And may you all prepare in time, To walk the streets of gold.

OBITUARIES.

Died in the town of Ashland, O., Aug. 27.
MARY CATHARINE DESHONG, daughter
of John V. and sister Doratha Deshong, aged
27 years 3 months and 6 days. Funcral services by the writer and brother Isaac Schmucker Wm. Sadler. from Heb. 13: 14, 15.

Died near Frankfort, Ross county, O. February 28th, 1866, of typhoid fever, ELIZA STOOKEY, daughter of Isaac and Susan Stookey, aged 15 years. Also, on the next day, of same disease, ISAAC STOOKEY, father of the above aged 49 years lacking one day. He was a man respected by all who knew him and filled several places of trust in the county where he lived, and was a member of the Ohio Legislature when be died. He was liberal, kind and honest, but like the young man that came to the Savier, lacked one thing—ho had never united with the people of God. Also, at same place, of same disease, July 19, 1866, MARTHA ENGLE, daughter of Isaac and Susan STOOKEY, in the 25th year of her age. She called her friends to her bedside and told them she was going to die, said she was happy and prepered to go, bade them all farewell and so passed away. The funerals of the above were preached by brother Mills Calvert, at Burk's Meeting Houss from the words "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Landon West.

Died in Foreston, Ogle county, Ills, September 9, sister HANNAH BALSBAUGH, aged 79 years 9 months and 25 days. She was buried in the burial ground of West Branch church, September 11, 1806. She was formerly from Dauphin county, Pa. Funeral services by brethren J Sprogle, M Emmert and Garber from Hebrew 9: 27.

Died of typhoid fever, near Ottokoe, Fulton Co. O. Aug. 21, brother ROBERT HINER, aged 33 years, 11 months and 25 days, leaving a disconsolato widow (sister in the Lord) and 6 children to mourn their loss. The dear sister and four of her children wore unable to be out of bed at the time of funeral, being afflicted with the above disease. Brother Hiner was a loving brother, moved of late from Columbiana Co. O. and settled in the northern end of Fulton Co. O. much respected by all who knew him, for his exemplary life. So we hope our loss is his grent gain. Funeral services by the writer, from Rev. 14. 13.

Aaron Barkybill.

Died in Kosciosko Co. Ind. Wm. C. BAER; aged 34 years, 9 months, and 3 days. Funeral services by brother Umbaugh and the writer from Hebrews 9: 27, to a large and attentive congregation. Jesse Calvert.

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every thing che render the cash in necessary. The whole work will en brace from four to six not numbers of 64 pages, as the first, and the price for each two, is the sent thirty Cents, and may be reduced, as the number of sub-criber increases. As to the bound volume we can only say that it will regge from \$1,10 to \$2.00 if our subscription list will not inrilly allow also are dictin. Agents and subscribers will please to send names and addiess, and for the pamphlet also the pay to HENRY I URIZ.

COLUMNIANA, Columbiana Co. O. August, 1-66.

CONTENTS OF NO. 1.

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Acknowl a et ent. Almitting strangers, Aduitery, Advancing brothren, Alms collecting, Annual meeting. Anninting t e sick Auxious bench, Appeal to Y. M. Aryent spirits, Asseming property, Attent, taking, Authority of a bishop, Avoidance.

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CONTENTS

OF DECEMBER NO.

Christians' duty to the unconverted	1
page	353
The church and school .	356
Remarks	358
Working out our own salvation	260
Returning good for evil .	365
Muscular Christianity .	366
The commandments of God .	367
Annual Meeting privileges .	368
The discussion in Ills.	370
Youth's Department.—Sowing little	0.0
seeds	372
The second secon	373
Queries	376
Report of Committee .	377
Report of meeting ;	
News from the churches	378
The close of Vol. XVI.	
Our New location	379
Editors' Table	380
Poetry Holy Aspirations .	381
Obituaries · · ·	_

Letters Received

C Custer 2. From Geo Mowrer. Thos S Helsinger. DS Pluin. Snyder. H Koontz Abr Malshee. L S Royer. D P Sayler. Dan Hays. Sarah A Lisezman. PR Wrightsman. Nathaniel Merrill. David Boop. H F Geo Worst. Jos I Cover. Miller. John T Lewis. J B Mishler. J Dear-John Nicholson, S R Workman.

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Vol. XVI.

DECEMBER, 1866.

No. 12.

are without. Col. 4:5.

ral children, and he is the common sibility upon the church, and each Father of all, and has had regard to individual member of the church all in the work of redemption, for shares in that responsibility. Christ Christ "tasted death for every man." is the Christian's example, and we And as our heavenly Father loves are admonished to "let that mind be all his intelligent creatures and la in us which was also in him;" and bors to promote their salvation, he it is positively declared that "if any has made it the duty of those who man have not the Spirit of Christ, have experienced the blessings of he is none of his." And the concern divine and saving grace, to feel, as of the Redeemer for them that are he himself feels, a desire to have without, was a very prominent trait those who are yet without the pale in his character, and his labors to of the church, brought within bring them into his fold, were asthe fold of Christ, that they siduous and unceasing. Witness too may be saved. And it is the his prayer for his persecutors, and duty of Christians, not only to feel his tears over Jerusalem. such a desire for the salvation of when he was come near, he beheld aliens, but also to labor to accom- the city, and wept over it, saying, practical character of the precept least in this thy day, the things "Walk in wisdom toward them that which belong unto thy peace! but are without." And such, too, is now they are hid from thine eyes." glorify your Father who is in heav-ample, and to sympathize with him

lamented and amended, is the want al wants of the unconverted.

Christians' duty to the Unconverted. | the fact that the ordinary method Walk in wisdom toward them that used by the Lord for reforming worldly people, is by the agency of All human beings are God's natu- the church, throw a weighty responplish their salvation. Such is the if thou hadst known, even thou, at the import of the precept of Jesus Such being the manifestations of the when he says to his disciples, let love of Christ "to them that are your light so shine before men that without," those who prefess to folthey may see your good works, and low him, or to make him their exin his holy and noble work of sa-Among the many defects in ving souls, cannot, if they are conchristian character which are to be sistent, be indifferent to the spiritu-

of appreciation of their responsibili. The phrase "them that are withty towards those who are out of the out," forcibly expresses the condiehurch. The relation of the ehurch tion of the unconverted, and is elseto the world, and the solemn and where used by the apostle to repreimportant trust committed to it by sent this class of persons. He asks its divine Head in making it the the Corinthian brethren when reground and pillar of the truth; and proving them for going to law one

GOSP. VIS. VOL. XVI.

if they ever have to bear testimony that are without," that their minds against us they can only say what may be favorably impressed with primitive believers, "Such a one is a Christianity, for if they remain out be blamed in him but that he is a heaven. Christian."

And, finally, a Christian walk or conduct toward them that are without, requires of us direct efforts for their salvation. They should be made the subjects of our prayers, and we should seek and improve suitable opportunities for speaking to them about their salvation, and of recommending to them a holy life. But remember we are to walk wisely toward them, and that it is a "word fitly spoken" that "is like apples of gold in pictures of silver." Pr. 25: 11. A compliance with the precept under consideration will also lead to efforts and encouragement for the spread of the gospel among the unconverted, and to judicious efforts to bring them under ble to see more clearly the footprints tne influence of the gospel.

who may chance to read this article. we would kindly say, see what interest the Lord has taken in your salvation! He has not only provided salvation for you, but he has towards you, as will be best calculated to give you a correct view of subject of a school, as a church measthat you may thereby be induced brethren. to avail yourselves of its advantages. not yourselves indifferent about his religious principles. Enter while the door is open.

to "walk in wisdom toward them ly institution in the church as an

the enemies of Christianity said of the importance and excellency of good man, and there is nothing to of Christ, they must remain out of

J. Q.

For the Visitor. THE CHURCH AND SCHOOL.

Beloved Brother:

Though silent for a little season, yet I have not forgotten your labor of love in the Lord. Often have I been encouraged, when in the midst of gloom. and despondency, by the perusal of the soul-cheering sentiments, productions of much labor thought, of those who have good of Zion at heart. It is particularly gratifying to note the determination of brethren to stand by the ancient landmarks, and if possiof the tried, the chosen, the faithful. To those who are without, and A failure to distinguish clearly between what is of the world, and what is of the truth, gives rise to many things of doubtful propriety, and which experience and that wisdom which is from above declare to made it the duty of the members of be inimical to the spirit and letter his church so to conduct themselves of christianity. This seems to be the case with those who urge the the excellency of that salvation, ure, upon the consideration of the

It is allowable for a brother to Then while so many are concerned engage in any worldly employment about your spiritual interests, be that does not require a sacrifice of Do not remain without, brother to teach a school as a worldly occupation bears no objectionable Christian reader, let us endeavor features; but to recognize a world-

of the Gospel assumes a degree of that these are the best and the most inconsistency of startling propor-efficient means that divine wisdom tions. Experience teaches when individuals, ehurehes and councils transcend the limits and privileges as prescribed in the Gospel, they are no longer vouchsafed the divine aid. This will account for the pucrile decisions of bishops and councils in deliberating upon matters beyond their prerogative, and foreign to the established laws of the christian constitution. We are informed that in the middle of the third century, "Fidus, a country bishop, wrote to Cyprian of Carthage to know whether children might be baptized before they were eight days old, for by his bible he could not tell. This question could not be decided by Cyprian without consulting a council of bishops. This council consisted of between sixty and seventy bishops, who finally decided, "that as baptism was so necessary to save men, infants ought to enjoy the benefits of it as soon as they were born." Here, then, is an example for all succeeding ages. And if the great body of professing christians has not profited by this and similar instances of human weakness, hitherto. may it not be hoped that we, who claim to be the defenders of primitive christianity, will take warning from the experience of the past, and sion of the world!" guard against every innovation however plausibly they may intrude our intellectual sons and daughters themselves upon our consideration?

law of Christ is perfect; that it con- lost thereby, it may be urged, on the tains full and specific directions for other hand, that when the means propagating its saving influences prescribed in the Gospel fail to turn among mankind, and for perpetua- them to the truth, we would not be

auxiliary in the defense and spread ting to the remotest generation, and that could contrive. Upon a full and careful examination of the divine code, we learn that to "teach all nations" by "preaching the Gospel to every creature," is the only prescribed mode for the extension of the doctrine of Christ. There is no intimation, either by Christ or the apostles, that an institution which had its origin in the rudiments of the world, and which has been made subservient to the caprices of every age, should be ealled in as an aid in the work of turning the world from darkness to light; but on the contrary, we are frequently warned of those who would teach us after the "rudiments of the world and not after Christ," and to avoid "oppositions of science falsely so called." As an evidence, at once ample, broad and elear, that school recognized by the church as an auxiliary is inconsistent thereto, it may be adduced that all those denominations who have apostatized from the "faith once delivered to saints," have incorporated the schools of every grade as a "part of the body politie;" and as an important addition thereto, they have reeognized the Sunday Schools, in these latter days, as an "institution in the hands of God for the conver-

If it be argued that by denying the means of obtaining an education in the church, their brilliant talents It may be safely assumed that the in the work of reformation may be

means successful. en te fin

who feel "pressed in spirit" to yield the mind of the Spirit of truth upon obedience to the command; "Go ye, the subject; and to be governed by therefore, and teach all nations," I may be allowed to suggest the ex- the spirit of meckness, look at the ample of the apostles and early thris- subject and compare our ideas totians as worthy of imitation. Indolence is the school of sin, evil sur unanimity of sentiment as possible misings and division. Should we upon it; and where a difference of sit down; and educate, in order to carry out the requirements of the commission, we would lose our identity as the peculiar people of God; and, inured to a life of case and inaction, unfitted for the duties of the soldiers of the cross.

Upon the whole it is concluded :-

- There is but one school in the christian church.
- 2. Christ is the teacher of that The substance of the article, may, THE
- . 3. A school of the world is the institution of man.
- 14: The church has no power: to cleanse an institution, of man from its worldly nature, and sanctify it for sacred use.

Accept my best, wishes, christian regards and esteem.

Yours in love, and in the frame

DANIEL HAYS.

Greenland, W. Vat. . 184.

REMARKS.

aln a note accompanying the ity? The following language of above article bradlays informs us that it was written from "a sense of cation; "Finally, brethren, whatsoduty, and love to the church." Although we cannot publish every thing which has originated in such things are just, whatsoever things worthy motives, merely because it are pure, whatsoever things are may have such motives for its ori-levely, whatsoever things are of gin, we publish this article as it re good report; if there be any virtue,

safe in devising means of our own, lates to a subject—that of educaneither would they likely prove tion, which is now before the brothprofitable members were those erhood for examination and consideration, and we hope it is the desire As an encouragement to those of all the brethren to know what, is the same. We therefore should, in gether that we attain unto as much opinion may exist, we should exercise forbearance and charity. We like the spirit in which br. 'Hays's article is written, and there are points in it which deserve attention. And although we do not see the subject just as he does, the remarks we purpose making are not made to oppose his views, but to illicit further light upon it.

perhaps, be thrown into the following question: Does the church transeend her lawful calling by considering the best method of educating her youth, and in making provision to do so? Surely the church should assume no duties, and take upon herself no labors not in harmony with her character, or which would interfere with her mission to enlighten and sanctify the world. But does not the church properly take eognizance of every thing which effects the welfare of human-Paul surely admits of a wide appliever things are true, whatspever things; are; honest, whatsoever and if there be any praise, think on school designed to promote the

and one that commends itself to the things which are worldly in their consideration of Christian parents common character and usage, bewith strong claims upon their attenour youth, during the time they are receiving their education sur-rounded by such influences as will be likely to lead to the formation of becomes one of the links in the Christian principles. A certain dechain of means used to bring about gree of education seems to be ne essary for every person. This will apostolic church, "neither was there be admitted by all. And while a certain degree of education is necessary for all, it seems also neces- or houses sold them, and brought sary that there should be some ed the prices of the things that nere ucated men in the church to success sold, and laid them down at the fully combat some of the forms of apostles' feet: and distribution was error which truth has to contend made unto every man according as with. Now as a sanctified educa- he had need." Acts 4: 34, 35. tion may be used to advantage in Here we see that the apostolic promoting the cause of Christiani church became a savings bank and ty, and as it is very desirable that held the funds of its members for youth should be under Christian in-charitable distribution. And it asfluence while obtaining an educa- sumed the management of all the tion, may not the church with pro affairs, temporal as well as spiritual. pricty take an interest in the establof those in union with it. To all lishing of educational institutions in their temporal things was given a which useful knowledge and science religious character as they were all are taught? Brother Hays says used to promote the prosperity and to recognize a worldly institution edification of the church. It is true in the church as an auxiliary in the there was no divine law that redefence and spread of the gospel, quired this. It grew out of the peassumes a degree of inconsistency culiar feelings which Christianity of startling proportions." But is a produced in its early and zealons adschool conducted on Christian prin- herents. And the apostles did not ciples, and designed to throw around prohibit it as an evil, but let the beyouth such influences as are calcu-lievers try the community system. lated to keep them from forming Now as the monied interests of the sinful habits and to encourage them members of the church were man-1 . Then is to it in the transfell of the

these things."

cause of righteonsness, and dedicated to the cause of the Lord, a certainly a very important matter worldly institution?

May not tion. Habits formed, and principles to religious purposes? The water imbibed in youth, are very likely to in which a believer is immersed, have a strong hold upon the mind. was previously common water, but Hence the importance of having connected with the ordinance of

their educational interests with the! same propriety be managed by it? set forth the worthlessness of faith There seems to be nothing more worldly in educational matters than in pecuniary affairs. It appears to us, that whatever ean subserve the puposes of the Lord in advancing the cause of righteousness among men, if dedicated to him, partakes in some degree of a religious character, and is not inconsistent with the character of the church. And in this light we are inclined to look at educational institutions when they are what they ought to be, and what they may be under christian influence.

Selected for the Visitor. Working out our own Salvation.

Work out your own salvation with fear and trembling; for it is God which worketh in you to will and do of his good pleasure. Phil. 2: 12, 13.

God is the author of salvation, and Christ is the way of salvation; but salvation never ean be ours, unless we work it out. It is not a thing to be seized in some happy moment, to be reached by a spasm of exertion or a thrill of compunetion. It is not an unconditional gift, or a mere mysterious influence, or an instantaneous transformation, have greatly preferred, for inbut a work. But it is very im- stance, to wait for a miraculous reportant that we take no narrow newal. In the fable, one hindered idea of what this working is. Some by the way implores help of Her-Scripture passages, as you know, eules; but the answer is, that he contrast works with faith, declaring must first try to help himself. And their worthlessness without it; but so, as I read, does the true God by works, in this connection, is teach us in that book which is no commonly meant the ceremonies of fable, but the rule of our destiny. the Jewish law or the decencies of Do we, then, make void the inmorality. How can these avail fluence of the Holy Spirit in man's with God, without the living princi- conversion? By no means. The ple of sincerity?

Again, other Scripture passages unattended by works. "The devils believe and tremble." thy faith without thy works, and I will show thee my faith by my works." But there is no contradiction. Here the word is used in a higher sense, meaning the substantial deeds of justice and humanity, which must be added to the forms of piety, to prove the reality of the religious principle.

But working, even in this sense, does not seem to answer the preeise intention of the text. There is a higher working than in outward observance, or even visible conduct. It is a working which includes and enlivens both,-unites both with the heart's faith; making religion neither mere formality, nor mere morality, nor mere spirituality; but binding spirit, morals, and forms in one living whole. And it is this sincere working of the soul, in which all its powers of thought are involved, to which all its energies of will are devoted,-this inward, all embracing, ever-acting, and unconquerable resolution, that Paul enjoins. But men have preferred any other method of salvation to this divinely commanded one. They

presence of this Spirit in the soul,

offering salvation, is set forth by the the mind in its highest moods, to apostle as the very reason why we should work our own salvation out. "For it is God that worketh in you to will and to do of his good pleasure." Far be it from me to disparage the work of grace within us! There is no prizing its help, its necessity, and its mercy; for

"Oars alone can nee'r prevail To reach the distant coast; The breath of heaven must swell the sail, Or all the toil is lost."

But the gale alone will not bear the ship to her destined port, without the mariner's toil; so neither will the wind of the Spirit land us in the blessed haven above, unless we keep our own souls in its current. And, if I may earry the comparison still further, I believe the Spirit of God is as impartial as the breezes of the sky. It is no respecter of persons. There is no favoritism in the court of heaven. The Divine Spirit pleads with us all, and yet assures us, alike in the bible and the soul, that we may resist it, quench it, or grieve it away.

As the sun and rain visit all nature, but it is only where the hand of cultivation has been that the precious grain is reaped, and yet all the labor in the world could not reap a kernel without the snn and rain; so the Divine Spirit folds all minds, but the growth is poor without inward industry, though all human struggles could bring forth not one germ of virtue without that Spirit. Is not Paul right, then, in making the influences of the Spirit the reahuman genius and art. There are fluence of the Holy Spirit within us. thoughts and images flashing across But these things we can distinguish.

which we give the name of inspiration. But whom do we honor with this title of the inspired poet? Him who merely has these abstract momentary imaginations? No: call him but a dreamer. It is only the man who can put his dream into shape; who can bring forth these ghosts of the faney finely embodied who can work out his sublime thoughts in language, as in adamant.

So in the business or arts of life, there are men forever forming magnificent plans of adventure or discovery, and prophesying wonderful improvements in human condition. But if they never show any results worthy of their conceptions, they pass only for visionaries. such dreams and visionaries, perhaps the majority of the race are in regard to religion. For it is not to be doubted, that all men have moral ideas ever in the ascendant of They have, all their actual lives. above their own will or merit, spiritual promptings, conscientious monitions, impulses to purity, motives to humility, desires of fidelity, melting moods of forgiveness, and strong embraces of kindness; the law of the mind soaring over the law of the members, the spirit shaming the excesses of the flesh, and in short, a perpetual intimation as from a higher rature. "Thou art capable of something purer, nobler, infinitely better, than thou hast become." And what are these but son for human exertion, instead of the spirit that must not be quencha substitute for it, or an excuse for ed,—the Divinity that should not its slackness? We gain a further be resisted? Theologians dispute illustration from the operation of whether we can distinguish the in-

and we know they are the glory of Again, as salvation is a work Telse, by their more conspicuous dis- do it for us. Time has been when plays. at are these things in like a muttered charm, the words themselves our salvation? Nay, of others, the mere salutations and what are they but our condent a benedictions of godly men, were tion and shame, if we allow them thought to have a saving power; or merely to glimmer, as heat-light when the administering of some saning, on the borders of the soul; cred rite has been deemed the esnever incorporated into our princi- sence of salvation. ples, never wrought out in our Kings have requested to receive lives

In fact, when we come from these as though that could cleanse away lofty counsels of the breast to our crimes of ambition and adultery; practice, how often does some and the priest himself has thought strange jugglery cheat us of what he might rescue a soul from endless leaving but a spurious substitute of form some rite. Even now, that these est; sensuality, passion, is the only part done away, there are many magic needful to transform us out of who seem to think their salvation our angelie nature into low self can be wrought out for them by indulgence and fraud, our best-pur others' preaching and visiting, and poses thus become like the busy pious conversation. They are ready sparks of the furnace, that forever to accept the most unworthy ridrise and erackle, but die, as they dance of their own responsi ility. shine, in the cold air; or like the They are willing to subscribe a meteor I saw the other inight, bla-creed at others' dietation; willing zing as a star of the first magnitude to undergo an experience by othunder the moon, but floating away ers' prescription; willing to adopt a into nothingness before I could decoverant of others' construction.

so important as that in the text, salvation! Not that I would un-"Work out your own salvation?" dervalue the means of religion, any Arrest these flickering sparks, and more than the influence of the Spirnurse them into flames of generosity. it: Teaching and sympathy and Fix these flitting meteors of the sacred ordinances are important; mind, as guiding stars, in your soul's but it is indispensable that we add firmament. The question of every to them our own exertion. For man's actual salvation lies just here, again speaks the Holy Word, "Let

our being. We praise them in oth- which Scripture declares God will ers; we are excited, as by nothing not do for us, so neither can man

holy unction in dying moments, we thought was in our very hand, despair, by arriving in time to perbaseness and sin! Alas! self-inter-gross ideas are with us for the most termine its shape. For all this, how easy to do, com-Is there any exhortation, then, paved with working out their own in his slighting or living up to these higher suggestions. As God's word is true, his working in us, though essential to our salvation, will not save, unless we work out what he works within.

again speaks the Holy Word, "Let every man prove his ow work; for every man shall bear his own burden." You cannot be transported into heaven: you must travel hither.

"Must I be carried to the skies On flow'ry beds of ease, While others fought to win the prize, And sailed through bloody seas."

In regard to foreign influence, the noblest that one man can exert over another is, not to impress his own image, but to stir up this personal energy. The best charity is confessedly that which enables the needy to help themselves. " And thus to awaken another's soul to self-help is a higher power, a grander ambition than Cæsar's. Every one that does it is the true minister of Christ.

Our whole constitution is framed on this idea of our own working to be saved. God has dealt with us in the inner world of our souls, as in the outer world of nature. He has not made creation a garden of everproduced and undecaying fruitage, but rough with the precipice and the torrent. He has written the solid granite and rude rocks all over with the same sentence that is recorded in the Bible-"In the sweat of thy face shalt thou eat bread." So a like decree; stamped in the constitution of the soul, commands us to earn our spiritual food by our own labor. We are made not holy, but to become holy. Various tendencies to good and evil struggle together in the human breast. There is a wilderness to be subdued and made fruitful, tempests of passion to be calmed, luxuriance of sensibility to be lopped. Only of those striving to do this does the prophet declare, "Their souls shall be as a watered garden ? Here, 1 suppose, lies the truth in the dispute about native depravity, -not that the All-holy has given us a constitution that is deprayed, but one by which we are tempted to business of salvation. So nettner

depravity; for thus, only, could our spiritual power be brought forth, and our highest glory consummated. He is great who has overcome evils and foes. God would have us to be great, and has therefore given us evils and foes to overcome. Is not man a nobler being for having had the material world given to him ragged with mountains and ravines, foaming with gulfs and seas; instead of a smooth table land, sunny and rich in sensual : delight, with mines of treasure on the surface, needing no subterraean search? Is not man honored by the stirring precept in Genesis to "subdue the earth and have dominion over it?" And may be not be a mobler being also for the inward roughness of his own nature, for the very wildness of his passions, for the very hardness of that soil where his virtues are sown? Ohlives; here is another region for labor more severe, and dominion more extend e. Here is the other world Alexeander might have conquered, and spared his tears that there was no other to eonquer. Here are chances for glory beyond all the dreams of ambition; for "he that ruleth his spirit is better than he that taketh a city." ... ' which is a constant

By no brief and intermitted exertion is this triumph to be achieved. As well, on the material globe. could the path of the railroad be run through rocks and hills in a freak of convulsive effort, as the soul's salvation, be wrought out by a sudden start of the will or one agony of remorse.

once more:-I have said we cannot rely on other men or on the Holy Spirit to do our work in the

is it safe to rely on any natural arc not dealing in this matter, as goodness of our own disposition, some appear to fancy, with a cawhich seems granted to some more pricious Being, who comes than to others. This fine tempera- goes; is now ready, and again not ment of soul, like a good constitu- ready; -a Being who lays down tion of body, is easily ruined; while solemn laws, and then, in their a poor constitution, taken in time, despite, holds a new miracle to corhas been nursed into strength. In rect each case of human folly;the soul as in the body, exercise is but with a Being whose outstretchthe stern condition of health. A ed arms wait for every prodigal, like analogy is seen in the richness yet who strictly requires that the of nature. The emigrant to the prodigal himself should arise, and West, in that unbounded fertility come to his Father. where no hand of care has been, I know nothing of more mysterifinds but coarse growth and poison- ous and vast sublimity than the reous decay in spots that might pro-lation God fixes between himself ducc every luxury to the taste. So and man; treating with him on have I seen, in the moral world, terms as with an equal, empowering faces cast in the mould of all honor him even to resist himself, but inviand virtue, inlaid with lines of ting him to be a follower of himself as beauty and capability,-brows on a dear child; even as a human pawhich they who judge of mind by rent says to his child, on his assuoutward marks would have staked ming his own responsibility, their credit: yet indolence sat there have done for you all things in love, as an incubus; power there ran to and still shall do. But you are waste and to evil; and deformity free; only by your own choice can there; slow but sure, stole through you become great and good. The the frame and features; till in world is before you. Go, "work things spiritual, as sometimes in out your destiny." So speaks God things material, the best became to usull, and, sublimely veiling his the worst by corruption.

"Work out your own salvation" is a law, then, from which there bends his unseen eyes upon our docan be no exemption. Though the ings, and offers his invisible Spirit Holy Spirit inspire us, and human to our aid. And yet, though some sympathy help us, and our own dis- of his children do what is wellposition prepare us for salvation, pleasing in his sight,—of others, as salvation never can be ours, unless the prophet declares, the Divine no "we work it out."

perity, men differ mainly, I suppose, up children, and they have rebelled through the different degrees of against me." their industry. It is related of So let us not do, my friends. the great Benjamin Franklin, that Let us do the work of salvation he recorded his faults on a scale, which God has appointed, and in and set about their cure, as a mat- which God helps. It may be hard ter of business. I apprehend we at first; but it is not so hard as the

Almightiness, retires from overpowering our freedom; but still less than the human parent must In Spiritual as in worldly pros-say, "I have nourished and brought

is there not a thrilling joy in cast- "to them who, by patient continuyear after year, and subduing the life." passions which in so many are ever on the point of conflagration; with a still more uplifting satisfaction in fixing the rock of principle where prejudice was removed, and kindling divine affections where human passions have been quenched? As the work proceeds, we grow uncon scious of its difficulties, and more glad in its success. The soldier feels the weight as he puts on his armor, but not in the thicket of the battle.

Then, true character is no dead capital; it bears interest. Like the pound in the parable, it gains ten pounds. As it multiplies more, like an immense property, it makes incalculable increase. And the end punish a person who had used him is salvation; not a mere deliverance ill, he declined, saying, "It is a fine from an outward hell, a reseue from officers of justice, but a redeeming er, but it is a finer thing not to use of the soul itself, the abolition of all it." slavery there, the cure of all intem- There is a way, however, of reperance there, the ceasing of all venging ourselves, which is always war there; while deep peace and in our power, and which we should soberness and freedom flow through always avail ourselves of: "Love every channel of the mind, keeping your enemies, bless them that curse it in calm strength and silent joy; you, do good to them that hate you, "strong without rage; without o'er- and pray for them which despitefulflowing, full;" beginning it in ly use you and persecute you." A heaven below, fitting it for heaven missionary once preached upon above. I invite you then, as to these words of our Savior, and a your highest good and joy, to this Hindoo gentleman who was present inward work of the soul. Those was so impressed by them that he engaged in it are the workmen that said to some of his friends, "What a need not be ashamed. They imi- beautiful doctrine! Love your enetate God himself, who not only mies. Certainly there is nothing in thinks and loves and wills, but as our shasters like that." Christ declared, "worketh hitherto;" The following is a touching illus-

woe from which it saves us. And goodness, and preparing to render ing off the prejudices we see so ance in well doing, seek for glory, many allowing to hang upon them honor, and immortality, eternal

D. E. PRICE.

Mt. Morris, Ills.

RETURNING GOOD FOR EVIL.

It has been said of Archbishop Leighton, that if any man did him an injury he was ever afterwards most anxious to do that man a good turn. The same has been remarked of Cotton Mather and other eminent Christians. Barkitt beautifully observes in his journal, that some persons would never have had a share in his prayers but for the injuries they had done him. When some of the courtiers of Philip the Good would have persuaded him to thing to have revenge in one's pow-

filling the universe with new forms tration of the spirit which Christiof being, fresh manifestations of anity begets, contrasted with that men living in the southern part of When we were enemies, he died for Africa had a quarrel, and became us; and in proportion as we have bitter enemies to each other. Soon his spirit shall we manifest love and after, one of them found a little girl kindness toward any who have inbelonging to his enemy in the jured us or are unfriendly towards woods, at some distance from her us.—Christian Banner: father's house. He seized her and : cut off two of her fingers; and as he sent her home sereaming with her bleeding hands, he cried, 'I have had my revenge!"

girl had grown up to be almost a (v.) the servant to take him bread and tions on which it is based. milk as much as he could cat, and sat down and watched him eat it.

When he had finished, she dropped the covering that hid her hands from yiew, and holding them up before him, she said, "I have had my revenge!" The man was overwhelmed with surprise. The secret of the girl's conduct was, that in the mean time she had become a Christian, and bad learned the meaning of the verse, "If thine enemy be hungry, give him bread to eat; if he be thirsty, give him water to drink; for in so doing thou shalt heap coals of fire upon his head."

contrast with that of her heathen enemy! Let us imitate such conpattern of the Christian life. Jesus into subjection, and then used for

which heathenism inspires: Two conquers by kindness and love:

MUSCULAR CHRISTIANITY.

(We make the following extract from an article in the Herald of Years passed away. The little Health entitled Museular Christiani-

young woman. One day there What, then, is Muscular Christicame to her father's door a poor, anity ?- In its results, in its practiworn out, gray-headed old man, eat deductions, and corollaries, I who asked for something to cat. have already indicated what it is; She knew him at once as the cruel but I will endeavor, as I conclude man who had cut off her fingers, this paper, to present a direct state-She went into the hnt, and ordered ment of the fundamental proposi-

> Muscular Christianity is Christianity applied to the treatment and use of our bodies. It is an enforcement of the laws of health by the solemn sanctions of the New Testament.

In one of the celebrated novels of Thomas Hughes we have an important aspect of Muscular Christianity-that of the right employment of our physical energies-presented to us by one of the most il-Instrious exponents of Muscular Christianity. Mr. Hughes distinguishes between mere muscle men and muscular Christians: believe in bodily strength; but the How beautiful the conduct of this former in it without principle, and injured Christian girl appears in for sensual, selfish and cruel ends. Whereas, so far as I know, the least of the Muscular Christians has duet, and endeavor by God's grace hold of the old, chivalrous and to follow closely the teaching and Christian belief, that a man's body example of Him who is the bright is given to be trained and brought

the protection of the weak, the ad- | The Commandments of God. vaneement of all righteous causes | I have seen an end of all perfection; which God has given to the children broad."-Ps-119: 96.

jeet, Muscular Christianity seems plies himself to learn, as well as to in the word. Education? That glocal application of this truth, it stands formity to them. forth in assertion of its long despised | Perhaps some are, inquiring like who neglects the body, who ealum life, keep the commanda ents. digestion, and sweet breath, and the second is like, namely this Bible, or say his prayers, or love ment greater than these."

lime:

and the subduing of the earth by the gone andments are exceeding

of men." To know just what is required, .In still another view of the sub- every good and obedient child apto me to be a vindication of the perform. The rule of faith and full nobleness of meaning contained practice is marked by the finger of God,-by him who eannot err. The rious word, so much used, so much divine standard may at times seem abused, grasps within its golden too high for human attainment; rim every thing which can develop, but "with God all things are possistrengthen, harmonize and intensi. ble."- If our lives are hid with him, fy, and render effective all those facul- if we truly walk with him, we feel ties of our entire nature, intellectual, that whatever is enjoined is binding, and corporeal, which the Creator has and a sacred sense of thos obligaendowed us with; and in the logi- tions continually stirs as up to con-

and repudiated claims of the body. one of old, "What good thing shall It says that, since every part of our I do that I may inherit eternal life?" nature is the sacred gift of God, he Jesus says, "If thou wilt enter into

niates his body, who misuses it, who Another inquires, "Which is the allows it to grow up puny, frail, first commandment of all?" Jesus, sickly, mis-shapen, homely, commits answering says, "The first of all the a sin against the Giver of the body. commandments is, Hear, O Israel, Ordinarily, therefore, disease is a the Lord our God is one Lord; and sin. Round shoulders and narrow thou shalt love the Lord thy God chests are states of criminality, with all thy heart, and with all thy The dyspepsia is heresy. The soul, and with all thy mind, and headache is infidelity. It is as truly with all thy strength: this is the a man's moral duty to have a good first and great commandment. And strong arms, and stalwart legs, and thou shalt love thy neighbor as thyan erect bearing, as it is to read his self. There is none other command-

his neighbor as himself. It seems that as we can not in Long creeds, either for churches or reality benefit the Lord, he is pleasfor gymnasium. are stumbling- ed to consider what we do one for blocks and snares. The creed of the other as done unto himself; Muscular Christianity is as brief as every act of kindness and benevoit is just, comprehensive and sub-lence is for him. Is it possible that we can love our neighbor as our-ALL ATTAINABLE HEALTH IS, A. DUTY selves? How do we love ourselves? ALL AVOIDABLE SICKNESS IS, A., SIN. First, we "think no evil." Second,

we speak no evil; and those faults christian regard and brotherly love are never once mentioned, but con- toward brother J. W. B. I ask the cealed with all the cunning of secre- privilege to differ with him on this, tiveness. Do I love my neighbor as his first point, and to explain a lit-Myself? Alas! like the publican I smite my hands upon my breast erying, "God be merciful to me a sinner!" Can it be my Savior has borne so long with me, and I refuse to bear the offences of others, when he says, "Forbearing one another in love?" Do I ask to be forgiven? He says, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Solemn thought! just as I forgive, so shall I be forgiven. O for more grace! I am poverty-stricken. I must go to Jesus and buy gold, such as he has long counseled me to buy, that I may be rich.

Christians, love one another; be kind to each other. Do as you would be done by. If you bear hardness toward any, I entreat you in Christ's stead, be reconciled. Be humble, then each will esteem the other as better than himself, and so "fulfill the law of Christ." "For this is the love of God, that we keep his commandments.—The World's Crisis.

For the Visitor.

Annual Meeting privileges. Dear Brother Editors: I see by the August number of the Gospel Visitor, this volume, some one whose initials are J. W. B. names three things which he ealls things of many more passengers with the doubtful propriety. The first of same number of men employed, these is the practice of our breth- and hence they hold out induceren going to the Annual Meetings ments to increase the travel on the at excursion ticket rates, granted road by offering to earry societies or by Railroad companies.

Now with feelings of the highest the man adding two more run of

tle the working of the Railroads.

For an example, suppose a man is about to organize a flour mill to grind wheat with two run of stones. He must first have a foreman miller, an assistant miller, a stone dresser, or flour packer, a man to drive his wagon, and a book keeper. This is just one man to each apartment, as little as he ean have. But he finds his men not fully employed and he adds another run of stones. Still they are more or less idle and. he adds a fourth pair. Now he finds his men fairly employed, and none of them overtaxed. If he made his business pay with two run of stones, he will now have something to lay away. Just so with the Railroad Companies, they have contracted with the public to run a certain number of trains at fixed times over their Roads. To do this, they put on the necessary machinery, and employ a number of men. Each department having its own head. Now this, like the man with two run of stones in his mill, is their road regulary organized; they are bound to keep so much machinery running and so many men employed to work it, whether they have full work or not. This is their regular business which they make pay if they ean.

But they find they can carry clubs at exeursion rates; this is like stones to his mill-They do it for their companies. The laborer is worthy own interest, as the brother says of his hire, and God in his economy the world will not be satisfied of grace has so arranged things without they are the gainers. They that his servants find their reward do not carry one man at half fare in the world, as well as in the and make another pay for it, as church, and they give God thanks the brother intimates, but the ex- for it. cursion pays for it, and the Railroad Again, says brother J. W. B Company's interest is increased "Where did this custom originate just as much as the excursion of accepting favors without renderamounts to. Even should it be ing an equivalent." Most likely necessary to run an extra train with the Railroad companies themexcursion of fifty, without employ- their pecuniary interest in granting ing auxiliaries, and generally pays ministers excursion tickets to preach better than running their regular along the line of the Road, while trains.

vor is sought with eagerness by R. companies have conceded it to some of our ministering brethren h m on behalf of the church. They simply because they are a little in do not dictate what he shall preach. advance of lay members. I am in He does not unequally yoke himself clined to believe we have very few with unbelievers, but is free to ministering brethren in our church preach the pure word of the gospel. who do not feel the weight and dig- It is a God-send, which the Lord nity, and better understand the requires of him to use to his glory, solemn duties of their office, than to and for the good of his people. In feel themselves in advance of lay all those things, it is the Christian's members, simply because they hold duty to learn to know how to use a Railroad ticket. If there are any, the world so as not to abuse it. I pray them to strive to better know | One item more we must notice, the Lord, for they are found want- the most important of all. The br. ing. Our ministers are taught, and says, "As to going and returning generally made to feel, that they from the A. M., I would merely say, are the real working servants of the to attempt to lessen the crowd at church. They work for the good of the place of meeting, and at the with the churches, and labor for the not very prudent." salvation of men's souls, but are in Now br. J. W. B. must be aware limited circumstances. Such are excursion tickets do not give inducefully justified in using the excursion ments for a crowd to gather at the privileges granted by the Railroad place of meeting who do not belong

which they will do any time for an selves, who find no disadvantage to the true servant of the Lord finds Again, says the brother, this fa- in it his spiritual interest. The R.

men's souls, and the good of the same time give inducements for church, and generally at their own double the number to come, as is expense, and often to disadvantage done by applying for half fare to R. in their worldly matters. And we R. companies, and make it have the have in our church ministering appearance of a paying business, is brethren who love to be associated in my estimation, to say the least,

GOSP. VIS. VOL. XVI.

to the church, as they are only in- age sectional feelings, sectional tended for members. And to moke views, and sectional religion, if I the application to our be ren may so call it, let them be watched would be a most serious offset as they may. against our christian social system. Perhaps there is no church in which this pure gospel mandate is lived! out so much as in our church. It is one of the real vital principles of true religion; "by this shall all men know that ye are my disciples, if ye have love one for another."

so much profit, as in our A.M. There they congregate from a parts of the country. Different one family altar? Impossible. dress, different manners, different sentiments, rich and poor, wise and much better if our A. M. would unlearned, lukewarm and zealous, make it binding on every organized all meet together in contrast, around chuch to send their representatives one common altar. Sentiments are to the A. M. and with them remit exchanged, habits compared, ac- their prorata of the expense. quaintance made, connections form-each church in the United States ed in friendship, that leave impressions lasting as life. The lofty are every member in good standing, it admonished, the humble poor en- would more than pay the expense couraged, love is made to burn of the largest meeting yet held in brighter in every heart. Yea the our country. mountain is made low and the valley is filled up.

It is a seene where spirits blend, Where frien! holes fellowship with friend; Though sundered far, by faith they meet Around one common mercy seat.

But I see the the elements already at work in the church, that will cause this holy practice like the union THE DISCUSSION IN ILLINOIS. rable as they may be, they will Disciples or Compbellites.

Can a few delegates met in Annual Council compare habits, interchange sentiments, admonish the exalted, encourage the lowly in heart of those left at home? Can they inspire the brotherhood with so strong a spirit of willingness to obey the gospel, and the counsels of Where can our members meet to the Annual Meeting, as is done by brothers and sisters of all grades meeting together as it were around

> In my estimation, it would be would remit twenty five cents to

> May our heavenly Father bind us together in the bonds of love and peace, guide us into all truth in the spirit of humility, is my prayer.

C. CUSTER.

Philadelphia, Pa.

of old, to grow dimmer and dimmer, Our readers know from an alluuntil it may be feared it will cease to sien we made in a former number of shine. I mean the practice of dis- the Visitor to the subject, that wo tricting the country, and holding expected to make a journey to Illidistrict council meetings, and from nois to take part in a public discusthose meetings send a few delegates sion, which had been concluded to the A. M. Convenient and desi- upon between our brethren and the divide the church, because their made the journey, and the discusnatural tendency will be to encour-ision was held. When we returned from Illinois, our October and No-| The propositions were arranged vember numbers were so far ad- and settled before we were consultvanced, that we could not notice ed about taking part in the discusour discussion, and we shall now sion. It was unfair that we should refer to it, though our notice of it affirm all the propositions, but the will be brief.

in attendance throughout the dis-diseussed as originally adopted. the name of Elder Wilkes. His the discussion the Reporter addressgeneral deportment in the discus ed a note to the publishing comsion was gentlemanly, and to us mittee of the brethren, informing respectful. We were informed that them that, owing to his want of sor in one of the literary institu- notes were such that he could not man of good education and ability, brethren and others were much disand a fluent speaker, but not person-appointed, and regretted very much ally acquainted with our brethren, the failure of the Reporter to make and although well posted on the doc- out a satisfactory report. As the so well on that of ours.

The propositions discussed were all rested upon the brethren. the following:

dinance.

them all.

brethren accepted them as stated The discussion was held in Ma- above. We also preferr d to have coupin Co., Illinois, commencing on them worded somewhat differently, the 18th of September; and it con- or more fully, that the ideas continued four days. The weather was tained in them might be more clearunfavorable for a large attendance, ly expressed. And we proposed as it rained the most of the time, this when fixing the preliminaries, and the roads were very bad. There but our suggestions were not acwas, however, a good congregation cepted, and the propositions were

cussion, and the interest manifest. The brethren were very anxious ed was very encouraging, and the to have the discussion published, general order and conduct of the and went to Springfield and procongregation most excellent. The cured a reporter. He came and meeting upon the whole was a very took notes of the speeches, and it pleasant one. The man selected by was hoped that a full and correct the Disciples to defend their doc- report of all the arguments would trine was from Springfield, Ills, by be published. But at the close of he had been a lawyer, and a profes- health during the discussion, his tions of the Disciples. He was a make out a correct report. The trine of his own denomination, not Disciples declined assuming any of the responsibility of publication, it

If we could in a brief and satisfac-I. The Holy Scriptures teach tory manner give a sketch of our that trine immersion is valid bap- arguments for the satisfaction of our readers, we would be pleased to do II Feet-washing is a church or- so. But it would require more of both time and space than we have III. The salutation of the Holy now to give, to make any thing Kiss is a church ordinance. The like a satisfactory statement of the brothren had the affirmative of arguments advanced on the occasion. We design if the Lord spares

our life, to give, when our other la-! bors will permit, to the brotherhood and to the public, the result of our investigation of the subjects contained in the propositions discussed, and especially that of trine immersion.

We feel a delicacy in saying any thing in relation to the immediate effects of the discussion, from the relation we stand in to it. We feel but little inclination to commend any thing that we have done. This, however, we would say, and say it sincerely, that our further investigation of the doctrines discussed, preparatory to the discussion, and the critical ordeal to which they were submitted in the discussion, confirmed us, if possible, more than ever, in the truth of those doctrines. The brethren were also confirmed, and edified, and seemed more than willing to risk the results of the discussion with a candid community.

At the close of the discussion a good, serious, and tender feeling prevailed, which it was pleasant to witness. It is comforting for the Christian to know, when contemplating with sorrow the divisions of Christendom, that the time is coming, when the watehman of Zion, "shall see eye to eye," for they shall do so, "when the Lord shall bring again Zion"-bring it back to that purity and union for which Jesus prayed, when he prayed that his disciples might be one, as He and his Father are onc.

"How long, dear Savior, O how long, Shall this bright hour delay? Fly swiftly round ye wheels of time, And bring the welcome day,"

A few days after the public distruth.

Youth's Department.

SOWING LITTLE SEEDS.

Little Bessie had a present of a new book, and she eagerly opened it to look at the first picture. was the picture of a boy sitting by the side of a stream, and throwing seeds into the water.

"I wonder what this picture is about," said she; "why does the boy throw seeds into the water?"

"Oh! 1 know," said her brother Edward, who had been looking at the Book; "he is sowing the seeds of water lilies."

"But how small the seeds look!" said Bessie. "It seems strange that such large plants should grow from such little things."

"You are just sowing such tiny seeds every day, Bessie, and they will come up large, strong plants after awhile," said her father.

"Oh, no, father; I have not planted any seeds for a long while."

"I have seen my daughter sow a number of seeds to day."

Bessie looked puzzled, and her father smiled, and said, "Yes, I have watched you planting flowers, and seeds, and weeds, to-day."

"Now I know that you are joking, for I would not plant ugly weeds."

"I shall tell you what I mean. When you laid aside that interesting Book, and attended to what your mother wished done, you were cussion the brethren held a commu-sowing seeds of kindness and love. nion meeting, and we had a very When you broke the dish that you good meeting. Our interview with knew your mother valued, and came the brethren in Macoupin Co., was instantly and told her, you were a very pleasant one indeed. The sowing seeds of truth. When you church seems to be alive to its holy took the cup of cold water to the that the brethren and sisters may be enabled by divine grace to live to the glory of God, and for the ad- hope my little girl has been plantvancement of the precious cause of ing the great tree of 'love to God, and that she will tend and watch it

until its branches reach the skies, that giveth her in marriage doeth and meet before his throne."

"And the weeds, father?"

"When you were impatient with baby, you sowed seeds of ill temper.

When you spoke crossly to Robert, you planted anger. When you waited some time after your mother called you, you sowed disobedience and selfishness. These are all noxius weeds. Pull them up. Do not let them grow in your garden."-Children's Friend.

Queries.

On 1 Cor. 7; 36, 37.

There are persons, and even some members, who understand 1 Cor. 7: 36, 37, to give license, encourage, and justify a carnal intercourse between young people with a view to marriage, and even not limited to that. Inasmuch then as the sentiments of so-called free lovers seem to be gaining admittance even among professors, is there any thing like this contained in Paul's or any. other Gospel writing.

J. M. & P. R.

Answer.-The following is the apostle's language to which reference is made in the query: "But if any man think that he behaveth himself uncomely towards his virgin, if she pass the flower of her

well; but he that giveth her not in marriage doeth better."

The following is the reading of the passage in another translation: "But if any man thinks he would treat his virgin daughter amiss, should she pass the bloom of life, and it is necessary that it should be so, let him do as he pleases, he does not sin; let them (the suitor and the daughter) marry. But he that stands firm in his purpose, having no necessity to give his daughter in marriage, but has liberty with respect to his own will, and has thus decided in his own heart, that he will keep his daughter a virgin, does well. So then, even he that gives her in marriage, does well; but he that giveth her not in marriage, does better." Anderson's. Translation.

We understand that it is the father to whom reference is made as the one having a virgin. looks at the case from an Eastern stand-point, according to which the question of marriage, is entirely placed in the hands of the father. This being understood, much of the apparent obscurity of the passage will be removed. The recollection of another fact is necessary to a proper understanding of the passage. and that is this: for a married woman to be childless was considered by the Jews, to be a reproach.

The following paraphrase of the age, and need so require, let him do language seems to us to present the what he will, he sinneth not: let apostle's meaning of the subject: them marry. Nevertheless he that But if any man think, that he behavstandeth steadfast in his heart, hav- eth himself uncomely toward his virgin. ing no necessity, but bath power knowing that she desires to marry, over his own will, and hath so de and knowing also that she will be creed in his heart that he will keep likely soon to arrive at that age in his virgin, doeth well. So then he life, after which, although she may

marry, she will not be likely to suswhat he will, he will not sin: let him give his daughter to a suitable! partner, and let them (the snitor and the daughter) marry. Nevertheless he that standeth steadfast in his heart, and seeing nothing in the disposition of his daughter from which but as extremely dangerous. There he can infer that she desires to marry, and having power over his will to frequently condemned in the Scripdo in these times of persecution what ture than fornication and licentiousseems to be most prudent, when family relations are so much unsettled, and domestic happiness so very uncertain doeth' well; I say if he age, when licentiousness is so prevacan control his own feelings, and lent, and when it seeks to conceal bear to be considered singular by its most lideous features in some the world in pursuing a course so instances, under the Christian procontrary to what it parsues, and if fession, the strongest restraints he can keep his daughter without should be put upon the lusts of the doing violence to her feelings, he flesh; and any thing tending to imdoeth well. So that on the whole, purity should, not only receive no he that in these times of trouble and countenance from the teachings of persecution gives his daughter in the sanetuary but be steadfastly marriage if circumstances seem 'to opposed by every minister of the require it, does well, as she may by gospel, and by every Christian; grace lioner Christianity and be But it is generally, if not universal useful; but in view of the hability ly, acknowledged that the passage that families are exposed to of being under consideration has some diffiseparated by the chemies of Chris enties in it, and that it is not a tlanity, I "must shy, when there very plain one: "Now! to infer a seems to be no necessity of doing it; doctrine Toksuch doubtful moral tenhe Wat giveth hot his daughter sin dency as that alluded to in the quemarriage docth better, inasmuch as he inay by so doing the better promote fer comfort and safety. Upon from not a plain Scripture, does not a careful examination of the kunject to ray the very least, useem Ito- bd weihave come to the conclusion that very toprudent: It One passage , of the above apensage taught by une Scriptube inay be sufficient to: sus amostlein the passage under couside tain: rededtrine but if himy abetrine cration. I This viewlof this passage is sustained by but one passage of agrees with other passages of Scrip Scripture, that passage should plain? ture," and is in perfect harmony ly, and not obscurely teach that with the general tenor of the teach: doctrine. If the idea suggested in

The idea inferred by some from tain the honorable and useful rela-the apostle's language and alluded tion of a mother, then let him do to in the query, that young people when betrothed to each other, may echabit as man and wife, before they are married, merely because they are under promise to marry, and that they do not sin by doing so, we regard not only as erroneous, are no sins more severely and more ness, and no duties more strongly enforced than purity and chastity between the sexes. In this corrupt ry, and so contrary to the general teaching of the gospel, and that too ing of the Gospel. ... the query was to meet with general you got to the list of the list of the

approbation, and to generally prevail, human nature is so weak, and lust so strong, that the result would most likely be such as cannot be contemplated by the lover of his race with any feelings but of distress and alarm.

Annual Meeting than there was in the way the meeting was formerly held. It is expressly said in the paragraph next to the last, under the head of District Meetings, "The church holding the meeting, (the Annual Meeting) shall make ar-

2. Who may attend the District and Annual Meetings.

Brother James Quinter: Inasmuch as there appears to be quite a difference of opinion as to whether the delegates sent to District Mcctings by the several organized church es in said district alone constitute the District Meeting, or whether any member in the District has a right to attend said District Meetings that wishes to, and to participate in their deliberations as heretofore. And if members have such right, what clause in the plan adopted by the last Annual Meeting relative to a change in holding the same, guarantees to them that right?

DAVID BOWMAN.

Answer .- We think it is the privilege of as many of the members of the various churches that form the District Meetings to attend such meetings, as may wish to do so. It is very evident that the members of the churches will be no more restricted in attending District Meetings than they are in attending the Annual Meeting. And we think it was understood by all that none of the members were prohibite from attending the A. M. And it is understood, not simply because there is nothing in the order of holding our Annual Meeting, adopted at the last Meeting, to prohibit them from attending, but because provision is made which very plainly implies, that no more restraint is put upon members attending the

Annual Meeting than there was in the way the meeting was formerly held. It is expressly said in the paragraph next to the last, under the head of District Meetings, "The church holding the meeting, (the Annual Meeting) shall make arrangements to receive and entertain all the brethren and sisters privately." Now as the church holding the Annual Meeting was to make provision for the entertainment of the sisters as well as the brethren, it is evident that the liberty of attending the meeting was not confined to the delegates, but was open to all as formerly. And just so in regard to the District Meetings.

We would, while on this subject. further say, that we hope there will be patience and forbearance exercised by the brethren, both in regard to the Annual Meetings, and the District Meetings; to be held under the order adopted at the last Annual Meeting. Some explanations may be necessary to have the subjeet properly understood, and some things may be wanting to make the system all that it is desirable that it should be. There has been some change made in the mander of holding the Annual Meeting, and it may require some little time for as all to adapt ourselves to the change. None should be discouraged if every thing does not seem to work at first just as we may desire. This we a should not expect, and ws should not feel much disappointed if we do not find, it so. Time and experience may suggest alterations or additions to, make the plan complete, for it could not be expected to be complete at first.

REPORT OF COMMITTEE.

Report of Committee of brethren appointed by Yearly Meeting of 1866, to confer with a body of Christian people, known as the J. A. Bowman Brethren, and if possible effect a union.

Said Committee report that it met a similar Committee of the J, A. Bowman Brethren in the Knoh Creek church, on the 3rd day of Septemher, 1866. And after organization, and proliminarics settled, one of their Committee, James D. Bowman, moved that a union be effected. This was seconded, and unanimously carried by their committee. Whereupon it was concluded by the Brethren's committee to examine into the cause of a disunion being among us. And after spending two days in patient and close examination of many witnesses, bave arrived at the following conclusion:

Upon a close examination of all the facts in the case now pending before ns, we find the testimony somewhat conflicting, and therefore conclude that there was some error on both sides, and if the parties were all living we would require an acknowledgement of each. But as the case now is, we propose to meet you the Brethren of the J. A. Bowman part on the principle of compromise, and will receive you into fellowship as brethren, upon the condition that we acknowledge an error on the part of our Brethren in the proceedings in the case, provided you acknowledge that you on your part, erred in the course you have taken, in not appealing to the Yearly Meeting for assistance. And also for sustaining J. A. Bowman in organizing a new order of worthip. And when these acknowledgements are made, we will receive you into nnion and fellowship with us, you relinquishing all your order at variance with the order and practice of the Brethren. you complying with all the order of the church, giving and receiving counsel as taught by the Savior, and practised by the Brethren-as decided by the Bretbren in Yearly Meetings, with this proviso; that the officers of your organization he installed into their respective offices according to the order of the church, as we are,

This report being read to the committee of the J. A. Bowman Brethren, on the morning of the third day of the meeting, and after a protracted conference, and free interchange of riews with them, the five following of the eight brothren accepted it, and signed their values to it in many tears on both sides. Joseph Wine, and Garret D. Baily, (Elders ordained by J. A. B.) Wm. Gibsen and John H. Bowman (Elders) and John Bowman (private). And lowship and the kiss of charity. This being whereas the membeas of the J. A. E. part were done, we with them withdrew into a private not present, it was unanimously concluded, that room, where all the members present came be-

Joseph Wine and P. R. Wrightsman he a committee of Brethren to visit all the J. A. B. members on the North of hoth the Rivers. And Michael M. Bashor and William Gibson be a committee to visit the J. A. B. members on the South of said rivers, for the purpose of informing them of the conclusion of the Brethren's committee, reading and carefully explaining the same to them, and ascertain their minds on tho same. Informing them that if they accept this conclusion, they will he received with us as members in full fellowship and communion, but if any reject it, they will not be recognized as memhers.

And the above named visiting brothren shall report the result of their visit to the church in council meeting assembled in Knob Creek meeting house, on the 1st day of October, 1866. where the following named clders (or as many of them as can meet) shatl be a committee in our stead. Henry Garst (foreman). Henry Bruhaker, David Derrick, A. I. Carroll, Joseph Winc, Garret D. Bailey, Simcon Isenherger, and Henry Masters, who shall declare all those of the J. A. Bowman part, members in full felowship with us who have accepted the committee's conclusion; and the term J. A. Bowman Brethren shall be used no more. And shall declare all those who have refused to accept it, no members of the church. And if any of those who may reject this conclusion wish to unite with the church after the above named council meeting, they can only be received according to the order of the church, namely: those who have heen haptized by any one in the J. A. Bowman order, shall he received by baptism, and those who may have gone ont from the church by satisfactory acknowledgement. And this shall be final. Signed

H. D. DAVY. JOSEPH HENRICKS. D. M. HOLSINGER, Pa. D. P. SAYLER, } Md. CHRISTIAN LONG, His, JOHN METZGER, SOLOMON GARBER, DANIEL THOMAS,

H. D. DAVY, Moderator. D. P. SAYLER, Clerk.

After these conclusions were read to the church in council meeting assembled in the Knob Creek meeting-house, on the 4th day of our meeting, when we the Brethren committee stood in file, and the five above named brethren of the J. A. Bowman committee who had accepted it, gave us the right hand of felthey accepted the conclusion. Many of the an- ing so well as this time. To God bo all the swers were, "with all my heart." Aud, "with praise. I was from home just five weeks. On more than my whole heart," &c. &c. And after the 10th of October we had the highest flood counting the names of the members voting ever known in Double Pipe Creek and Monoca-(which were written down) eighty seven had ey rivers, voted yea, and none nay, so it was unanimous. After thus boing ratified by the church, brother Joseph Wine and Garret D. Bailey were regularly ordained into the office of Elder hy laying on hands, and received by the church with hand and kiss. All of which was done under the shedding of more tears than I ever before witnessed.

KNOB CREEK, WASHINGTON Co., TENN. October 1st, 1866.

Report of the undersigned Committee, appointed by the committee of the Yearly Meeting to confer with a committee of the J. A. Bowman brethren, and if possible effect a union with them &c.

We met the church assembled in Knob Creek meeting-house according to appointment of the committee. And after devotional exercises, we received the reports of the visiting committees appointed to visit the members of the J. A. B church out side of the committee, and the following is the result. One hundred and thirteen members visited, seventy of whom accepted the committee's conclusion, and forty four refused to accept it. We then declared tho. e seventy members in full fellowship and communion with us, and the forty three no members of the church. Signed by the Committee-HENRY GARST, A. J. CARROLL, HENRY BRUBA-KER, SIMEON ISENBERGER, GARRET D. BAILY, JOSEPH WINE.

James D. Bowman one of the original committee of conference did not accept the conclusions of the committee at first, but has since accepted it, and his name should be classed with the five whose names are signed to the committee's report. Published by order of Committiee.

D. P. SAYLER, Clerk.

P. S. By request of the brethren in Tenn. They are grateful, very grateful to their brethren North, for their assistance in the time of their need. But wish it now to be known that hy the mercies of God they need no more contributions. The brethren of Va. wish me to say the same for them.

To the many dear members of Tenn. and Va. who requested me to have published an account of my travels &c. and to all with whom I labored and associated, I will only say, I returned home on the evening of the 2nd of October well, and found all well, and am free to say I never traveled that I met more love and kind-

fero us, and were individually asked whether ness, enjoyed better health, and endured preach-

D. P. S.

[Companion please copy.]

REPORT OF MEETING.

The Brethren in Wesern Pa. held their first District Council Meeting near to the town of Berlin, Somerset Co., Pa., on Monday Nov. oth and 6th. A large and well repreresented district of the Brotherhood convened and organized by calling Elder John Wise of Red Bank Congregation, Moderator. Jos. I. Cover of George's Creek, Corresponding Secretary, C. I. Beam of Quemahoning, Assistant Clerk. The following churches were tabled.

Berlin, { John P. Cober. Jacob Blough. Elklick, { David Livengood Cornelius Berkley. Middle Creck { Jacob D. Miller, John C. Shrock. Tobias Blough, Quemahoning, C. I. Beam.

Shade. { Hiram Musselman, Jacob Huffman.

Conemaugh, & Stephen Hildebrand.

Levi Fry, Samuel Brallier.

Montgomery, { Peter Beer, Henry Spicher.

Plumb Creek, { Jacob Kelso. Cowanshanock, { ---

{ Eld. John Wise, Jesse P. Hetrick.

Clarion, { Glade Run, { Chrisman John.

David Horner, Indian Creek John Horner.

Jacob's Creek, { Wm. A. Murray. George's Creek, & Jos. I. Cover. Ten Mile, & Daniel Lane.

Station, \ -

The meeting was dismissed under easy and pleasant at all times for us circumstances favorable to all and all parted in peace and union of sentiment.

All those who wish any information relative to business or the recor s, will please address Joseph I. Cover, New Geneva, Fayette Co., Pa., to whom all should correspond. and any thing within his supervision shall be forwarded as soon as possible.

N. B. Those who have not furnished the means for information will please send it enclosed in their letters, and write name and address

Jos. I. Cover. Corresponding Sec.

Hows from the Churches.

Covington Church, and br. Davis Yonce from the Newton Church, ders. We labor not to gratify a vain made a little journey recently to chriosity, or any other feeling equal-Delawaro county; Ind, and in othelly unworthy of being gratified. vicinity of Mundie. They report We labor to edify; the admonition pleasant meetings and seven addi- of the apostle is;" let all things bo

regular Lord's day meeting on the Christian knowledge, in faith and 26th of Nov. have been held with holiness. This we think is our obthe Lost Creek Church, in ithis Co. ject, however much we may fail in We had a meeting of some interest accomplishing it. are and our seconds. and profit, with three additious. EBITOR.

THE CLOSE OF VOLUME XVI.

With the present number, we

Gospel Visitor. Our editorial la-Owing to the short notice and bors during the present year have for want of better understanding been considerable, as we have writgenerally, not many Queries were ten more or less for every number. presented, yet the whole was char- To this we have been prompted by acterized by a Christian feeling and a sense of duty, rather than from all was attended with good results. choice, for it is not, by any means, to write. But our position as an editor of a Christian Magazine imposes duties upon us, which are neither few, nor, at all times, by any means easy. In preparing for our monthly visits to our patrons we feel much like we feel when we meet a congregation to preach to it. And as the number of our readers is much greater than the hearers in our congregations are to which wo preach, our responsibility as an editor is none less than that of a preacher; if possible, perhaps great-And while we gladly and thankfully avail ourselves of tho happy and instructive thoughts of others culled in our selections, and contained in articles communicated by our kind contributors, we feel Brother John Hershey from the like stirring up our own mind to contribute its mite to edify our reations. done to edifying.". And edifying in A few medlings in addition t the a Scriptural sense is, building up in Knowing that we come in conflict

with a variety of tastes and principles, we are aware, that our course does not please all. But we are comforted in believing that the close the sixteenth volume of the Scriptural views, both of doctrine

Visitor meet the general approbation of our pairons. And although our editorial labors have been greater the present year than in any former one, we have been much encouraged in pursuing them both from the eonsciousness we feel that we are endeavoring to promote the cause of Christ, and from the words of cheer which have greeted us from a number of those for whose edification we are laboring.

In looking over our labors of the year that is now closing, we do not by any means find them all that we could wish. But we hope that while defects are discovered by our subscribers, there will be likewise something of that which is truthful and good found and appreciatedenough to deserve and secure their continued approbation and patronage. And we hope there will be few, and indeed none, who will discontinue their subscriptions. We are thankful for the patronage hitherto given to our work, and as we design, the Lord helping us, not to diminish, but if possible to increase our efforts to make it 'deserving of a liberal support, and we hope we shall obtain it. And while we hope to have the pleasure of entering all the names of our present subscribers upon our new books; and of their continued acquaintance, we shall be pleased to have a large number of new ones. And this can be done, we are confident, with a little exer tion of the part of our friends and the friends of our work. Shall we not Bave this? We anticipate a aging than they had been lat any favorable response. Friends, please time during our connection, with it. let us hear from you as soon as con- We shall not cease to feel an inter-

and practice, taught in the Gospel friends, and we are also thankful to the Lord for his blessings and help afforded us in our labors, and we ask still the prayers of the faithful in our behalf.

OUR NEW LOCATION.

We informed our readers in some of our former numbers that we designed changing our location, and that we had concluded to remove to Covington, Miami Co. O. We have now done so. We have spread our tent, and raised our altar, among the brethren and friends in this vicinity. And we hope our residence among them and our associations with them, may be both pleasant and useful to them and us. This is our wish and our prayer. The change we have made was not made without much reflection and prayer. And when the time came for us to leave those with whom we had been associated, and with whom we had worshipped as Christians, we felt the separation to be very painful. How true it is that we do not appreciate the strength of attachments until the chords that bind loving hearts together are sundered. But the future of Christians promises them a happy reunion where the pleasures of friendship, with all other pleasures, will be complete and lasting. We felt the more reluctant to leave the Mahoning church as it had several additions to it during the summer, and as its prospects for improvement and enlargement were more encourvenient. We have thankfully aclest in its welfare and prosperity, knowledged the favors from our and to pray that the great Head of presence, and make it what every gave some of our reasons for doing branch of the church, and every in- so, and we hope there will be no obdividual member of the church, jection to this course. Circumstanshould be, a blessing to the world.

with a very kind and Christian re- the first No. unless they give us to ception, and think we shall feel understand in some way that they much at home in this community. desire to have it. This can easily Our removal has been attended with be done by any one who desires to considerable labor and perplexity, continue to take the Visitor if he as well as expense, but our heavenly Father kindly preserved us all, line where there is no agent. Where and we and our goods arrived here in safety. Our removal has deranged our affairs considerably, but we bers can do the same. Our terms hope in a little while to get things

again put in order.

Still Water river at the place where the Columbus and Indianopolis Central Rail Road crosses the river, seventy nine miles from Columbus and one hundred and nine from Indianopolis. It is pleasantly situated in the midst of a fertile and wellimproved country, and possesses many advantages as a place of residence. There are several flourishing congregations of the Brethren in the neighborhood, and one in and around the town. The opportunities for attending public worship are very good. Preparations are now being made for the erection of a very good building for a union school. The population of the town with its suburbs, is about twelve hundred.

Gditors' Table.

Our subscribers will please remember that we announced in a more than likely that some letters

the church may bless it with his send them the next volume. We ces seem to make it necessary that In eoming to this place we met we do so. Hence none need expect has been taking it, by dropping us a there is an agent he can make his wish known to him. New subscriare pay in advance, but as it is desirable that we hear from our sub-The town of Covington is on the scribers before we begin our new volume, they can at once inform us of their desire to have the Visitor, and if it is not convenient to remit the money at the time the name is sent, it will answer to send it by the time the first No. is received, or as soon as it is convenient. In transferring names from the old books to the new, should we omit any that have paid for a part or for the whole of the next volume, such will please inform us at once of their failure to get the first number.

Will our agents and all who are friendly to our Magazine as an humble instrument for the promotion of Christian edification, and gospel piety, make some exertion to enlarge our eirculation. Can not each of our present subscribers obtain one new one? This would be an encouraging addition. please think of this, and make an effort.

In moving our office, it is former number our intention to containing business items may have wait to hear from them before we been mislaid. We are fearful this

therefore that where our friends fail to obtain any thing that may have been written for, that they will inform us of such failure.

In consequence of the additional work our removal has given us, we are behind the time with our present number. Our subscribers will please excuse us. gret that it is so.

100 Our correspondents and all who may have oeeasion to write to us, will please remember our new location, and address, Covingron, MIAMI Co., O.

THE CONTRIBUTIONS FOR BROTHER LAIR.—We received a communication from br. Lair for whom an appeal was made to the brotherhood through the Visitor for August, acknowledging the receipt of \$158,95. In another communication he aeknowledges the receipt of \$47,05, making in all, \$206,00. Br. George Tombaugh also sends us a few lines, certifying to the correctness of the statement of the brethren who stated brother Lair's ease. We have concluded that a general statement of this matter is sufficient without giving all the names of the contributors. We presume the contributors will be satisfied to know that the brother's necessities were supplied. We give the following extract from one of br. Lair's letters: "I feel very much relieved by your liberalities. I have been enabled to pay some debts unavoidably eontracted, and also to procure the letter he expresses himself very

may have been the ease. We hope brethren, and prays for God's blessing to rest upon them. Now if this is satisfactory to all parties coneerned-to both the contributors and the receiver, we shall publish no more. But if it is thought necessary to publish the names of the eontributors or any thing further, we will do so, if requested.

POETRY.

Holy Aspirations.

My Father, I am slowly learning now To trust thee ever, trust Thee more; Then Oh! gently lead me on and upward Until I reach that mystic shore. Let some good angelever guide me

Through misty shadows dark and drear, Who'll cheer me on when weak and weary-

With thoughts of heaven-our home so near, And may I never cease to tell "My Father doeth all things well."

OBITUARIES.

Died in Ashland Co., O, Oct. 24, 1866, of consumption, friend JACOB SHIDLER, aged 46 years, 11 months, and 23 days, leaving a wife (a beloved sister) and 2 children to mourn their loss. Funeral services by the writer and brother Isaac Smucker, from Job 7: 8, 9, 10.

WM. SADLER.

Died in Woodford Co. Ills. Oct. 22, 1866, br. DAVID FRY, aged 49 years, 7 months and 22 days, leaving a disconsolate widow, a sister in the Lord, and 5 children to mourn their loss. We hope their loss is his great gain. Brother Fry was a loving brother, both in the church and out, and was beloved by all who knew him. Our brother did not forget the last command that the afflicted can do, "Call for the clders of the church and be anointed in the name of the Lord." He bore his sufferings with christian fortitude, and calmly met the approaching message, and resigned his departing spirit to the care and keeping of the Savior. Funeral services by the brethren, from Job 19: 26.

GEORGE W. GISH.

Died in Goshen, Elkhart Co. Ind. September 12, 1866, CATHARINE SIMMONS, wife of our necessary clothing for the approach-ing winter." In another part of his years. Funeral services by the brethren, on Rev. 14: 12, 13.

Also, near Goshen, in the Elkhart church, sisthankful for the kindness of the ter MARGARET BOOKS, wife of our friend George Books, agod 59 years, 4 month and 3 Nov. 3, hr. GEORGE NILL, aged 66 years, 2 days. Funeral services by the brethren, from months and 16 days. JACOB STUDYBAKER. 1 (r. 15: 22-32.

Died Sep. 9, 1836, LIZZIE LONG, aged 85 FREDERICK RICHARDSON, aged about 30 years, 10 months and 4 days. Sho had been a member of the church for many years, and during the last years of her life was hindered IEL ULLERY, aged 59 years, and 27 days. from enjoying the blessings and privileges of the church, by bodily afflictions. Her funeral was preached by br. Mills Calvert, from Bev. LANDON WEST.

In the Pipe Creek Branch, Carroll Co., Md., Oct. 3rd, sister LYDIA PLAINE, reliet of his business, even the services pertaining to his Elder Jonathan Plaine, in the Sath year of her funeral. The ministering brethren of the conage. She died as she had lived, an exemplary member of the Church. On the 5th her remains were interred in the grave-yar attached to the Pipe Occek meeting house- The occasion was improved by the brethren present, by a few appropriate remarks on Hebrews 4: 9.

In the same branch, Oct. 15th, friend JOS. WEAVER, in the S8th year of his age. On the 16th his remains were consigned to their final resting place in the family burying ground, on the farm where his father, mother and other members of the family are interred The occasion was improved by one of the brethren, by some practical remarks on John 5. 25.

The deceased lived out his days in celibacyesteemed by those who knew him best for his a husband, and several children to mourn their honesty of character, as well as for his peacea- loss.

ble and quiet disposition.

PHILIP BOYLE.

Die l in the Batchelors Run branch, Corroll Co., Ind, Oct. 18th, sister SARAU FUREY, wife of our much respected brother Solomon Furey, aged 68 years, 11 months and 18 days She suffered intensely for a long time, which she endured with patience. She was not only a sister, but a mother in Israel, Funeral services sister, but a mount by Elder Isaac Eikenberry. John Snorbengen.

Died in the Mobieon church, Wayne county, Ohio, Oct. 17th, Ebler JOHN MARTIN, aged 75 years, 8 months and 25 days. He was the father of ten children, seven are still living, and all in the church but one. Funeral service by brethren Moses Weaver and Jacob Garver, from Phil. 1: 21, to a large congregation of GEO. WORST. people.

Died in Manor Branch, Indiana Co. Pa. Nov. 6th, 1866, friend WILLIAM OBER, son of br. David Ober, aged 22 years, 8 months less one day. On the 5th he enjoyed his usual health and worked all day at his trade, (plastering) till nine c'clock in the evening, when he sat down holding his head with his hands and complained of a very violent headache which seemed to get worse till three o'clock when he breathed his last. The subject of this notice had made no Christian profession, and probably thought of death as a distant event, though during the evening before he died he was heard to confess his conviction that he might die any moment. What a pity that he did not endeavor to be better prepared for the solemn event! May this be acknowledged as another evidence of the truth of the adage "Procrastination is the thief of time." Oceasion improved by a short discourse on Rev. 22: 12, by the writer.

Jos. Holsopple.

Died in the Covington church, Miami Co., O.

In the same congregation, Nov. 5th, brother

In the same place, Nov. 9th, brother DAN-IEL ULLERY, aged 59 years, and 27 days. Brother Ullery was afflicted for some time, and suffered much. But he was resigned to his lot, and desired to depart and to be with Christ, which he believed would be better than to remain here. In his affliction ho arranged all gregation attended the above funerals and performed the religious services.

Diod in the Jonathan's Creek branch of the church, Perry county, O. May 27th, sister SU-SANNAH HORNE, aged 89 years, 2 months and II days,

Also in the same church, May 20th, nur beloved brother JOHN ROBERTS, aged 70 years, 5 months and 12 days, leaving a wife and 10 children and many friends to mourn their loss. His death was caused by a team running off.

Also in the same church, August 10, sister HARRIET wi'c of brother Elijah HORNE, seu, aged 43 years and 4 days, leaving a father,

Also in the same church, Aug. 29th, sister CASANDER HELSER, aged 45 years, 4 months and 4 days, leaving a husband, 5 children to monrn their loss. The writer attended to the above funerals.

W. ARNOLD.

Died in the Snake Spring Valley congregation, Bedford county, Pa., Oct, 6, old sister MARY HERSBERGER, aged 78 years, 4 mouths and 6 days. She was the mother of fonrteen children, five of which are yet living. She was much afflicted for many years, but submitted her case to the Lord and was resigned to his will. The above facts relative to the death of the above mother in Israel were sent us by our beloved brother Henry Hershberger, son of the deceased. Sister Hersbberger will be remembered by many brethren who have shared in her hospitality. Her house was long a meeting place, and also a stopping place for brethren traveling over the mountains. She and her husband were always ready to receive and entertain the brethren, and to make them comfortable. We trust she has gone to rojoin those with whom she lived and worshipped on earth, in the heaven!y world, to rest from ber lubors and sorro vs, and to be with the Lord.

Died in Elkhart county, Ind, in the Turkey Creek Church, March 28, sister MARY JOHN-SON, wife of brother Henry Johnson, aged 32 years and 11 months. She bore her affliction very patiently, and was resigned to the will of her heavenly Father, and felt anxious to leave this troublesomo world, being assured she would go home to meet her Jesus, and her two little boys that had gone before her to share the enjoyments of heaven. She leaves a husband and 4 children to mauri their loss, Funeral services by the brethren.

CATHARINE MILLER.

THE STATE OF THE S		Editors' Walla 62 04 196 150 221
INDEX TO VOL. AVI.		Editors' Table 62, 94, 126, 159, 221, 286, 318, 351, 380
		Er couragement to do good 193
A second are extended in the second	page	Exercise necessary for the im-
Annual Meeting The change	17 50	provement of our Christian
" " our late	183	gifts and graces
An appeal	57	215, 281, 311, 348
An appeal for charity -	254	Food for the mind - 66
Annual Meeting, the change in		Food for the mind 66 Fault finding 171 ith and works - 174
the -	.82	ith and works - 1/4
At evening time it shall be light Antichrist	182	Flee to Christ 2.9 Futurity - 247
A religion that does not pray	280	Futurity Zil
Alms, on collecting -	285	Faithfulness, an exhortation to 333
A bruised reed and smoking flax	325	God's Providence , - 10 God's Converts - 169 God's Heroes 276
Annual Meeting Privileges	368	God's Heroes 276
Brotherly love	114	How to serve God - 14
Brotherly love Body and mind Brethren's Encyclopedia "" Beards, wearing Christian Sabbath, the Crown the race for the	998	How to serve God - 14 Habit, the power of . 186 Hopering the head . 197
" " " " " " " " " " " " " " " " " " "	287	Honoring the head . 197 How Knox and Luther prayed 211
Beards, wearing	305	How Knox and Luther prayed 211 Health, twelve standing rules for
Christian Sabbath, the -	141	establishing and perpetuating 240
Crown, the race for the Consistency -	and 10' 10' 2	Health, talks about—our eyes 277
Consistency	209	Introduction 3
Character of the Deity Christians responsible for faith-	237	Information wanted - 20
ful preaching -	251	Is it profitable
Cheap religion	279	In memory of the beloved Catha-
ful preaching Cheap religion Contest, the Coachman, the	295	in the Evans
Coachman, the	304	rine Evans — January No; 95, 190 Jews, the—and Jerusalem 133 Joy in Heaven
Christians' duty to the uncon-		Jows, the-and Jerusalem 188
		Joy in Heaven
Close of Vol. XVI.	378	Jerusalem and its vicinity 199, 271,
Close of Vol. XVI. Correspondence 25, 93, 154, 316, 316, 316, 316, 316, 316, 316, 316	253	Jesus, the home of . 341
316,	349	Jowish Prospects 336
Church news 26, 94, 126, 157,	253,	Jew, Catholic and Protestant 345
Contributions 20 157	378	Tife true Christian 18
Coming of the Lord, the prayer	191	Light, the children of 14
of the church for the	33	Letter and reply, a 20
Casting lots	52	Light, the children of
Children, lead the—to Christ	- 83	Letter, br. Thurman's . — 125
Christians, the safety of the	85	Letter, a—of condolence 248
Communion, did Judas partake		Man, the destiny of 76
Divino Providence		Meroz, the curse of . 134
Distractions		Man the Noblest work of God 176
Diligence, a call to -	166	Minutes 190
Day, the—is far spent -		Man, the moral agency of 203
Different lights east different		Mennonite Conference . 278
Shades . Draw, not drive	268 307	Man's sin and Christ's right- cousness
Dunkers, the		Number, our first 29
Discussion, the—in Illinois	370	Noah and the flood 74
Extract, an		Notice 95, 159, 220, 254, 287, 319

INDEX.

Nearly in sight	115	Sisters in Jesus	139
Notice to committee .	126	Salvation	164
*Obituaries 31, 63, 95, 128, 160,	101	Secret of ministerial success	168
223, 256, 287, 320, 352		Serious call, a	201
Our numerical strength		Saturday night	213
Origin of the title "Christians"	70 81	Some things of doubtful proprie-	
On voting	97	ty	245
Our journey to Miami Co.	121	Sabbath School, the	297
Offering of early flowers	170	Seolds, the pulpit and other	303
On paying ministers	178	Shy Christians	311
Our new Location	379	Self-denial	344
	010	Saying, a beantiful	346
Prospect, the	5	Salvation, working out our own	360
Poetry, the 29, 92, 93, 125, 126,	191,	The new Hymn Book	63
221, 319, 351	, 381	Times, the last	119
Prograstination, the evil of	67	True greatness	148
Pastor and people	80	Transformation	202
Plan for each day beforehand	120	To Hattie	241
Periodicals, take the .	124	Tennessee, to the committee	
Parable of the goodly pearls	207	going to	255
Pure wine 214,	, 347	" a letter from ,	_
Protestantism, the triumphs,		The important question answer-	
fuilure and tendencies of	252	ed	261
Proposition, a	275		
Poor, a suggestion about helping		Unconverted, a word to the	9
the .	284	Union is strength and division	
Paul in Cesar's Palace	289	is weakness	37
Queries 60, 88, 188, 218, 283,	373	Uneonverted, a warning to the	242
, , , , ==, ==0,	010	Volume, our nexf	314
Reflections, a few solemn	73		
Responses to br. Sayler's appeal		Wings or Weights	16
Remedy, the	117	Within	69
Report, br. Sayler's .	127	Work to be done	78
Remarks on Acts 27: 23	150	West, a visit to the	84
Rule, the gospel—for doing good	161	Why, the-made easy .	116
Reflections on the Christian		Why not conform to the order	
Religion	175		273
Removal, our ;	286		301
Reading the Gospel	308	Word, the-of God justified by	
Report	319	his children	321
Returning Good for evil .	365	World, this—is not our home	336
Report of Committee .	376	Withered, the-hand and heart	343
" " meeting .	377	Youth's Department 58, 188,	
Style of the Bible	53	232, 313, 348,	372
Souls, the—under the altar	79	Zeal a feature of true Christian	
Saved by grace	129		257
• 0	1	O LICE LA COUL	

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Columbiana, Columbiana Co. O. August, 1866.

CONTENTS OF NO. 1.

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Prospectus

Of the

Gospel-Visitor

FOR THE YEAR 1867, VOL. XVII. The Gospel Visitor, edited by II Kurtz, and J. Quinter, and published by J. Quinter and H. J. Kurtz, a Covington, Miami Co., O. will close it sixteenth volume with the present year The Lord willing, we propose to com mence the seventeenth volume in Jan uary, 1867. And we now issue this prospectus as an appeal to the Breth ren, and to all the friends of our work requesting them to favor us with their continued patronage, and not only so but likewise with their assistance to extend our circulation.

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COVINGTON, Miami County, O. September, 1866.







